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"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2916

ROBERT A. MEEK, Editor.

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CHAS. O. CHALMERS, Publisher.

Editorial

Not every collector of books is a student. We have known persons who had full book shelves and empty heads.

Whatever may be our conception of the method by which it is to be obtained, there is no doubt that our people need to seek holiness with a greater degree of earnestness. The possibility of a higher spiritual life ought to be insistently held up before every congregation. The church is undoubtedly suffering from a too low ideal of piety. We need to catch a new vision of the standard which God has erected and to strive faithfully to reach it. And happy is the pastor who in this important quest can say to his flock, "Follow me, as I follow Christ."

The secular papers told a few days since of a young lady who committed suicide because no one remembered her with gifts during the Christmas season. To take her own life was, of course, lamentably weak and sinful; but may we not learn a lesson from this reported tragedy? Do we manifest as much interest and sympathy in the poor, the unfortunate, and the lonely about us as we ought? Are not our lives too selfish, and are we not too negligent of the condition of others? The psalmist said: "No man cared for my soul." Are there any in our communities to-day who have a similar feeling? Let us see that there are not. Jesus died for the lowliest and most abandoned of the race, and for his sake, as well as for their own possibilities under divine grace, we should cheer with words of kindness and stretch forth a helping hand to any of this class within our reach. Beggars and outcasts had no inconspicuous place in the brief earthly ministry of our Lord.

Stalker in his life of St. Paul, says: "He would have been a remarkable man even if he had never become a Christian. The other apostles would have lived and died in obscurity in Galilee if they had not been lifted into prominence by the Christian movement; but the name of Saul of Tarsus would have been remembered still in some character or other even if Christianity had never existed. Christianity got the opportunity in him of showing to the world the whole force that was in it. Paul was aware of this himself, though he expressed himself with perfect modesty when he said, 'For this cause I obtained mercy, that in me, as chief, might Jesus Christ show forth all his long-suffering, for an ensample of them who should hereafter believe on him to everlasting life.'" God uses every person whose life and powers are surrendered to him, but some more than others. Capacity, whether inherited or acquired, counts in Christian service as it does everywhere else. It, therefore, behooves every disciple to strive to make the utmost possible of himself that the Heavenly Father may accomplish more through him. To be an ever-enlarging vessel should be the passion of every follower of the Nazarene.

THE WIDENING INFLUENCE OF CHRIST AMONG THE NATIONS.

In a beautiful Christmas editorial the editor of The Outlook, who easily ranks with the first writers of America, describes as follows the mighty transformation which the coming of Christ and the forces which he set to work have wrought in human affairs:

"There were good men and tender-hearted women on the earth when the star led the Wise Men to Christ; but peoples were estranged and alien to one another; cities hid themselves behind massive walls, and great gates were bolted at night against enemies who might break over the city like a furious storm in the darkness, broad-winged with terror and death. There was a brief hush in the tumult of war, but no inward desire for peace; a short armistice, but no growing sense of the horrors of war. A man might travel far from the golden milestone in the Roman Forum, but his road was a narrow line of light through vast regions shrouded in darkness and full of hostile peoples. There was a pause in the ancient struggles long enough to carry the good news of the birth of Christ far and wide; but deep-rooted antagonisms held their way and every nation was enemy to its nearest neighbor.

"Wars and rumors of wars still fill the air with the ominous roar of cannon and bring dread and the bitterness of hope deferred to the hosts of those who long for the peace that rests on justice. But what a throwing open of closed gates makes music in the ears of those who pray for the coming of the day of the Lord of peace! And how wonderfully through all the confusion and conflict the hearts of the peoples go out to one another, and nation cheers on nation in the struggle for the liberation of humanity! Old barbarisms still linger, and greed of land and lust for prosperity still find too large a place in the councils of the nations; but the protest against national selfishness grows more and more authoritative as the world becomes more and more a neighborhood. When Christ came, the world was a vast fortress; to-day it is a neighborhood; to-morrow it will be a brotherhood.

"When the light shone on Bethlehem, a man's neighbor was in the next house and of the same religion; all other men were aliens to him. His chief duty was to care for his own, and if his prosperity outran his own needs, for those who stood near him. To-day all men are his kin, and they that suffer at the ends of the world are his neighbors. Then, if he were obedient to the rule of his religion, he gave a tithe; to-day, if he lives in the spirit of his religion, all that he has he holds in trust. The sorrows of the world are his sorrows, and the burdens of the world are his burdens. The old lines of separation between people are still on the maps, but they are fading in the thoughts and hearts of men; and the old limitations of sympathy and responsibility are fading with them. A deeper meaning has put new duties into the old words of relationship;

the mother has other children than those of her own household, the father other obligations than those to his own family, the brother other ties than those that bind him to his own kin.

"The world has a long way to go before peace and good will are the laws of life, and all men are brothers in a society in which a man's rank is determined by his service and the honor paid him is the measure of his unselfish integrity; but the circle of life has widened from the manger in Bethlehem until it touches the farthest horizons, and in the Christ the world sees more and more clearly the goal to which it moves."

SHOULD ELECT GOOD MEN.

The Advocate is not in politics, and it is not our purpose to champion in its columns the cause of any man now seeking office in the State of Louisiana. But we confess to a desire to see clean and upright men elected, and we urge our readers to vote only for candidates who possess good characters and who are regarded as trustworthy. Platforms and fair speeches amount to little; the aspirant's antecedent life is the main thing to consider in determining whom to support. We need quite a good deal of reformatory legislation in the State, and we shall never be able to obtain it at the hands of bad officials. From the governorship down, let us strive to secure officers who have wholesome ideals and who have the conviction "that a public office is a public trust." And especially do we need to guard against vesting with power those who are under the domination of the liquor forces. That the whisky interests will seek to elect legislators whom they can control, we need not for one moment doubt; and the moral element of the commonwealth ought not to be less vigilant and aggressive. It is the duty of every good man to go to the polls and vote, and also to exert the full measure of his influence to promote the cause of civic righteousness.

HIS FAME WILL SURVIVE IT.

Mr. Charles Francis Adams is reported to have made a spirited assault upon the military reputation of General George Washington. This is not the first thing that Mr. Adams had seen in a queer light. Indeed, the gentleman is rather noted for the oddity of his views. But he had as well undertake to dim the luster of the sun in the heavens as to lessen the distinction of the renowned revolutionary leader as a soldier. There has scarcely been a more skillful commander of armies in the world's history than Frederick the Great of Prussia, and he sent Washington a sword, accompanied by a note in which was written: "From the greatest general in Europe to the greatest general in the world." This estimate, emanating from such a source, will hardly be discarded by any one for that of a fireside critic who is little known as a military man.

REMARKABLE EVANGELISTIC MOVEMENT
AMONG THE PRIMITIVE METHODISTS.

A movement of a strikingly original and spontaneous character is shaping itself among the Primitive Methodists. Evangelical fervor and eagerness for evangelistic results are normal features of denominational life, but the present manifestation is probably unprecedented within living memory. A new spirit is gradually pervading the church, and there is every sign of a persistence and growth that, in the not remote future, may greatly add to spiritual power and numerical strength.

The origin of the movement cannot possibly be fixed with precision. The evangelistic aspect given to the recent conference by the Bradford friends did much to awaken expectation. Even more vital was the spirit of the conference, and, in particular, the conversation on the work of God. That session seemed to bring to the surface of the denominational consciousness the fact that a spiritual revival had begun. Behind the conference were the May synods. The resolutions of these twenty-six synods on the spiritual condition of the churches showed that, without exception, the delegates had brought to their diagnosis unusual discernment. Much must be attributed to the influence of the centenary celebration. The church wanted a centenary revival more ardently even than it desired a successful Centenary Thanksgiving Fund. The preparatory meetings were seasons of refreshing, and the whole program was planned in the confident hope of an accession of spiritual power, a hope that the spontaneous and magnificent gathering on Mow Cop in 1907 did much to foster and confirm. And the revival never came. Instead, three of the conferences during the centenary period reported decreases. The yearning for souls gave place for a time to painful perplexity. Primitive Methodism knows little of membership decreases, and a decrease three years in succession is almost unprecedented in the history of the denomination. The facts that the accumulated loss is less than two thousand, and that the net gain for the decade is over sixteen thousand, give no consolation. The losses in members and scholars have stung this virile people into new enterprise and activity.

The antecedents of the new revival appear to be the centenary on the spiritual side, and the membership decreases on the material. In response to the call of the conference for the formation of leagues of increase, districts, circuits and local churches are girding themselves for a great work. In the main, the new organization is the outcome of a new life. Nothing is stereotyped. The conference simply gave the call, leaving local bodies to form their own programs. Every sort of effort is springing up in the strenuous endeavor of the churches to strengthen their own internal life, and reach unconverted people in the world around them. Members are visiting adjacent streets for non-churchgoers and children who do not attend Sunday school. Parents of scholars are being visited in order to ascertain whether they themselves are attached to any of the organizations. The outcome of the movement is the revival of services in the homes of the people. In the West, a special feature is being made of the duty of parents winning their own children for Christ and the church. Endeavorers are forming bands to visit the homes of the sick and aged. Nearly all the districts call for morning attendance at worship, the staying to the closing prayer meeting on Sunday evenings, and the renewal of lapsed fellowship in the class meeting. Officials and members are urged to rebuild the fallen altar of home worship. Behind all effort of service lies the conviction that success can only come from a richer personal religious experience of the individual member.

The sight of a denomination promptly falling into line for a great united advance is significant and promising. But the manifestation of the new revival spirit in varied forms, and often under unexpected conditions, is even more impressive. It has become almost a commonplace during the

past few weeks for business meetings to fall to devotional exercises. The same experience has marked all kinds of business sessions—that of reaching a point where prayer has become irresistible. In one synodical business session a leading official thanked God that he had lived to see a district committee turned into a prayer meeting. Practically all the committees that have met since conference have arranged for special devotional exercises with reference to the increase campaign. Many of the quarterly meetings that have been held during the present month have eagerly responded to the call of the conference, and in doing so have shown that the heart of the church has been touched by this new movement. Few conversions can so far be recorded, but the outburst of prayer for spiritual renewal and power to save men has marked many of the public services.

One of the hopeful features is that the revival is most conspicuous among the ministers. Some testify to new spiritual experience; more show an awakened heart to the needs of the unsaved, and an evangelistic fervor beyond anything that has characterized their ministry in recent years. Some of the leading preachers and ablest platform speakers are concentrating their powers on persuading men to immediate surrender to Christ. From connectional officers and college professors down to the rank and file, a new evangelistic ring can be discerned in public utterance. There is a new joy in many a village congregation because the traveling preacher in the little week-night service has spoken with an unction that has warmed hearts. If the ministers as a body concentrate on evangelism, the success of the movement is assured. The local preachers are always intensely experimental and direct in their preaching.

The movement is new and not yet free from the perils that beset infant life, the greatest of which is strangulation from over-organization. But, undoubtedly, the Lord is breathing upon the church. A Pentecostal wind is blowing through the ministry and membership, cleansing and invigorating denominational life. So far the work is partial, both as regards churches and ministers. If, however, it be noted that during the past two months more than half of the synodical committees have formulated plans of campaign, and that a large number of the September quarterly meetings have taken similar steps, not a few of them anticipating the probable action of their district committees, it will be seen that the movement carries the possibility of a gracious denominational revival in the near future. The promise at present lies not so much in the extent as in the reality of the new work. Programs, organization, activity are flowing from a fresh experience, a new spiritual life, a rekindled passion for souls.

The thought of the church is crystallizing into a three-fold aim: (1) The promotion of spiritual life and character; (2) securing a fuller attendance at the regular services, especially the fellowship and prayer meetings; and (3) a large accession to the membership by linking up persons of religious experience who at present are "hearers," and by making new converts. Alongside the plan of membership increase runs the ardent hope of improving the condition of the schools. Lapsed scholars are to be traced, districts secured for children not under religious tuition, and larger facilities provided for gathering juveniles into church membership.—British Weekly.

THE POWER OF THE HOLY SPIRIT.

By Dr. J. H. Jowett, in the Christian Guardian.

When the apostles received the power of the Holy Spirit, what difference did it make to them? What kind of dynamic does the Holy Spirit bring to men? What change takes place in the lives of men to-day when they become companions of the Holy Spirit? What infirmities do they leave behind? What new equipment do they gain? I turn to the records of the apostles' life, and I put my inquiries there. What happened to these men? What kind of power did they receive when they had received the Holy Spirit? First of all,

then, I find an extraordinary power of spiritual apprehension. I know not how to express what I see. The apostles have a certain powerful feeling for God. They have a keen spiritual sense which discerns the realities of the unseen. It is as though their souls have developed latent feelers for the Divine. If we compare their dullness in the earlier days, before the Holy Spirit was received, with their alertness afterwards, we shall see that the difference is most marked. The Master himself describes them as "slow of heart." Their perceptions are blunt. They are dull to catch the spiritual side of things. But now, when we turn to the record in the Acts of the Apostles, we find this powerful sense of the Divine presence. It is as though a man has been sitting in a room with another man, but was only dimly aware of his presence; and then there came to him a refinement of his senses, and he gained a perfect assurance and a vivid knowledge of the other's company. The spiritual senses of these men were awakened, and they became aware of the "all-aboutness" of God. They have an intimate power of correspondence with him which makes the unseen Lord a most real and intimate friend. And along with this sense of the divine presence there is a refined apprehension of the divine will. Everywhere in the apostolic life there is a tender and refined correspondence with the mind of God. Everywhere communications are being made between the divine and human, and the human is strongly apprehending the divine. Sentences like these abound everywhere: "The angel of the Lord said unto me;" "The Spirit said unto Peter." There is everywhere this suggestion of an intimate walk and an intimate knowledge of God's will. Is not this a power to be coveted, and a power to be desired? And it is a power given by the baptism of the Holy Spirit.

I look again at the lives of these apostles, and I find them distinguished by magnificent force of character. In the early days they were timid, pliable, unfaithful. In supreme crises they deserted their Master and fled. They were as reeds shaken by the wind. The wind that blew upon them from the haunts of desolation—the keen, perilous winds of persecution—made these disciples bend before their blast. The men were negative, hesitant, uncertain, altogether lacking in persistent force. But now the timid and fearful have become positive and affirmative. There is nothing lax about them, nothing wavering, nothing yielding. Their characters have become strong, and steady, and effective. I say they have the two elements that are always found in forceful character—they have light and they have heat. They have light in the sense of clarity of purpose. Their outlook is not confused. Their aim is perfectly clear. If we watch them in the service of their Lord, we find them never to be diverted from their track. "This one thing I do." They have this primary element in a forceful character, the clarity of an undivided aim. And the second element in a forceful character is heat—the fire of a quenchless enthusiasm. And they certainly had this fire in glorious strength and abundance. The Acts of the Apostles is a burning book. There is no cold or lukewarm patch from end to end. The disciples had been baptized with fire, with the holy, glowing enthusiasm caught from the altar of God. They had this central fire, from which every other purpose and faculty in the life gets its strength. This fire in the apostles' soul was like a furnace fire in a great liner, which drives her through the tempests and through the envious and engulfing deep. Nothing could stop these men! Nothing could hinder their going! "We cannot but speak the things that we have seen and heard." "We must obey God rather than man." This strong imperative rings throughout all their doings and all their speech. They have heat, and they have light, because they were baptized by the power of the Holy Ghost.

And I look again into the lives of these men who had been redeemed by the power of the Holy Ghost, and I find the energies of a glorious optimism. There is no more buoyant and exhilarating book in literature than the book of the Acts. If

we sit down and read it at a sitting we shall feel something of the swift and hopeful pace of its movement. I do not know that in their earlier days we should have described the disciples as "children of light." They easily lost heart, and the cloudy days filled them with dismay. But now, after they have received the Holy Spirit, we find them facing a hostile world. They are face to face with obstructions, with persecutions, with threats of imprisonment and death. But nowhere do we find a desponding or a despairing note. Ever and everywhere they are optimists in spirit. And what is an optimist? He is a man who can scent the coming harvest when the snow is on the ground. He can "feel the days before him." He can live in the distant June, in the dingy days of December. That is an optimist—a man who can believe in the best in the arrogant and aggressive presence of the worst. He can be imprisoned in the desolations of Patmos, and yet can see "the Holy City, the new Jerusalem, coming down out of heaven from God." He can look at a poor, wayward, sinful Samaritan woman whose life is scorched like a blasted heat, and he can say, "The fields are ripe already unto harvest." And this power of optimism is always operative in the apostolic life. I find it in the springiness of their soul. You cannot break their spirit. You cannot hold them down in dull despair. "They laid their hands on apostles and put them in the common prison." And what happened after that? The morning after their release I read, "They entered into the temple early in the morning and taught." And here is another part of the record: "When they had called the apostles, and had beaten them, they commanded that they should not speak in the name of Jesus and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer for his sake." These men could not be held down. The spirit of optimism was ever dominant.

And with their springiness there was a marvelous spirit of joy. Theirs was not a dull buoyancy, but a radiant and a singing one. "And they raised persecution against Paul and Barnabas, and expelled them out of their coasts; and the disciples were filled with joy and the Holy Ghost!" "And at midnight Paul and Silas sang praises unto God!" Is not this the very spirit of power? These men had spiritual springiness, spiritual delight, because they had the spirit of Christian optimism, and this power they received when the Holy Ghost came upon them.

Do we wonder, then, that men of this kind, so endowed, have the additional power of witnessing for the Lord Jesus Christ? They witness by the arresting magnetism of their own transfigured character. They witness by their clear and enlightened apprehension of the gospel by which they have been redeemed. And they witness by the grip of their words, words which were vitalized by the undwelling spirit of God. And we, too, shall receive a similar power when the Holy Spirit comes upon us. The same power is offered to us, to fit us for our condition, to equip us for our life. And what are the terms on which that power is received? They are these—that we are willing to offer our life for God; that the offer be made in all sincerity, made in simplicity, made in humble trust upon the Lord Jesus Christ. It means that we are willing to give up our sins, to lay down our pride. It means that we are willing to receive the Lord as our guest, and to allow him to rule and to dominate our lives.

METHODIST CONFERENCES.

Mr. Spurgeon said: "When John Wesley died he left behind him two silver spoons, a teapot and the great Methodist Church." Methodism is indeed a great church. In its beginning and growth it may be likened to the grain of mustard seed that became the great tree, large enough for the birds to settle in its branches. Methodism has literally fulfilled this prophecy, as it has extended its terrestrial progress from land to land, preaching the gospel which is the power of God unto salvation, transforming the minds and hearts of men and renovating society.

But it is not my purpose in this article to dwell on the greatness of Methodism, nor to discuss its history, but merely to give vent to some thoughts that have crowded into my mind.

Of the five Conferences of the Methodist Church, only one, the Church Conference, is regarded as of little importance. In reality it is a very important part of the machinery of Methodism, and should be held as the Discipline requires, which is not done everywhere.

The Annual Conference is the one, however, upon which I shall dwell. It is the oasis in the desert to the Methodist preacher. There is a tie that binds together the hearts of Methodist ministers, a love akin to that of Jonathan and David. What preacher has not felt a swelling of the heart, as he joined in singing, "And are we yet alive and see each other's face?"

The first Methodist Annual Conference was held in Philadelphia, July 14, 1773, three years before the Declaration of Independence was issued. There was only the clergy present at this assembly. The first Methodist meeting in America was in New York, in the home of Philip Embury, an Irish carpenter and itinerant preacher, who had received his appointment from John Wesley, in England. Although he did the preaching the meeting was planned and called by Barbara Heck, and for this reason she has been rightly called the mother of Methodism. At this first meeting in America there was but five persons present besides the preacher—the two Hecks, Mrs. Embury, John Lawrence and a negro woman named Betty, a servant of the Hecks. The second Methodist meeting in our country was held in an old sail loft by John Webb, a British naval captain, who conducted the service clad in all of the crimson and gold of his rank. The first Methodist church dedicated in the United States was in John street in New York, in 1758.

A few years later they realized the need of a revival and as the people were widely scattered on farms and wide apart settlements, camp meetings were inaugurated, the first being held in August, 1799, at Muddy River, near Russellville, Kentucky. In 1800 the revival wave swept through Tennessee and Kentucky. Men were powerfully convicted and converted. Many of the churches in those days were only arbors and log cabins. The pioneer Methodist preacher was noted for his heroic courage; he traveled over mountain and plain through dismal swamps and trackless forests. The strenuousness of these times might be seen in a significant postscript, in asking for a minister in a remote part of Tennessee, which reads as follows: "Please send us one that can swim."

Every sermon preached in those days had an object as well as a subject. The purpose of them was to win souls for the Master. They sang "Am I a Soldier of the Cross," and they enlisted as such. They were not expecting flowery beds of ease. I remember hearing one of these heroic men tell a bit of his experience when I was a boy: he said his first work consisted of a large circuit; he realized his sermons were poor efforts, so he wept over them. On the second round some one had the kindness to tell him that he couldn't preach, and if he was in his place he would quit and go home. One Sunday morning he went to his appointment and felt that his sermon was a failure; he was very much discouraged, and decided that he would quit. As he walked out to his horse there were conflicting thoughts in his mind. The thought of quitting brought no comfort; he felt, "woe is me if I preach not the gospel;" but I am a failure. He rode to a quiet place, and got off his horse to read his Bible. The Bible opened at the 126th Psalm! tears were falling fast from his eyes; he read down to the fifth verse: "They that sow in tears shall reap in joy." It seemed a direct word from Heaven to him. He read the next verse: "He that goeth forth weeping bearing precious seeds shall doubtless come again rejoicing, bringing his sheaves with him." He arose from his knees happy, and has continued on and is still in the work, and doubtless there will be thousands at the beautiful gate waiting and watching for him, as sheaves for his hire.

Christ says, "Lo, I am with you always." Let us praise Him for His presence and the victory in His name, and for the love that binds our hearts together as brethren.

"Blest be thee tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

K. W. DODSON.

New Iberia, La.

A TRIBUTE OF LOVE.

"She hath gone in the spring time of life,
From the lovely who loved her too well;
Like a dream of the night her sweet spirit
Hath flown from this world of unrest
To repose on the bosom of God."

Flowers far more exquisite than were ever blown in my garden, and hands more deft than mine to weave them are needed for her memory, whom we here commemorate.

In the home of her devoted parents, Mr. and Mrs. J. B. Galloway, on October 2, 1911, at 10:30 in the morning, the beautiful spirit of Lucie Mabel passed into the city of God.

To those of us who have known her during these six years of suffering, so patiently borne, any eulogy which I might write of her life would seem like holding a dim lantern to view more clearly the brilliant art of the sun.

The moving spirit of her life was heaven begun within, and we must wait until we see her in her heavenly home, through spiritual eyes and in an atmosphere that casts no shadows, before we can do justice to the inner life and character of this beautiful soul. Her faith in God, her devotion to her family and her friends and her faith in humanity were boundless. I have never known any one who saw more clearly than she the possibilities of good in everything. She lived in such harmony with her Christ that she looked upon the toil-worn, the discouraged and sinful about her from the standpoint of her Lord. Underneath the frayed and tattered garments of broken and sinful humanity, she ever saw the hidden possibilities of Christ.

Though physically as fragile as a flower, her whole nature was vitalized, and she seemed to utilize every ounce of her strength and power. Her vivacity, breadth of interest and capacity for work, were evidenced by her varied activities, but her endurance can only be explained by recalling her passion for human service. The last public work that she did was in the interest of the Sunday School. As she would go through the bleak winds on Sunday morning to teach the way of truth to the class of boys that had been given her, her mother would often say to her, "My child, you are taxing your strength too much." Her reply would invariably be, "Oh, mamma, let me work; if it is God's will to take me, I would rather go in the discharge of duty, than to rust out."

The past several months she was confined to her home, but even in her failing strength she did beautiful needlework, which her friends were eager to purchase of her, the proceeds of which she placed in a purse to pay her church dues, saying, "If I pay through my own efforts, the blessing to me will be greater."

When she was in school at Whitworth College, she then gave evidence of the remarkable qualities of mind and character which were afterwards so thoroughly exemplified in her useful life.

All during her long illness her solicitude for the comfort of her mother and sisters was most pathetic; though at times her suffering was intense, she would suppress it all, for fear she would add one more pang to the already broken and bleeding heart.

As twilight fell on her last Sabbath, hope died in our yearning hearts, for we saw that the full glory of another life was soon to break over our loved one's earthly horizon. Kneeling beside her

bed, her pastor read from the Bible some sweet promises and prayed for her safe passage over the river. As he left her he took her hand in his and said, "Miss Mabel, when we cross over on the other side we will never more grow tired or weary." And her beautiful reply was, "How sweet to know that I have no fear of the crossing."

On Monday morning her saintly spirit passed out, but we are so glad she was permitted to realize her cherished wish—that she might fully know when the Master called for her. Thus calm and composed she entered into rest.

Into this brief life of twenty and nine years there has been crowded so much of pain and suffering, and how bravely she has borne it all! Her sweet influence is needed in the home, in the church and everywhere, but she has only gone away to rest a little while, free from the confining walls of the body, and in closer touch with all heaven, where she loves us still and from its beautiful portals is watching our lives to inspire, to whisper to our consciences thoughts of what we ought to do.

Father, mother, brother, sisters and friends, the same hand of love that led her is leading us, too. So let us make this sad but sweet day a time of consecration for us all. Then we will emulate that love, that sympathy, that charity that she so beautifully exhibited in all her life. And we shall be more loving, more faithful, more self-sacrificing and more devoted to our God, to our home and to our friends.

The funeral services were conducted Tuesday morning, October the third, by her pastor, Rev. R. F. Witt, assisted by Rev. M. L. Burton, Rev. W. T. Griffin and Rev. J. L. Sells. The casket, all covered with roses, lilies and ferns, was borne to its resting place by nine of her Sunday school pupils. A hushed and reverent company of grief-stricken relatives and friends laid the precious form to rest in Long Beach cemetery. After the gentle covering in the soft warm garments of mother earth, friends spread over it their gifts of flowers until the precious mound was one fragrant mantle of bloom.

"There is weeping on earth for thee, sweet Mabel;
There is bowing in grief to the ground!
But rejoicing and praise 'mid the sanctified host,
For a spirit in paradise found!
Though brightness hath passed from the earth,
Yet a star is new born in the sky,
And thy soul hath gone home to the land of its birth,
And a new harp is strung, and a new song is given,
To the breezes that float o'er the gardens of heaven."

MRS. R. F. WITT.

ACKNOWLEDGING CLAIMS OF WOMEN.

Little by little Russian law is acknowledging the claims of women. Though the peasants are as obstinately against them as ever, the professional classes are getting things done. The Duma has under its consideration a private bill for the regulation of women's inheritance laws. Up till now, women who have brothers living can inherit only one-fourteenth part of their parents' real estate and one-eighth of their personal property. Half-sisters and girl-cousins have no rights at all, so long as their brothers are living. Two years ago, twenty-three members introduced a bill to give to women the same rights of inheritance as their brothers. Though they cannot do so in the case of a will being made, the testators will now be allowed to leave their daughters more than one-fourteenth, or one-eighth part, on condition that their shares do not exceed the brothers' or mothers—an impossibility at present. When the bill becomes a law, it will make things far better for Russian women; but its opponents fear it will cause family estates to be broken up in a couple of generations. The law of entail will also be altered, so that heirs can sell estates which hitherto have been unsalable.—American Woman's Review.

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Ralph W. Emerson.

Church News

Missionary offerings in the United States are reported to have increased from \$6,114,759 in 1900 to \$13,358,000 in 1911.

Bishop J. W. Bashford has had at least one Pauline experience in China. He was shipwrecked some two months ago on the Yangtze river.

Winston-Salem, North Carolina, is to have a new Southern Methodist Church to cost \$50,000. The corner stone was laid on December 10, by J. C. Kilgo.

The Christian Guardian says it is strange that British Methodism has no college either at Oxford or Cambridge. There is now talk of building one, and a subscription of \$25,000 has been volunteered for this purpose.

President W. P. Few, of Trinity College delivered the principal address at the inauguration of Dr. C. M. Bishop, president of the Southwestern University, at Georgetown, Texas. The North Carolinian returned with the additional title of LL.D.

Dr. B. M. Tipple, pastor of the Methodist Episcopal Church at Rome, Italy, and the head of the Methodist College and Theological Seminary in that city, sailed for home from New York on Dec. 12. The main purpose of Dr. Tipple's visit to America was to attend the Ecumenical Conference in Toronto.

A second attempt to establish the Salvation Army in Russia has resulted in failure, the Council of Ministers having lately refused its permission. General Booth tried to extend the work to this Empire in 1909 and visited St. Petersburg to confer with the Government on the subject, but being opposed by the Holy Synod, his efforts were fruitless.

Bishop John H. Vincent recently gave his great series of lectures, entitled, "Seven Days' Study of Church Life," at Rochelle, Ill. While there he delivered, one afternoon, his "Story of a Southern Poet," which is a beautiful tribute to Sidney Lanier. It is said that this former prince of the platform still retains his power to bewitch and inspire an audience.

Dr. Campbell Morgan is having a notably successful pastorate in London, where he is beginning his eighth year at Westminster Chapel. Great crowds are attracted by his pulpit ministrations. The church services, as he conducts them, are simple, and his sermons are long, but earnest and spiritual. He is represented as having a distaste for sensationalism in any form.

The Madison Avenue Baptist Church, of New York City, is struggling to secure an endowment of \$300,000. Of this amount, it has been announced that \$200,000 has been provided for. The leaders of this congregation are said to hold the view that the church in New York which does not thus entrench itself and provide for future contingencies is liable to have an uncertain career in the future.

Dr. S. A. Steel has been elected president of the Memphis Conference Female Institute for a term of three years, and commissioned to raise \$30,000 for that worthy institution, which is to be met by an equal amount, contributed by the citizens of Jackson, Tenn. The Doctor deserves to succeed in this undertaking, and if stirring eloquence will open the pocketbooks of the Methodists of the Volunteer State, he will do so.

More and more complete becomes the wreck of the Christian Catholic Church, founded by John Alexander Dowrie. The latest is that even his son, Gladstone Dowrie, has forsaken it, and is studying to become an Episcopal rector. This young man is a law graduate and practiced for a time in Michigan. He is reported to have pro-

nounced his father insane for some time before his death.

Dr. J. H. Jowett, the imported pastor of the Fifth Avenue Presbyterian Church, is proving to be a drawing preacher in New York City. The mid-week service is reported to have an attendance of five hundred, and on Sunday the people are said to be turned away for the want of room. The seating capacity of the house of worship is 1900, which strikes us as small for a famous church in a metropolis of several million population.

The Oskaloosa District Conference of the Methodist Episcopal Church, held at What Cheer, Ia., memorialized the approaching General Conference not to change the paragraph of the Discipline Dealing with amusements. It is stated in the paper adopted that any alteration would likely be interpreted as giving members the right to dance, play cards and attend theatres without violating their church vows. This same body petitioned for the restoration of the time-honored name "presiding elder," in face of the substitute "district superintendent."

The General Board of Education of the Methodist Episcopal Church held its annual session in New York City on December 14 and 15. It was stated at this time that every dollar of the appropriations to Southern schools for the past year had been paid, and "that the work in the mountain regions of the South is now more nearly systematized than in any other part of the church." From this it would seem that our "big sister" is disposed to discriminate in favor of her institutions down in Dixie. This Board assisted during the school year ending July 1, 1911, 981 students, distributed among twenty-six nationalities and races. Its receipts for the past quadrennium showed a net gain of \$173,048.

Rev. J. S. Peters has severed his connection with the Baltimore and Richmond Christian Advocate and has been succeeded by Rev. C. H. Lambeth, who will be the managing editor of this historic publication. Owing to his engrossing duties in promoting the establishment of the Southern Assembly, near Waynesville, N. C., Dr. James Cannon will not participate in the active management of the paper, but will continue to be a regular contributor to its columns. Dr. R. H. Bennett will edit the Missionary Department, and the Rosebud page will be under the supervision of Mr. F. L. Kerns. The Advocate is also to have new quarters in Richmond, at the southwest corner of Ninth and Franklin Streets, who looking the Capitol Square. Mr. Lambeth, who will be in immediate control, has been editorial writer for the Richmond Virginian for several months, in which position he evinced uncommon journalistic gifts.

\$102 Pays Board, Tuition, Laundry, Medical, Library and Lyceum Fees to close of session. Those who secure duties reduce this to \$77. Port Gibson Female College, Port Gibson, Miss.

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Secular News and Comment

By Rev. A. J. Gearheard.

The Mississippi State Legislature convened last Tuesday morning.

The Royal College of Surgeons in London last week admitted Eleanor Collet to their fellowship. She has the distinction of being the first woman to gain this position.

The death of John Bigelow, journalist, author and diplomat, in New York city last week, took from America another of her most noted men. He was 94 years of age when he died.

General Fred Grant, of the United States Army, visited New Orleans officially last Tuesday. This is his first visit to the Crescent City since he came with his father, General U. S. Grant, in 1880.

During the eleven months ending Nov. 30, the United States purchased from foreign countries \$139,500,000 worth of materials. Evidently we are not yet ready to live entirely on our home products.

An interesting item in the report of the bureau of statistics of the agricultural department of the United States for the period from 1900 to 1910 is the fact that farm lands have increased more than 100 per cent in valuation.

A thousand head of cattle were drowned in Cameron Parish, La., last week. This great loss to the farmers of that section is worth the notice of our government, and sufficient drainage should be provided to safeguard the property of the inhabitants.

New York City has been cleaning out the bakeries. Two thousand places were visited and 250 closed last week. The authorities rightly hold that a bakery in an unsanitary condition is a menace to public health, and is, therefore, a public nuisance.

Great Britain plans to girdle the world with wireless telegraph stations. This will free her from dependence on cable service in case of war. However, she will be handicapped by the fact that wireless messages sometimes fall into the hands of strange stations.

On December 26, Admiral George Dewey celebrated his seventy-fourth birthday. He is yet in active service and is in perfect health, accomplishing all the duties of his office with as much ease as any of his younger associates. "Congenial employment," says Mr. Dewey, "is the secret of health."

Witchcraft received official recognition at Fort Dodge, Iowa, recently, when the city council paid a water-witch \$20 for locating an artesian well. The water-witch located the well on the first trial, and the council entered no protest to his bill, but some of the skeptics are a little uneasy about the precedent.

A convention of delegates has been called in China to be composed of men from all parts of the Empire. This convention is to decide the form of government for China in the future. The future of the sleeping kingdom promises better things and, doubtless, a limited republican form of government will be adopted.

It is estimated that England golf players spend annually \$35,000,000, and an equal amount is spent in the United States. A nine-hole golf course requires forty to fifty acres of land, each golf ball costs 75 cents, and each club costs \$2.50 to \$3. No wonder golf is the game of the wealthy, while the masses of amusement hunters turn to baseball and the less expensive sports.

Mrs. Tom Thumb, the smallest woman in the world, visited President Taft, the largest physically of all the Presidents of the United States, last Thursday. Mrs. Thumb has visited every

President since Lincoln, and freely expresses her opinion about each of them. She believes Cleveland and Taft are the most pleasant socially, of all the chief executives.

W. Morgan Shuster, the deposed American Treasurer-General of Persia has made one of the most remarkable records of any man now living. With but a high school training, he has risen from a soldier boy to a position where he claimed the attention of two nations and occupied the spot light center of the world's notice. He is but thirty-four years old.

December 26, marked the 100th anniversary of the burning of the Richmond, Va., Theater during which scores were burned to death, including the Governor of Virginia. As a monument to the dead an Episcopal Church was erected, and in this church a centennial memorial service was held, during which Bishop Gibson, Mayor Richardson and Governor Mann spoke.

Wood is rapidly becoming the raw material out of which our clothes are made. The silk worm learned that lesson long ago, and from it a Frenchman learned the secret. Trimmings for hats, braids for dresses, woven neckties, ribbons, thread and many other forms of cloth are made of wood. This is a wooden age, and one journal goes so far as to suggest that some men are blockheads.

Twenty-nine human lives were lost in New England and four in New Brunswick during the hunting season which recently closed, while 10,000 deer, 300 moose and hundreds of other beasts were killed. Of the human offering to the life of sport, five were mistaken for deer, twelve were killed by their own guns, thirteen fell by the accidents of others, two were drowned and one died of exposure.

George Bridges was arrested last week at Monnessen, Pa., carrying a suit case containing 72 sticks of dynamite and a roll of fuse. He declared that others were implicated in the proposed malicious use of the dynamite. It is presumed that the explosives were intended as "arguments" against the eight thousand non-union men employed at Monnessen. The unions are as much interested and concerned in ridding themselves of the criminal element as is the government in bringing the vicious to justice.

Andrew Carnegie recently gave a list of the twenty men who he considers has done the most to make the world what it is to-day. The following is the list: Shakespeare, Morton, Jenner, Neilson, Lincoln, Burns, Gutenberg, Edison, Siemens, Bessemer, Mushet, Columbus, Watt, Bell, Armstrong, Franklin, Murdock, Hargreaves, Stephenson, and Symington. A reporter who was present when the list was given mentioned that none of these men were money-makers. "Money!" exclaimed Mr. Carnegie, "anybody can make money. These men have done something for the world. Money is a bother. The great trouble about this world is not how to get money, but how to get rid of it wisely."

LOUISIANA CONFERENCE EVANGELISM.

Applications for the services of Rev. A. W. Turner in revival meetings should be sent direct to Rev. W. H. Coleman, Ruston, La., who is chairman of the Evangelistic Committee appointed by the Louisiana Conference. Brother Turner has been appointed Conference evangelist in accordance with the plan suggested by the Home Department of the General Board of Missions, and also by the special committee on evangelism appointed by the Louisiana Conference Board of Missions, to suggest a plan for action. The Evangelistic Committee, who will make Brother Turner's dates, consists of W. H. Coleman, N. E. Joyner and myself.

In my judgment, it is an error to call him missionary evangelist, as this title belongs rather to the evangelist employed to hold meetings in mission territory. It is expected that Brother Turner's meetings will pay his salary, through col-

lections taken by himself and turned in to the treasurer of the Board of Missions—not as missionary money, but as a special evangelistic fund.

The Conference adopted two other recommendations—one, that any pastor who thinks that the special need of his charge requires the service of an outside evangelist, is advised to contract for one of the general evangelists who are under the direction of the General Evangelistic Committee; that is, of course, if the plans of this committee have been completed. The other—that every pastor who is willing to give as much as ten days to assist in revival work, without compensation other than necessary expenses, is asked to send his name promptly to Brother Coleman. The collections taken in these meetings will go into the evangelistic fund.

I second Brother Coleman's call, that our evangelist be given an opportunity in the very first weeks of the year. R. H. WYNN, Secretary.

DAY OF FASTING AND PRAYER APPOINTED.

In planning and praying for an advance movement in missions, it has become plain to us that such a movement must begin in prayer. "We must advance on our knees." Nothing else can set the whole Church in the right attitude or bring the needed power. Hence it has been decided in the Executive Committee of the Woman's Missionary Council and by the Secretaries of the General Board and by the unanimous vote of the large and representative body of men now in session in the Mid-winter Institute in this city, that a call should go forth for a day of fasting and prayer. Jan. 11 has been fixed upon as a suitable day. We earnestly request our pastors, congregations, missionary societies and missionary committees throughout the entire Church to observe that day as a day of fasting, humiliation and prayer.

W. W. PINSON.

Nashville, Tenn.

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,
"President State Board of Examiners."

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LETTER FROM ST. LOUIS.

The "Men and Religion Forward Movement" began in this city Oct. 30, under the direction of organizers. By the help of the pastors, committees were formed in each church to stress and pursue the work of missions, Bible study, evangelism, social service, and work among boys. The pastors were asked to furnish to the secretaries the names of five picked men for each of these branches of service in their respective churches. About four weeks were employed in organizing this force. Then came the eight days' campaign of normal instruction by so-called experts, in institutes and assemblies in all these branches of service. During the eight days, from Dec. 2 to 10, the lectures in institutes and conventions were by able men and were very earnest and of a high order. The congregations were picked men, representing, substantially, all of our Protestant churches. So it was assumed that the heart of the church was reached. The cost of the campaign was, I understand, about \$15,000.

What is the significance of this movement, and what will come of it? The fundamental fact on which the movement is based is that a vast amount of power for advancing the cause of Christ is unused in our churches. The movement essays to organize and set to work this latent power—a work which the pastors should do; which they alone can do. It proposes to teach them how to perform. Whether these experts have accomplished in their own pastoral charges what they commend to us we know not. But the movement stresses a manifest need. It proposes to aid the pastor. It is really a reproof of the ordinary pastor's work. The real point at issue, I illustrate:

Some years since, in conversation with the pastor of a large city church, I insisted that a great evangelistic work could be done by organizing bands and sending them out, especially on Sunday afternoons and nights, to hold meetings in halls and other places where no church-goers could be reached. The pastor recognized the reserve force held inactive in his church, but objected to the plan because it would diminish his own audiences at the stated services. The example shows us where the difficulty lies. Fine houses of worship, large congregations and good salaries are made the criteria of successful pastorates, but they are by no means the measure of spiritual power, nor of the pastor's fidelity to the cause of the Master. Where is the spirit of Wesley? Should not we Methodists, at least, look unto the hole of the pit from whence we were digged?

A false ideal of success not only holds inactive thousands upon thousands of our laymen, filling the pew and the contribution basket as the measure of their duty, but it warps the preacher's message, suggesting not heart-searching appeals, but sensational themes and oratorical efforts, as best calculated to draw the crowds. The "Men and Religion Forward Movement," while assuming to aid the pastors, carries with it the implication of such unfaithfulness in their work. Only the pastors themselves can remove the conditions against which the movement is a protest.

But the pastors are not insensible to the appeal. Many of them realize their bondage and will aid the effort to deliver them from it. They desire the salvation of men. They have been very docile under this movement; have responded to the plans of the secretaries; have picked their choice men for normal training, and, if these men shall be inspired with new zeal and a vision of what they may do to save their fellow-men, the preachers will be glad. 'Tis true that the preachers have gotten but little new light, but they are all organizing for a forward movement after the holidays, for it is generally agreed that the movement is not strong enough to cope with the social customs of the holiday season. But we all mean to do something, and as our committees have the work laid out and the plan of campaign agreed upon, after the holidays we will "perform the doing of it." The Church has paid handsomely for its instructions and will now try to put them into practice.

It seems to this writer that one of the chief problems in our method is how to make a banquet a spiritual dynamo. Pentecost began with a prayer-meeting; Methodists reckon that the Aldergate prayer-meeting kindled in the soul of John Wesley a fire which set in revival flame the United Kingdom. The Hay-stack prayer-meeting perpetuates its influence with cumulative strength. But most of us are going to start our revival movement with a banquet.

"The old order changeth, giving place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Of late the parlor, the kitchen and the banquet hall have become annexes to our city churches. They seem to have their use for social service. Nothing draws the members together like a banquet. We will rally our forces at a banquet, and from that point our revival will be projected. The banquet is the best scheme to get the crowd. But the Lord said of Gideon's army: "The people are too many." A prayer-meeting after the banquet, succeeded by three or four more, evening after evening, may develop our fighting force. The lack of the whole movement, as we see it, is prayer. But I am not criticizing my brethren. I am writing things which they see and confess. We are all in the same boat together.

A suggestion, which now comes to my mind, is that when we turn to prayer, the organization we have formed may go to pieces. When the individual members of the Church are constrained by the love of Christ to seek the salvation of souls they will not be conventional in their work, nor wait for appointments, nor confine themselves to special lines, nor limit their efforts to dated campaigns. But we are all going to test the machinery put into our hands. The need is great and we have heard a stirring call, and are marking time. After the holidays we will march. The transfer of Rev. C. C. Selecman to New Orleans takes from us one who is pre-eminently a missionary. Cultured, and a man of fine gifts, he has been to us an example of devotion to the interests of the poor. His charge here was Kingdom House, a settlement mission, under the care of the ladies of St. John's Church. Brother Selecman has qualified himself for this sort of work by studies at home and abroad. He is a man of deep convictions and a will to do as his convictions prompt. He is a strong preacher, the peer of the pastors of our leading churches. We believe that the Master has need of him and will direct his way.

J. E. GODBEY.

St. Louis, Mo., Dec. 20, 1911.

CHRISTMAS IN THE OUTLOOK OFFICE.

The youngest office boy of the Outlook staff, the one who wears pink cheeks and a bow tie, and who looks like pictures of Little Lord Fauntleroy, except for the lace collar, was decidedly disappointed to-day. He knew when he got on the job early yesterday morning that there was to be a Christmas celebration in the afternoon, in which the contributing editor, Col. Roosevelt, was to take the leading part, but his ideas were vague as to just what the colonel would do. He had a notion that the colonel would appear as Santa Claus, with a flowing cotton beard and a red jacket edged with fluffy trimmings, and he wondered whether Col. Santa Claus would use a chimney or take the elevator.

He confided his ideas to the young women who sat at desks in the big reception room, and who were in a state of pleasurable excitement over the prospect of the celebration. They knew, of course, just what was going to happen, because they were present at the Christmas celebration last year. So they explained that the colonel, like all the rest of the staff from Dr. Lyman Abbott down, would receive a present from the Outlook, but that Mr. Roosevelt would not play Santa Claus in costume or not. And that is what happened.

When the contributing editor arrived at the Organization Society's Building, at Fourth avenue and Twenty-second street, where the Outlook has offices, he sent for the employees of the building,

the janitors and elevator men and other employees and handed each one of them a new \$5 bill. He shook hands all around and wished them a merry Christmas.—St. Louis Globe-Democrat.

A GREAT FORWARD MOVEMENT.

By S. A. Smith, Superintendent Louisiana Anti-Saloon League.

The recent Anti-Saloon meetings held in Washington, D. C., were by far the most important yet held for the cause they were intended to advance. There was perfect unanimity in action and almost unanimous agreement on the sort of bill that should be passed through Congress at the time. Every organization at work for the suppression of the liquor traffic was represented, and all of them will be behind the bill which has been already introduced in both branches of Congress and been referred to the proper committees. The general conference held on the subject appointed a committee of ten to draft a bill, half of the number being members of Congress. This bill will be known as the Sheppard-Kenyon Bill, and is in the House H. R. 16,214, and in the Senate S. 4043. It is now the supreme business of everybody interested to help pass this bill. The above designation should be used in writing to Congressmen and Senators about it. No organization or individual should fail to be heard from as time goes on and the measure progresses on its way to become a law. Calls will be made through the press and in other ways and no one should delay or neglect action. It will take work to pass it. We MUST NOT FAIL.

The complete bill follows:

A Bill to Prohibit Interstate Commerce in Intoxicating Liquors in Certain Cases.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

Sec. 1. That the shipment or transportation, in any manner or by any means whatsoever, of any spirituous, vinous, malted, fermented, or other intoxicating liquor of any kind, including beer, ale, or wine, from one State, Territory, or district in the United States, or place non-contiguous to but subject to the jurisdiction thereof, into any other State, Territory, or district of the United States, or place non-contiguous to but subject to the jurisdiction thereof, or from any foreign country into any State, Territory, or district of the United States, or place non-contiguous to but subject to the jurisdiction thereof, which said spirituous, vinous, malted, fermented, or other intoxicating liquor is intended, by any person interested therein, directly or indirectly, or in any manner connected with the transaction, to be received, possessed, or kept, or in any manner used, either in the original package, or otherwise, in violation of any law of such State, Territory, or district of the United States, or place non-contiguous to but subject to the jurisdiction thereof, enacted in the exercise of the police powers of such State, Territory, or district of the United States, or place non-contiguous to but subject to the jurisdiction thereof, is hereby prohibited; and any and all contracts pertaining to such transactions are hereby declared to be null and void, and no suit or action shall be maintained in any court of the United States upon any such contract or contracts, or for the enforcement or protection of any alleged right based upon or growing out of such contract or contracts, or for the protection in any manner whatsoever of such prohibited transactions.

Sec. 2. There shall be no property right in or to any such liquor while in the possession of any railway company, express company, or other common carrier, in connection with any shipment or transportation thereof in violation of this Act.

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WINTER QUARTERS.

Where's the crawling caterpillar?
Sound asleep in his cocoon.
Where's the bee, so bright and busy?
Dreaming in the hive of June.
Where's the snail and where's the turtle?
Safely buried in the ground.
Where's the woodchuck, where's the rabbit?
In their burrows they are found.
Where's the thrush and where's the robin?
Singing 'neath the Southern sky.
Where's the bear and where's the squirrel?
In their hollow tree they lie.
Where's the ant, that careful worker?
In her underground abode.
Where's the eight-eyed spinning spider?
In a crevice snugly stowed.
Where's the bat that ranged at midnight?
He is in his winter's sleep—
In his cave he hangs head downward
And he never makes a peep.
These and many other creatures
Hide or drowse the winter through;
But when spring has once awakened,
They are up and stirring, too.

Susie M. Best.

THE GROWING GIRL.

"As soon as baby sleeps at night, things will be easier," says the mother at first. Later on it is, "As soon as she gets through whooping cough, then—." Presently it is, "When she gets a little older and more reasonable—." And so the little girl passes from babyhood to youth and always there are fresh difficulties to be met; her temper, or her friends, or her disposition, or her manners, keep her parents anxious about her.

At last comes the day when she gets well into her teens. She has been carefully trained all the way along; she now has learned to obey, to study her lessons, to do little things about the house; she has had ten years in Sabbath school and is undoubtedly a member of the church in good and regular standing. Now, surely, is time for her to show some results, and become a blessing to the family and repay her mother for all she has endured!

It sounds reasonable enough, but facts prevent one from too fondly believing in any such happy, foregone conclusion. The time for solid comfort has not yet arrived, for the teens are, perhaps, more than any other period of life, a time of storm and stress. Self-will suddenly assumes unwonted proportions; vanity springs up hydra-headed; to "have a good time" seems the end and aim of the girl's existence. Where now are the results of all her careful education? Impulses toward better things seem at times to hold sway, but none of those good principles so carefully instilled seems to dominate the life. How does it happen that the child of so many prayers and such conscientious nurture has become the distracting, selfish, too often rude and inconsiderate being?

To-day the scientists have found out some things which, if understood by fathers and mothers, would help them understand that perplexing being, the growing girl. If this knowledge were only well in mind all the time, how many sleepless nights they would be spared, and how many tears and reproaches they would omit! For the girl in her teens is by no means a finished product; she is only passing through one phase of development, physically, mentally, morally; she is never to be accepted as really what she appears on the surface to be. For years now she must be treated not as a child nor yet as a woman, but as something quite different from both.

Physically the girl suffers from not understanding herself and her own needs. She assumes, with her lengthened dresses and turn-up hair, the idea that now she is grown up. She thinks that her hours of sleep, her food, her recreations, should all be like those of adults. She is sure she knows exactly what to wear, and smiles superior to her mother's plea for warm clothing and rubbers. She can surely take care of herself now!

But unfortunately never, not even when she was a teething baby, did she need care and su-

pervision more than now. Her whole future health depends on attention to her body, and, unless she is judiciously watched and certain hygienic principles insisted on, she cannot grow into a strong woman. Her mother knows this, in part, at least, but too often she weakly gives up the struggle and lets her daughter have her own way with herself.—Presbyterian Standard.

GRANDMA'S ALARM CLOCK.

Grandma looked at the clock. The short hand was at two, the long hand was at twelve.

"It is two o'clock, grandma," said little John, who could tell what time it was by that big clock in the hall, although watches were still a puzzle.

Just then the clock struck "one, two." Grandma smiled, John smiled.

"I was wondering," observed grandma, with another glance at the clock, "I was wondering if I had time to take a wee nap?"

Little John began to feel uncomfortable. He was afraid grandma really meant that he should take a nap. When mother went away that morning, with baby and two older children, she told John that, if he would be a good boy and stay home to take care of grandma, he needn't go to sleep after luncheon. John was sure grandma wouldn't make him take a nap after mother said that, but she might ask him if he would like to have a little rest with her. John was a polite child, and grandma was so much more beautiful than any other grandma he ever saw; it was easier for a boy to do what she wished than to do as he wished himself. John was sure he would have to lie down and close his eyes if grandma asked him, so he looked at the clock again and frowned.

"Why, I forgot to give my little bantam rooster his dinner!" declared little John. "When you said you would tell me stories so I wouldn't get lonesome, it made me forget my little rooster. Now don't worry about me, grandma. If you want to take a nap, you just take it. I'll have to feed the rooster and then I'll play with my new engine out on the back porch."

Grandma smiled and rubbed her glasses. "Very well," she answered. "And, John dear, you needn't keep too quiet, because I musn't take a long nap this afternoon."

Sometimes when grandma went to sleep after luncheon, she didn't wake up for two or three hours; so John was glad she didn't intend to take a long nap that day, because the house seemed lonely. He decided that, as grandma said she mustn't take a long nap, he would play that his engine was obliged to be noisy when it was about time for the clock to strike three.

If grandma had told John that she didn't intend to sleep more than fifteen minutes, how he would have stared. He didn't know a word about the beautiful surprise awaiting him.

When mother left home that morning, she told John that she was going to Aunt Mary's in the city; that she intended to leave the children before luncheon. John wished to go, too; but mother explained that some one must stay with grandma.

After her boy went to feed the little rooster, grandma looked at the clock again, and shook her head. "What if I should oversleep?" said she. Norah, the housemaid, was gone for the afternoon. The house was perfectly still.

"Let me see," grandma continued aloud. "If we meet my daughter and the children at the station in time for the three o'clock car for the beach, John and I must leave here at half-past two. We will need only fifteen minutes to get ready in, which leaves me fifteen minutes for a cat nap." Grandma usually called a short sleep a cat nap.

"I don't know," grandma said to herself, as she settled down among the cushions on the couch, "I don't feel sure that I ought to do this without an extra alarm clock on the chair beside me." Nevertheless, grandma closed her eyes and quickly fell asleep.

The big clock in the hall ticked, ticked, ticked away the minutes. Grandma was sound, sound asleep. Five minutes passed, ten minutes, eleven minutes, twelve minutes, then grandma dreamed that she awoke. Thirteen minutes—and she

dreamed that she washed John's face and combed his hair. Thirteen minutes and seven seconds—grandma dreamed she was telling John about the beautiful surprise; how they were to meet mother, Aunt Mary, and the children at the city station, and go on the three o'clock car, the latest car for the seashore, where they were to have a picnic dinner and come home by moonlight.

Fourteen minutes—grandma dreamed that she and John were skimming along the country to the seashore—bumpety-bump, bumpety-bump—such a beautiful, peaceful ride—bumpety-bump, bumpety-bump—over the rails.

Fact is, grandma was so sound asleep she might have slept until five o'clock if something unusual hadn't happened.

Norah left the side screen door open. The little rooster, having eaten his dinner and straightened his feathers, went for a walk when little John began to play cars. He reached the side porch, hopped up the steps, and, if you will believe it, walked in the open door. To be sure he paused politely a moment, with head cocked on one side as if waiting for some one to say, "Come right in and take a chair."

At last, just as the big clock in the hall said fifteen minutes after two, the bantam rooster crowed, "Oo—oo—oo—oo, OOH—OOH—OOH—OOH!" in shrillest tones.

Grandma stirred uneasily. She dreamed that the car was whistling for the seaside station. She didn't like to get off the car. Again came the long, shrill whistle, and she prepared to leave the car. She really sat straight on the couch and opened her eyes in a dazed "Where-am-I?" fashion.

There stood the little rooster on the chair, arching his pretty neck ready to crow a third time, and crow he did.

"There, there!" remonstrated grandma, with a glance at the clock, "That's enough, I'm awake; thank you, sir, just in time. You come in the kitchen with me and I'll give you a piece of custard pie. You deserve it."

Grandma did give the little bantam rooster a piece of custard pie and she didn't make him eat the crust, either.

"We wouldn't be here if it wasn't for our little rooster," said John, when he and grandma met mother, Aunt Mary, and the children, in the city station at three o'clock.—Frances Margaret Fox, in Little Folks.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

THE WORK OF THE NEW YEAR.

We are standing on the threshold of a new year. The record of the year past is made up and will meet us in the judgment. A new chapter in life's volume is opening, and the question is, "What shall we write upon its pages, white and fair?"

The Church needs to do many things during the year now beginning. Never were there so many open doors, and so many imperative calls for service as now. Everywhere the harvest fields are white, and there is a crying demand for busy sickles. In a most remarkable manner, God is opening the way and bidding his people to go forward. It is a day "big with destiny"—a time when on every side may be seen the beckoning hand of opportunity.

What are some of the tasks lying immediately out before us? We need an increased missionary activity, both at home and abroad. Our gifts to this cause are shamefully small. We are almost trifling with this great work of world evangelization.

We also need to lay our hand more vigorously to the task of Christian education. Our institutions of learning must be equipped if they are to stand in the fierce competition with rich State colleges and universities. Some of them are already well-nigh gasping for life.

The literature problem of the Church, furthermore, presses for solution. What a people read is a matter of the utmost importance, and, as a result of a wider diffusion of knowledge, more books and periodicals are being circulated now than ever before. In no field is the competition between the religious and secular world sharper than in this. Here, as elsewhere, in the matter of finance the advantage is wholly with the latter. Yet somehow the Church must continue to issue her publications—they are essential to her prosperity and growth.

And the Protestant denominations sorely need to multiply their charitable institutions and increase their benevolent work. They have neglected far too long this important arm of service, which has been such a source of strength to the Roman Church. It is high time they were learning the lesson that the organization that ministers to humanity will have its love and loyal support.

But we must not forget, in enumerating our tasks, to mention our highest and holiest work—that of leading immortal souls to Christ. It is to accomplish this that all of our Church machinery exists, and if this be not done, no matter what our other achievements may be, our work is a failure. It is what she does for men spiritually that constitutes Zion's distinctive and crowning glory. The State can build lecture halls, print, educate, provide benevolent institutions, and disburse charity. But it cannot bring men into touch with those mighty but invisible forces that impart new life and create a new nature. It may

to some extent reform the outward man, but it cannot regenerate the inner man and give him mastery over evil impulses and passions. The Church, which was divinely established and through which God operates, alone can do this.

These are some of the duties that confront us as we face the new year. All of them are important, and we desire to see every interest mentioned strengthened and carried forward. But most of all, we pray for a sweeping revival that shall reach from the bottom to the top of society and extend to every part of the land. Such an awakening would help every phase of the work and strengthen the Church to grapple with the tremendous issues with which she is now face to face. It would make her membership spiritual, liberal, and aggressive, bring new recruits into our ranks, and send an additional force of laborers into the wide-reaching harvest fields. When God has wholly the hearts of a people, he has all else they have—their time, their talents, their substance, and their service. And, as has been said, "when he has perfect dominion over his Church, it will not be long until he has dominion over the whole wide world."

We have long been talking of such a revival. Let us pray and work to bring it during the year now beginning. How sorely it is needed! Look how slowly our Methodist forces are moving forward. At the great Ecumenical Conference, Dr. H. K. Carroll, the statistical secretary, sounded a note of warning. He showed that, though worldwide Methodism is still gaining in numbers, it is at a diminishing ratio. The British Wesleyan Church has had a decrease in membership for several years in succession. The Year Book of the Methodist Episcopal Church is just out, and it shows a net gain in that denomination last year of only 34,214, less than 1 per cent. Forty-eight Conferences reported fewer members than they had the year preceding. The situation in our own Church, though considerably better than this, is yet far from what it ought to be. It is estimated that our gain for the year past will probably reach 60,000 or 75,000; but, though above our average increase, this showing is nothing to boast of for a church with 1,800,000 members. Of the three Conferences constituting our patronizing territory, the North Mississippi reported a gain of 1282; the Louisiana, a gain of 1080, and the Mississippi, a loss of 50. Considering the strength and resources of these bodies, these figures are not creditable.

Let no one think we are sounding a pessimistic note. We are not discouraged. We think "the future is as bright as the promises of God." We believe that the best days of Methodism are yet to come. But there is no gainsaying the fact that we are not now accomplishing what we ought; that in some places we are doing little more than marking time. We need to get into closer touch with God, to tarry on our knees until we receive a new baptism of the Holy Spirit. He only can make us effective in the Lord's service. All other reliances, no matter by whom endorsed, will mislead and fail us. The walls of Jericho must still fall by faith. No modern devices, however much they may promise, can break them down. Let prayer go up from thousands of our homes and churches that the needed Pentecost may speedily come. Then shall we witness triumphs that are worthy of our twentieth century Christianity, and which will show that the Gospel, preached by Spirit-filled men, is still, as it has ever been, the power of God unto salvation.

HOW GLADSTONE SHOOK HANDS.

That the average politician is resourceful in devices to catch voters is well known, but we had scarcely thought of Mr. Gladstone as needing anything else than his towering ability to bear down all opposition and forge his way to success. In this view, however, it seems that we were mistaken, if the following incident contained in the Ohio State Journal be true:

The news that President Taft has ordered a special bat for political campaigning recalls the

fact that Mr. Gladstone found the Inverness cape in which he made his Midlothian campaign of immense assistance, and not only in keeping off the cold.

Once at a railway depot he stood at the carriage door ostensibly shaking hands with his admirers. But his hands were snugly hidden beneath the cape, while an obliging porter knelt behind and thrust out his hand to the Gladstonian worshippers.

"A hard hand has Gladstone," said one of them as he walked away, and his companion replied: "Aye, and did ye notice his nails?"

PROHIBITION MEETING IN JACKSON.

A great State mass convention of Prohibitionists and, indeed, of all other law-abiding citizens of Mississippi has been called to meet in Jackson, Miss., on Tuesday, Jan. 9, 1912.

Some of the purposes of the convention are: To obtain the sentiment of the entire State as to the best laws for enforcing the prohibition statutes; to adopt the best method of defeating the present plan of the Antis to submit state-wide prohibition to a popular vote at once; to seek amendments which the courts find are much needed, and to foster a sentiment which will prevent Mississippi from backsliding to local option.

We trust that this meeting will be largely attended. It certainly deserves to be, since the cause in the interest of which it is called is one of vital importance. The program arranged for the occasion will include a number of addresses by distinguished speakers, and a debate between students of Millsaps and Mississippi Colleges, who will discuss the following question: "Resolved, That prohibition in Mississippi should be by statutory legislation, rather than by popular vote."

THE ADVOCATE AND THE NEW YEAR.

Many calls for lists of subscribers in the various charges are reaching us. We are much pleased with this manifestation of interest on the part of the brethren. It is our ambition to make this a memorable year in the history of the Advocate, and we earnestly request the hearty co-operation of all our pastors and people in our effort to do so. Especially do we ask the presiding elders to stress at the quarterly conferences the importance of circulating the Conference organ. We are particularly anxious to have it enter the home of every official member of the Church, and we hope soon to have a long list of charges in which it reaches the hand of every official. Our motto for 1912 is: "A Greater Advocate"—greater in both merit and circulation.

PERSONAL AND OTHER NOTES.

"It is a great help to me," writes Mrs. Kate M. Clark, of DeKalb, Miss., concerning the Advocate.

Rev. W. L. Doss, Jr., has begun well at Epworth Church. He has already won favor with his people.

Union New Year's services were held at Glosier, Miss., at which Rev. E. C. Gunn delivered the sermon.

A district meeting of the Woman's Missionary Societies of the New Orleans District will be held in First Church on Jan. 19.

Rev. C. W. Baley writes that he is well pleased with his new charge, the Kosciusko Circuit. They have a good man, and he has a splendid people to serve.

Rev. H. N. Harrison, the newly-appointed pastor of Lafayette, La., has been well received by the congregation. His beginning gives promise of a successful year.

Rev. J. A. McBride has recently transferred from Alabama to Florida and orders the Advocate to follow him. He sends a kind note of appreciation to the Advocate.

Rev. J. D. Simpson preached to two splendid audiences on last Sunday at Pickens, Miss. This was Brother Simpson's first Sunday in Pickens, and he made a fine impression.

Rev. W. A. Mangum, one of our Arkansas readers, has recently moved to Missouri, and is now stationed at Martin City. He has a pleasant work and reports that he has begun well.

A union service, in which all the pastors and

congregations participated, was held at Magnolia, Miss., last Sunday night as a welcome service to Rev. J. W. Moore, the new pastor of our church at that place.

On a postal card written concerning other matters, Rev. O. W. Bradley says: "These are a fine folk here at Winona." He is correct in his estimate, and the longer he serves them, the more he will appreciate them.

Rev. John W. Chisolm, of Jackson, Miss., favored us with four new subscribers this week. Brother Chisolm has done a good part by both his people and the Advocate by placing these subscriptions.

Rev. C. C. Weir is beginning his fourth year at Franklin, La., most auspiciously. During his pastorate the congregations have increased and the membership has grown. He is appreciated not only by our flock in this city, but also by the community at large.

Brother J. D. Sturdivant, of Como, Miss., writes, wishing the Advocate thousands of new subscribers. To start things along, he enclosed his own subscription. We join him in the same wish, and further wish him many hours of pleasant and profitable reading from its pages.

"We of the Ebenezer charge are perfectly delighted with having Brother E. C. Sullivan returned and also with the appointment of Brother N. G. Augustus to the Durant District." Thus writes Brother J. B. Dozier, of Brozville, Miss. We might add that he and his associates have every reason to be delighted.

Rev. Dr. C. M. Bishop, president of Southwestern University, of Georgetown, Tex., delivered an address before the Southwestern Student Conference of the Y. M. C. A. at Ruston on New Year's Eve. His theme was: "It is Finished." At night the Epworth League conducted a watch service.

D. C. Farmer, one of our veteran readers of Wesson, Miss., writes that age has enfeebled him and his eyesight is failing. Mr. Farmer is a stalwart Christian warrior, and we extend to him the best wishes of the Advocate, and trust that in some way his eyes may enable him to continue reading it as he has for so many years.

Resolutions were adopted by the several ministers of McComb City, Miss., commending the splendid work of Rev. W. M. Sullivan, who recently moved from McComb City to a new pastorate. The resolutions were signed by five of the resident ministers, and are highly complimentary to the fine work done by Brother Sullivan.

Mrs. C. C. Weir, of Franklin, La., was one of the victors in the European Tour Contest recently conducted by the New Orleans Picayune. We congratulate this accomplished mistress of the manse upon her success, and we hope her journeyings abroad will prove both pleasurable and profitable.

From Shubuta, Miss., Dr. B. F. Jones writes: "Everything indicates that my return to this charge for another year meets the hearty approval of these good people. This is gratifying to me." This statement occasions us no surprise. It is Brother Jones' habit to command the confidence and love of the flock to which he ministers.

The people of Lafayette have pleasant memories of the splendid year's work done by Rev. C. A. Battle, and gave him up with reluctance, but the policy of our Church is to serve the whole field, and it appears that no man is better fitted for the work at Felicity Street Church, to which place Brother Battle was sent at the last Conference.

Rev. W. S. Lagrone reports a cordial reception at Greenville, Miss., to which place he has been sent for the third time, and expresses a purpose to try to make this the greatest year in the history of this congregation. His work in this important field has been signally fruitful and successful, and he has the confidence and esteem of the entire community.

Rev. R. J. S. Worley has entered hopefully upon his work on the Columbus Circuit, to which he was assigned at the late session of the North Mississippi Conference. He writes: "I am going to put the Advocate in every home in my charge this year, if possible." This is a good New Year's resolution, which we trust that many other of our pastors will likewise form.

Referring to last week's issue of the Advocate, Rev. G. W. Bachman, of Winona, Miss., in a note to our office, says: "This issue of the Conference organ contains some specially good reading. The article by Dr. J. W. Lee deserves to be seriously pondered by every citizen of this country. The editorial, 'The Doctrine of Sin,' to my mind, is timely and to the point."

Rev. O. P. Armour, of Sdon, Miss., writes: "We reached our new work on time and a committee took charge of us at the train, and escorted us to the parsonage, where a delightful reception was given us by the ladies. We have a fine and generous people, many of whom know and love

God. We have a well-filled pantry, and the outlook from every standpoint is encouraging."

Rev. F. N. Sweeney, who was returned to Wilson, La., for his second year, was well received by his people. He reports having received three members by profession of faith at his first service.

Rev. A. S. Brisco is located in the improved parsonage at Strong, Miss., on the Prairie charge. He served the Ratliff work acceptably last year, and has already made a good start on his new charge.

Dr. S. S. Keener, who is one of the strong men of the Louisiana Conference, has entered upon his fourth year on the Monroe District in high favor, both with his ministerial co-laborers and the people in the various charges. He is an able preacher and administrator, and the Methodism of north Louisiana is prospering under his leadership.

The following announcement will be read with interest by many in Mississippi and Louisiana: "Married—On December 28, 1911, the father of the bride officiating, Mr. Ebert Sullivan, of Wilson County, Tennessee, to Miss Ruth Byers Boswell, daughter of Dr. J. W. and Mrs. Lenora Boswell." The Advocate extends congratulations and best wishes.

The Louisiana Avenue Church had a watch-night service last Sunday evening, conducted by Rev. J. L. Sutton, the pastor, and Rev. C. A. Battle, of the Felicity Street Church. Refreshments were served and the devotional exercises commenced at 10:45 o'clock, and continued until the "Old Year" had passed away. The occasion was one of interest and profit.

From the Lincoln County Times of December 28 (Brookhaven, Miss.), we clip the following: "On Sunday morning Rev. R. Selby preached his first sermon to his congregation, taking for his text, 'Glory to God in the highest and on earth peace, good will to men.' His able discourse was heard with the closest attention by an appreciative audience. The beautiful Christmas music aided in the spiritual uplift of the service."

Rev. James King, of Clarence, Miss., requests us to state that the people of the Mentor charge, Seashore Dist., will observe the first Sunday in January as a fast day, when special prayers will be offered that God may move upon the hearts of our rulers and lawmakers to enact such legislation as will rid the country of the curse of the rum traffic. Other congregations are requested to join in the observance of this day of fasting and prayer.

After three years of faithful service as superintendent of St. Mark's Hall, in this city, Rev. N. E. Joyner has been made Secretary of Education for the Louisiana Conference, and will give his whole time to this work. Methodism in Louisiana needs to go forward in the task of strengthening and equipping its educational institutions, and Brother Joyner is well qualified to lead in this important movement. He should have the hearty co-operation of all our preachers and people.

At the recent session of the North Mississippi Conference the churches at Coahoma, Lyon and Bobo were grouped into a charge, and placed under the pastoral care of Rev. H. M. Young. He served Coahoma last year, but was not the preacher at the other two places. Brother Young has written for our lists of subscribers at these points, and states that he will make a thorough canvass in the interest of the Advocate. We assure him of our appreciation of his kind words and expressed purpose to try to extend our circulation in his new field.

Rev. J. W. Raper has made a most auspicious beginning at Ruleville, Miss., in which charge there are many choice people. He was given an enthusiastic welcome, quite a number of his parishioners meeting him and his family at the train, in spite of the downpour of rain. They were conducted to the parsonage, where brightly burning fires, a hot supper, and a well-filled pantry awaited them. Brother Raper spent the third Sunday in December at Drew, where he was most kindly received, and preached to large and appreciative audiences at both the morning and evening hours.

From last week's issue of the Nashville Christian Advocate, we take the following: "Dr. and Mrs. Thomas Carter, of Nashville, were sorely bereaved in the death of their little daughter, Dorothy, aged 16 months. After a brief illness, the little one was taken from them Wednesday afternoon, Dec. 20. Many friends in this city and in other sections sorrow with the parents in this time of bereavement." This announcement will touch with sadness many hearts in Louisiana. We extend sincere sympathy to the stricken father and mother, and pray that the heavenly Father may comfort and sustain them.

Bishop Candler has been for some days, with several assistants, very busy down in the library of the Wesley Memorial Church, unpacking and arranging that rare collection of Wesleyana he recently purchased. When our people learn what a treasure Georgia Methodism has secured through his alertness and leadership they will not have sufficient words with which to thank him. How

rich in historic value is the fireproof vault in Wesley Memorial Church becoming! Our people from all sections of our Church will want to come here for facts concerning Methodist history, and here they will find them.—Wesleyan Christian Advocate.

Rev. J. H. Foreman writes as follows concerning his reception in his new charge: "We arrived at Bogue Chitto, Miss., at 9 o'clock p.m. on Dec. 21, and were most royally received. Brother H. E. Brister, one of the stewards, met us at the depot and went with us to the parsonage, where a number of the ladies had preceded us and prepared an elegant supper. After the meal was over and the crowd had left we found ourselves in the possession of a nice five-room cottage, and, thanks to my predecessor and the good people of the town, everything was clean and in first-class condition. I think that the indications point to a good year."

On account of the state of his wife's health and his inability to serve a charge requiring him to be frequently absent from home, Rev. A. J. Gearheard has been changed from Bienville, the appointment given him at the session of the Louisiana Conference, to the McDonoghville Church, of this city. He has already entered upon his work in his new field, where he has been accorded an enthusiastic reception. Brother Gearheard has also been engaged as one of the Advocate force, and will give a part of his time every week to work in our office. He has had some experience as a newspaper man, and will, we trust, prove a valuable assistant in issuing the Conference organ during the year now beginning.

The North Mississippi Conference Sunday School Board is losing no time in getting busy this year. Already a circular letter has been issued to the pastors and superintendents, seeking information and urging increased activity in the work. It is announced that some generous laymen have provided the means for placing a copy of the recently issued Sunday School Manual in the hands of every superintendent who will notify the field secretary, Miss Elizabeth Kilpatrick, that he desires the volume. Not one of them should fail to send in his name, as this Manual is a gem. The president of this energetic Sunday School Board is the Rev. R. P. Neblett, of Houston, Miss., who is widely known as a capable and up-to-date leader in this department of our church work.

The Woman's Board of City Missions held its annual meeting last week in St. Mark's Hall. Mrs. W. W. Carre, who has been president continuously for the past eighteen years, was succeeded in that office by Mrs. S. A. Montgomery. Mrs. W. W. Carre was then elected honorary president for life. Other officers elected were: Mrs. D. C. Worrell, first vice president; Mrs. Walter Willis, second vice president; Mrs. Elmer E. Wood, treasurer; Mrs. A. A. Bartels, recording secretary, and Mrs. J. B. Parker, corresponding secretary. Many reports were read, all showing good work having been done during the year, and the speeches indicated a hopeful outlook for the coming year. A note of appreciation was sent to Rev. N. E. Joyner, who has been the head of St. Mark's Hall for the past three years, commending his work and wishing him success in his new field. Dr. J. W. Moore, Rev. C. C. Seelman and Rev. A. G. Shankle delivered the addresses.

CHURCH PAPERS AS ASSISTANT PASTORS.

I would rather have a church paper than an assistant pastor, who would be in my way. But a pastor's assistant, the silent, unanswerable assistant, who works at night, in the morning and in the hours of leisure, is the religious journal. The circulation of our church papers is primarily the pastor's job. It is not enough for him to stand up and say: "Brethren, the time is come for you to renew your subscription to the official paper, and Brother Richard Rowe will be glad to receive your subscriptions at the close of service, or at the office, No. 17 Sleepy street." That will never get you anywhere. The pastor who does his duty in this matter is the one who sees enthusiasm, and will see advance in the missionary cause, and also the prayer meeting, so that he will not have to say: "Brothers, let us improve the time," because the people will be on fire with enthusiasm from reading about the things that are doing in all the fields. We can set our churches ablaze if we give them the religious newspapers in every home.—Dr. H. C. Stuntz, in an address at the Methodist Ecumenical Conference.

Melancholy is God's visitation upon an idle mind; his mode rather of scourging such an one back again to his duty; for the way of escape from any trouble in life is duty coupled with trust in God.—Dwight.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Sister NANCY DRIVER, daughter of H. B. and Sarah Smith, was born in Richmond County, N. C., on Dec. 11, 1806, and died at her home in Kemper County, Miss., April 11, 1911. She was baptized in infancy; came with her parents to this state in childhood. She was converted and joined the Methodist Episcopal Church in early life and lived a consistent Christian till the Lord called her home. Being thoughtful and kindhearted, of a cheerful and happy disposition, always having a pleasant word for everyone, she was loved and appreciated by all who knew her. Her husband, J. C. Driver, who was several years her senior, was very infirm from age and affliction at the time of her death, has since passed away, too. Sister Nancy had no children of her own, but was indeed a mother to the motherless, for whom she faithfully cared, her husband having been left with four children from a former marriage. She loved her church, and was a regular attendant on its service. The preachers were always welcome visitors in her home. We miss her sweet companionship and loving counsel, but while she is not here, while she has gone to join father and mother, brothers and sisters in that blessed home above, yet her Christian example will live on here, for in her daily life she was a faithful light-bearer for the blessed Savior.

"We love to think of the loved ones over there,
Who before us the journey have trod;
Of the songs that they breathe on the air
In their home in the palace of God."

SISTER.

Mrs. SELINA RUTLEDGE (nee Hamilton), the mother of Rev. R. E. Rutledge, of the Mississippi Conference, died December 19, 1911, at 1 o'clock p.m., at the home of her daughter, Mrs. Rhody Jones, of Prentiss, Miss. The funeral was conducted by Rev. J. C. Ellis and myself and her body laid to rest in the Bethesda Church graveyard on the Gallman Circuit. No better woman ever lived. No one ever died more triumphant. She was 74 years old and leaves a husband, five sons and four daughters, she being the first of the family to die.

M. L. WHITE, P. C.

REPORT OF EPWORTH LEAGUE BOARD, MISSISSIPPI CONFERENCE.

To the Bishop and Members of the Mississippi Annual Conference:—

Your Epworth League Board would call attention to the great unused force that yet remains in the young life of the Church that is neither actively engaged in the Sunday school nor Epworth League. The Laymen's Movement is largely attributed to the Epworth League, and many of those at work in our mission fields heard the call when Leaguers. If such results have come from the utilization of only

one-third of the young people in the active work of the League, what great results could we expect, were our entire young manhood and womanhood enlisted in its various departments? We urge each pastor to organize Epworth Leagues wherever possible. We commend to the Leagues as a specialty for their Charity and Help Departments the hospital that our Church has undertaken to erect in Memphis. If the Leagues will co-operate in carrying this much needed project forward, not only will they bring financial strength to the cause, but our young people will be brought into closer touch with the great plans of the church.

We also call the attention of pastors to the possibilities of an active League in those sections of the country suffering from financial depression. The Leaguers, actively employed, would aid largely in overcoming the

adverse conditions, and thus trained, they would so strengthen the future church that it would be more apt to stand unshaken in the face of disaster. We call attention to the Seashore Assembly as worthy of attendance, and, where possible, would urge the Leaguers to take advantage of the rare opportunities offered by it.

BOGALUSA, LA.

I am to-day leaving Bogalusa, where I have fought the battle for three years. I wish to say we are leaving many strong friends who regret to part with us. We are made happy by the presentation of a valuable chest of silverware, just as we are leaving. May the Lord bless them for this and the many other kindnesses and courtesies shown us during our stay among them. We have been "pounded" several times, and Bro. McCain, my successor, will fall into the hands

of a kind people. I will be glad to see you at Rayville any time during the year. Will send you a report when I get there. I hear good things of the work to which I have been sent.

J. M. ALFORD.

December 22, 1911.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

I find the great thing in this world is not so much where we stand, as in what direction we are moving; to reach the port of haven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.—Oliver Wendell Holmes.



REPORT OF THE HOSPITAL COMMITTEE OF THE MISSISSIPPI CONFERENCE.

The Mississippi Conference at its recent session appointed a special committee of five to consider the report submitted to it by the Commissioners of the Tri-State Methodist Hospital, recommend suitable action for the Conference and nominate its Commissioners for the ensuing year. After due consideration this committee brought in the following paper, which was adopted by the Conference as the expression of its will and pleasure;

"To the Bishop and Members of the Mississippi Conference:
"Dear Brethren:—

"We rejoice that our Church is awakening to her obligation and privilege along this line of Christian service. Too long have we allowed our preachers and members to receive hospital treatment through the charity of other churches. Being the third largest Protestant denomination in America, and as prosperous as we are, there is no excuse for this. Our loyalty to our church should have us to make adequate provision for fully taking care of our preachers and members, while our benevolent spirit and love for Christ should cause us to make provision for the unfortunate ones who are not of our fold.

"When we reflect on how powerful an agency for the kingdom the work of our medical missionaries and hospitals has been in foreign lands, and see how other churches have by this means obtained a stronghold on some sections of our own country, we can readily see the importance of this work and catch a glimpse of its possible influence on the future of our Church. Herein is a great opportunity for winning thousands of souls for Christ, an opportunity that Methodism should eagerly grasp and thus follow in the steps of our Saviour, who reached the soul by healing the diseased body. Let none take this crown from us.

"We believe that through our loyal support of the Hospital enterprise at Memphis, success will attend the work and that this will insure the erection and maintenance of hospitals in other of our Southern cities by our Church.

"We approve of the selection of Rev. H. M. Ellis, of this Conference, as Field Secretary and pledge him and the members of the Commission our hearty co-operation. Let every pastor welcome him to his pulpit and be ready to assist him in every possible way.

"We approve the appointment of January 28, 1912, as Hospital Rally Day, and urge every pastor and presiding elder to properly present this worthy cause at that time. On that day, or as near as possible, let all our Sunday schools, Epworth Leagues, Home Mission Societies, and our congregations hold appropriate services and make liberal offerings for the hospital. Bring the matter before all the people, encouraging the poor to give what they can and reminding those

blessed with larger means of the rare opportunity of investing their thousands in a cause that will be of such practical and permanent benefit to humanity and means so much for the glory of God.

"We are pleased with the present administration of the Board of Commissioners and recommend the re-election of the men who already have this cause at heart. We therefore nominate for Hospital Commissioners for the ensuing year Rev. J. R. Jones, Rev. J. T. Leggett, Messrs L. N. Dantzer and D. W. Heidelberg. We note that one more layman is needed on this Board of Commissioners and therefore nominate W. E. Lampton." Signed by Thomas B. Clifford, Chairman; O. S. Lewis, Secretary.

THE FATE OF AN OLD-TIME HIGHER CRITIC.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama, the scribe, and told all the words in the ears of the king.

So the king sent Jehudi to fetch the roll: and he took it out of Elishama, the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Now the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him.

And it came to pass that when Jehudi had read three or four leaves, he cut it with the pen-knife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words.—Jer. 36:20-24.

Therefore thus saith the Lord concerning Jehoiakim, the son of Josiah, king of Judah. They shall not lament for him, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah Lord; or, Ah his glory!

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.—Jeremiah 22:18, 19.

In this day of the irreverent and reckless cutting out of the Word of God, it is well occasionally to read carefully this striking piece of history. The Word will live while many of its critics will share the fate of Jehoiakim.—C. L. D., in the Baltimore Southern Methodist.

THE JANUARY CENTURY.

The never-failing interest in "New Records of Napoleon" will be furthered in the January Century by unpublished English diaries in relation to Napoleon's funeral at St. Helena and the exhumation of his remains for transport to France, written by the officers in charge, respectively; while the extraordinary and picturesque ceremonies attending the voyage and the journey up the Seine, with the ever memorable obsequies in Paris, will be pictured in copies of ten of the colored lithographs made at the time as a record of one of the most remarkable pageants in history.

Timothy Cole's incomparable wood engravings in The Century will be continued in the January number with the famous and beautiful portrait of "Lady Peel," by Sir Thomas Lawrence, now owned by Mr. Henry C. Frick.

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TOPIC FOR JAN. 7.

"THE WILDERNESS SHEPHERD: SOLITUDE AND SPIRITUAL VISIONS."

Amos 1, 1, 2; vii, 14; Gal. 1, 15-17.

Amos was one of the twelve Minor Prophets, and a native of Tekoah, a town about six miles south of Bethlehem. He belonged to the shepherds there, and was not trained in any "school of the prophets;" that is to say, he was not a college graduate, nor had he even gone through the common school course, but was an uneducated farmer boy. And yet God called him to be a prophet. Colleges are all right, and education is all right, but when God wants a special messenger to proclaim his truth he does not always go to the colleges to find him, but often calls him from some busy but humble occupation of life to go forth and proclaim the truth. Our attention has been called to the fact that God has often selected the chief messengers of his truth from men in the humble walks of life. It was when toiling at a shoemaker's bench that William Carey's soul was filled with zeal for missionary labor. Morrison was once a maker of shoelasts. John Williams was called from the blacksmith's shop. David Livingstone from working in a cotton mill. David was called from the shepherd's life. Elisha was called while plowing in the field. Our Lord himself came from an humble carpenter shop in Nazareth. In all these cases it will be observed that their occupations were conducive to much meditation, which has been characterized by a recent writer as a lost art. If we would be God's special messengers, we should spend a portion of each day in reading, prayer and meditation.

Paul's Conversion and Retirement.

Paul, in writing to the Galatians, whom he accuses of faithlessness, says in effect: "I am surprised that you should so soon have deserted the truth which I taught you, for a spurious gospel. This desertion is due to false teachers. But if we apostles, even—yes, if an angel from heaven—should proclaim any teaching contrary to the doctrine of salvation by grace and faith, I pronounce a curse upon him. I make this strong assertion—and I repeat it—in the knowledge that in my teaching I am not seeking man's favor, but obeying God's will in the service of Christ." In order to vindicate his own right to the claim of apostleship Paul deems it necessary to write to the Galatians out of his own personal experience. After referring to his wonderful conversion and call to the ministry, he writes: "But when God I did not resort to human authorities had chosen me to be his messenger, to learn what my message should be; I did not visit the primitive apostles to learn anything from them, but I went away into the seclusion of Arabia." There is very little known about this period of retirement in the wilderness, but it is certain that the object of his retirement was for meditation and prayer.

Value of Seclusion.

The time spent in seclusion is not wasted time, but, on the contrary, is often the most valuable time in a busy individual's life. "The value of such retirement," says Canon Liddon, "before entering on the decisive work of life, can hardly be exaggerated. Many a young man whose education is completed—as the phrase goes—and who knows, or thinks that he knows, what to do for himself or his fellow-creatures, is often painfully disappointed when his plans for immediate action suddenly break down, and he has to remain for a while in comparative obscurity and inaction. It seems to him to be a loss of time, with little or nothing to redeem the disadvantage. He is wasting, he thinks, his best years in idleness. He may, of course, so act as to make that phrase justifiable. It need not be so. A prudent no less than a religious man will thankfully, if he can, avail himself of such an opportunity for consolidating his acquirements, for reviewing the bearing of his governing convictions, for estimating more accurately the resources at his disposal for extending or contracting his plans, at least for reconsidering them. A religious man will, above all, seize such an opportunity for testing and strengthening his motives, and for cultivating an increased intimacy with those means and sources of effective strength which he will need so much hereafter." The same rule applies to our daily life. The time spent in the early Morning Watch will prepare us for more efficient work throughout the day, and is therefore the most profitable time any of us can spend.—Pittsburg Christian Advocate.

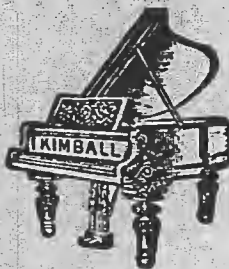
Life touched by God cares not what serves or helps itself—but what will help mankind.—Kempis.

God has so arranged the chronometry of our spirits, that there shall be thousands of silent moments between the striking hours.—Martineau.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.



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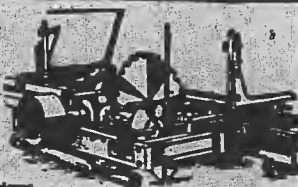
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DANCING DEGENERATING.

The Public Ledger, of Philadelphia, editorially says:

"When grandma danced the minuet, dancing had not ceased to be the poetry of motion, even if the measures of those days were more stately and deliberate, and he or she who trod the light, fantastic toe was not expected to indulge in ungainly glides, hops and swoops or other startling maneuvers. No wonder that dancing masters, in congress assembled at Berlin, have voted for the suppression of the latest terpsichorean atrocity, styled the 'Apache' dance, the immediate cause of their protest being the fact that the spine of a girl while dancing was broken by the violent contortions through which she was pulled and hauled by her partner.

"There has been in recent times a decided tendency to supplant the older and less ungraceful dances by all manner of singular posturings, wild and whirling gyrations, and awkward attitudes wholly foreign to the purpose and theory of the dance as the translation into rhythmic movement of an inward and spiritual feeling of delight."

If the opponents of the dance had said this they would be "back numbers," "monks," "gradgrinds."

"Public dancing," a phrase meaning dancing "out of the circles of one's friends," is a dangerously fascinating amusement. Some years ago the soldiers in a certain part of Canada, not wishing to be deprived of dancing during Lent, asked the Catholic Bishop of the diocese for the privilege of dancing on certain days. "With pleasure," said he, "on one condition, that only the members of your regiment participate."—New York Advocate.

"TRY SINGING A BIT."

A writer tells of a boy who was sunny and brave. He met the ills of life, which too many people regard as almost tragedies, with courage. Nothing ever daunted him. Where most boys are afraid or break into tears, he was undismayed and untroubled. But one day something serious happened. He and a playmate climbed a tree. Just when our little philosopher had reached the top, his foot slipped, and he fell to the ground. He lay there, evidently hurt, but uttered no cry. It was the playmate that screamed. The doctor found the leg badly broken. The boy bore the setting patiently without a whimper. The mother slipped out of the room to hide her own tears—she couldn't stand it as well as her boy did. Outside the door she heard a faint sound and hurried back, almost hoping to find him crying. "My boy!" she said, "do you want something? I thought I heard you call." "Oh, no, mother," he said, "I didn't call. I just thought I'd try singing a bit." And he went on with the song.

When you have pain, or struggle, or a heavy load, or a great anguish, don't complain, don't cry out, don't sink down in despair, don't be afraid—try singing a bit. Trust God, and praise!—J. R. Miller, D.D.

Life is not so short, but that there is always time enough for courtesy.—Emerson.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Crowley	.....	Dec. 24,
Franklin	.....	Dec. 31,
Houma	.....	Jan. 2,
St. Martinville	.....	Jan. 7,
New Iberia	.....	Jan. 9,
Rayne	.....	Jan. 10,
Bell City	.....	Jan. 14,
Sulphur	.....	Jan. 16,
District stewards meeting		
will be held at New Iberia		
at 12 m.		
Church Point	.....	Jan. 18,
Jeanerette	.....	Jan. 21,
Morgan City	.....	Jan. 28,
Patterson	.....	Jan. 30,
Lafayette	.....	Jan. 31,
Gueydan and Abbeville	.....	Feb. 4,
Lake Arthur	.....	Feb. 6,
Lake Charles	.....	Feb. 11,
Jennings	.....	Feb. 12,
Indian Bayou	.....	Feb. 13,
Eunice	.....	Feb. 18,
Vermilion	.....	Feb. 19,
	.....	Feb. 25,

R. H. WYNN, P. E.

Ruston Dist.—First Round.

Homer	.....	Jan. 6, 7
Benton, at Benton	.....	Jan. 13, 14
Plaindealing, at P. L.	.....	Jan. 14, 15
Gibbsland, at Gibbsland	.....	Jan. 20, 21
Arcadia	.....	Jan. 21, 22
Haynesville, at Haynesville	.....	Jan. 27, 28
Haynesville Ct., at Dykes-	.....	Jan. 28, 29
ville	.....	Feb. 3, 4
Winnfield	.....	Feb. 4, 5
Jonesboro, at Jonesboro	.....	Feb. 10, 11
Vernon, at New Prospect	.....	Feb. 10, 11
Ruston	.....	Feb. 11,
Ringgold, at Ringgold	.....	Feb. 17, 18
Boyd Mission, at Boyd	.....	Feb. 24, 25
Bienville, at Bienville	.....	Feb. 25, 26
Lisbon, at Lisbon	.....	Mar. 2, 3
Bernice, at Bernice	.....	Mar. 9, 10
Simsboro, at Simsboro	.....	Mar. 16, 17
Minden	.....	Mar. 23, 24
Cotton Valley, at C. V.	.....	Mar. 24, 25
Haughton, at Haughton	.....	Mar. 30, 31
Lanesville, at L.	.....	Mar. 31, Apr. 1

The District Stewards will please meet me in Gibbsland on Jan. 20, at 2 p.m., in the Methodist Church. Let the pastors also come.

R. W. TUCKER, P. E.

Alexandria Dist.—First Round.

Elizabeth, at Hopewell	.....	Jan. 6, 7
Merryville	.....	Jan. 9,
De Ridder	.....	Jan. 11,
Bon Ami	.....	Jan. 13, 14
Pollock	.....	Jan. 20, 21
Selma	.....	Jan. 22,
Standard	.....	Jan. 24,
Columbia	.....	Jan. 25,
Trout	.....	Jan. 27, 28
Jena	.....	Jan. 28, 29
Natchitoches	.....	Feb. 3, 4
Provençal	.....	Feb. 4, 5
Campti	.....	Feb. 7,
Colfax	.....	Feb. 8,
Boyce and Lecompte, at L.	.....	Feb. 10, 11
Bunkie	.....	Feb. 12,
Marksville, at Evergreen	.....	Feb. 14,
Melville	.....	Feb. 16,
Opelousas	.....	Feb. 17, 18
Alexandria	.....	Feb. 20,
Glenmora	.....	Feb. 21,
Harrisonburg	.....	Feb. 24, 25

The District Stewards will meet at Alexandria on Feb. 20, 1912, at 10:30 a.m. BRISCOE CARTER, P. E.

SHE BROKE DOWN ENTIRELY.

Lantz, W. Va.—Mrs. Tebe Talbott, of this place, says, "I had been troubled with womanly ailments for some time, and at last I broke down entirely. I got so weak I could scarcely walk across the room. Thanks to Cardui, I improved right off. Now I do my housework, and am feeling well." During the past 50 years, more than a million women have been benefited by taking Cardui. You must believe that Cardui will help you too, since it helped all these others. Cardui is a safe, harmless, vegetable remedy, of positive, curative merit, for women. At drug stores. Try one bottle. It will surely help you.

THE CORNER-STONE OF NOEL MEMORIAL LAID.

A special dispatch to the New Orleans States, dated Shreveport, La., Jan. 1, says: With Dr. Felix R. Hill, Sr., officiating, assisted by his son, Rev. F. R. Hill, Jr., who is the pastor, the corner-stone of the Noel Memorial Methodist Church was laid last Sunday afternoon. Presiding elder, Rev. Paul M. Brown, and Rev. R. J. Harpe participated. The church is to cost about \$55,000 when completed.

TALENTS.

It is a pity that in common speech the word talents, taken, indeed, from our Lord's well-known parable, should have come to mean a different thing from that which the Lord means in that parable. We use the word to mean a man's natural capacity, his intellectual powers, the ability with which he is gifted. A talented man is one who has great natural ability.

But in the parable the talents are not intended to represent natural gifts of mind and body, but rather entrusted work, business given to do, portions of the Master's possessions that must be used for his advantage.

The story tells us that these servants received the talents, or sums of money, in accordance with their abilities. The men who were more capable were given larger portions of the Lord's goods to take care of and to do business with. So that our natural abilities are the measure of our responsibility to God—but the thing itself for which we are responsible is the work we are called to do—the portion of Christ's business that falls to our care, the part of the Lord's possessions that we must attend to for Him.

Therefore, the wonderful teaching of this parable of the talents is that the Lord, like the master in the story, finds it necessary to entrust His business to His servants—to those who are called to be His disciples. The rich man in the Parable was called away, and so he had to put all of his goods into the hands of these slaves of his; he was obliged to trust all of his fortune to their care; he could do nothing else than hope that they would be true and faithful to him—and so that his affairs should go on well in his absence and he not suffer any damage. There seems some necessity like this in the case of Christ and His disciples. He seems obliged by the condition of things to trust the affairs of His kingdom on earth to His people. He must submit to suffer loss and damage in His goods, unless His servants are loyal and true in their duty to Him.

Now, this truth is indeed very wonderful, and very mysterious. In this world Christ's cause depends upon the work and the loyalty of Christians. If Christ's disciples are untrue, unfaithful, disloyal, then Christ's Church and cause will surely suffer damage. Christ has put us Christians in trust with the work of His Church, and He has made the growth and power of His Church to depend upon our faithfulness to this trust.

This is a serious and very awful truth. Everywhere, the honor of Christ and the good name of His Church depend upon the devotion and fidelity of His people. "It is required

in stewards that a man be found faithful."

We may leave results to God; our part is just to be faithful to the Lord in the use of the entrusted talent.—Rev. J. W. Morris, D.D., in Monumental Messenger.

NEW YEAR'S GREETINGS.

To the brethren and friends of the two Conferences in Mississippi, and elsewhere, who have cheered me in the way and in anywise aided in the successful work of 1911, thanks and appreciation are hereby sincerely expressed. May 1912 be a year of gladness and comfort to every heart, and of abundant success in whatever laudable business you are employed! May our mutual relations continue through the new year, as heretofore, in Christian love and co-operative service in the name of our Lord and for the advancement of his kingdom on earth.

Your fellow-laborer in Christ,
G. W. BACHMAN,
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Winona, Miss., Jan. 1, 1912.

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It is good to know much, but it is better to make good use of what we know.—Southern Churchman.

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QUARTERLY CONFERENCES.**MISSISSIPPI CONFERENCE.****Jackson Dist.—First Round.**

Thomasville, at Greenfield...Jan. 6, 7
Brandon, 7:30 p.m.Jan. 7,
Benton, at MidwayJan. 13, 14
Eden, 11 a.m.Jan. 15,
SharonJan. 20, 21
Camden 7:30 p.m.Jan. 21, 22
Harrisville, at Rexford.Jan. 27, 28
Mendenhall, 7:30 p.m.Jan. 28, 29
Terry11 a.m.Jan. 31
Deasonville, at Vaughn.Feb. 3, 4
Canton7:30 p.m.Feb. 4
Jackson, 1st Ch. 7:30 p.m. Feb. 5
Jackson, Rankin Street
7:30 p.m.Feb. 7
MadisonFeb. 10, 11
Jackson, 1st Ch. 7:30 p.m. Feb. 11
Jackson, Capital Street,
7:30 p.m.Feb. 14
EdwardsFeb. 18, 19
Bolton2 p.m.Feb. 19
Jackson, Galloway Chapel,
7:30 p.m.Feb. 21
LintoniaFeb. 24, 25
Yazoo City 11 a.m.Feb. 25
Flora11 a.m.Feb. 26
FlorenceMar. 2, 3
Jackson, Galloway Chapel,
7:30 p.m.Mar. 3
Satartia, at PhoenixMar. 9, 10
Fannin, at OakdaleMar. 16, 17

The District Stewards will please meet at the First Church, Jackson, Miss., on Wednesday, Jan. 10, 1912, at 11:30 o'clock a.m. The preachers of the District are invited to be present.
J. R. JONES, P. E.

Newton Dist.—First Round.

Walnut Grove, at W. G.Jan. 6, 7
Bay Springs, at B Spgs. Fri. Jan. 12
Laurel, First Church.Jan. 13, 14
Laurel, KingstonJan. 13, 14
Laurel, Sixth Street.Jan. 13, 14
Trenton, at Pine G. Fri.Jan. 19
Shiloh, at Shiloh.Jan. 20, 21
Decatur and Union, at
UnionWed.Jan. 24
Homewood, at Homewood.Jan. 27, 28
Lake, at EurekaFeb. 3, 4
Montrose, at M'trose. Wed. Feb. 7
Stallo and Indian Mission,
at WaldoFeb. 10, 11
Chunkey, at Chunkey. Fri. Feb. 16
Hickory, at Hickory.Feb. 17, 18
Forest, at Forest. Fri.Feb. 23
Morton, at Morton.Feb. 24, 25
NewtonWed.Feb. 28
Nesboba, at Sand Town. Mar. 2, 3
PhiladelphiaMar. 3, 4
T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round

Bogue Chitto and Norfield,
Bogue ChittoJan. 6, 7
Monticello, at Monticello.Jan. 13, 14
Bayou Pierre, at Center
PointJan. 20, 21
HazlehurstJan. 21, 22
Osyka, at Muddy Spgs.Jan. 27, 28
MagnoliaJan. 28, 29
Topisaw, at Sartinsville.Feb. 3, 4
Tylertown, at China G.Feb. 10, 11
Barlow, at Brandywine.Feb. 17, 18
Summit, at East McComb. Feb. 21
Meadville, at McCall's.Feb. 24, 25
BrookhavenFeb. 25, 26
North Wesson, at Beauregard
gardMar. 2, 3
WessonMar. 3, 4
Adams, at AdamsMar. 6
Gallman, at BethesdaMar. 9
Crystal SpringsMar. 10, 11
Scotland, at BethesdaMar. 16, 17
Pleasant Grove, at P. G.Mar. 23, 24
Buford, at JamestownMar. 30, 31

The district stewards are called to meet in the Methodist Church at Brookhaven, Miss., at 1:30 p.m., Jan. 10, 1912.
J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Howison and Saucier, at
LymanJan. 6, 7
Mentorum, at Alex. Memorial
rialJan. 13, 14
McHenry and Wiggins, at
WigginsJan. 15,
Brooklyn and Bond, at Bond. Jan. 16
Biloxi, Main StreetJan. 21, 22
Americus, at Pleasant Hill,
11 a.m.Jan. 24,

Escatawpa, at E., 7:30 p.m. Jan. 25,
Moss Point.7:30 p.m. Jan. 26,
Pascagoula and Ocean
Springs, at P.Jan. 27, 28
Mississippi City and Hands-
boro, at Miss. City, 7:30
p.m.Jan. 31,
Hub and Oakvale, at Hub. Feb. 3, 4
ColumbiaFeb. 5,
LumbertonFeb. 6,
PoplarvilleFeb. 7,
Derby, at Millard, 7:30 p.m. Feb. 8,
Carriere and McNeil, at C. Feb. 9,
Long BeachFeb. 11, 14
Vancleave, at V., 11 a.m.Feb. 18, 19
Wolf River Mission, at
WhittingtonFeb. 24, 25
Coalville, at CoalvilleMar. 2, 3
LogtownMar. 9, 10
Bay St. LouisMar. 11,
The District Stewards will please meet in the 25th Ave. Church, Gulfport, on Thursday, Jan. 4, at 1:30 p.m. Pastors are invited.
W. B. JONES, P. E.

Hattiesburg Dist.—First Round.

TaylorvilleJan. 7, 8
Mount OliveJan. 8, 9
Hattiesburg, Court St.Jan. 11
EucuttaJan. 13, 14
Vossburg, at Heidelberg.Jan. 15
EllisvilleJan. 17
Hattiesburg, Broad St.Jan. 18
LucedaleJan. 20, 21
LeakesvilleJan. 22, 23
McLain, at Pine Grove.Jan. 24
OloahJan. 27, 28
SumrallJan. 28, 29
PurvisJan. 31
New AugustaFeb. 3, 4
RichtonFeb. 5
SeminaryFeb. 10
CollinsFeb. 11, 12
MageeFeb. 16
SummerlandFeb. 17, 18
EstabutchieFeb. 21
PrentissFeb. 24, 25
M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.

Meridian, Poplar Springs,
a. m.Jan. 7
Matherville, at Poplar Spgs. Jan. 13, 14
Meridian, Central, a.m.Jan. 21
Meridian, South Side, p.m. Jan. 21
Daleville, at DalevilleJan. 25
Bucatanua, at ChicoraJan. 28, 29
Porterville, at Porterville. Feb. 1
Vimville, at Coker's Chapel. Feb. 3, 4
Enterprise and Stonewall, at
EnterpriseFeb. 8
Waynesboro Ct., at Fedora. Feb. 10, 11
Waynesboro, p.m.Feb. 11
Scooba, at ScoobaFeb. 17, 18
Binnsville, at WahalakFeb. 19
Lauderdale, at Lauderdale. Feb. 22
Shubuta and Quitman, at Shu-
butaFeb. 25, 26
DeSoto, at Cooper's Chapel. Feb. 28
Meridian, Fifth St., a.m.Mar. 3
Meridian, East End, p.m.Mar. 8
DeKalb, at Pleasant Ridge. Mar. 9, 10
Moscow, at MellenMar. 11
The District stewards will please meet at Central Church, Meridian, 9 a.m., Jan. 9. W. H. LEWIS, P. E.

Port Gibson Dist.—First Round.

Vicksburg, Crawford St.Jan. 6, 7
Rolling ForkJan. 10,
MayersvilleJan. 13, 14
Steele's Bayou, at Lock-
woodJan. 16,
AnguillaJan. 18,
UticaJan. 20, 21
Vicksburg, Washington St. Jan. 22,
Harrison, at Cane R.Jan. 24,
CentervilleJan. 25,
Silver CityJan. 27, 28
GlosterJan. 30,
Natchez, Jefferson St.Feb. 3, 4
Natchez, Pearl St.Feb. 4, 5
WashingtonFeb. 8,
Hermanville.Feb. 9,
WoodvilleFeb. 10, 11
District stewards will meet Tues-
day, Jan. 9, at Port Gibson.
W. H. HUNTLEY, P. E.

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the springtime, which soon departeth, and wherein thou oughtest to plan and sow all provisions for a long and happy life.—Sir Walter Raleigh.

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shell while abounding in suggestive
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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

PLEDGING THE TEACHERS.

By Henry F. Cope, Ph.D.

Recently at a conference of city superintendents the problem of securing and holding good teachers and the greater problem of getting teachers to take their work seriously was under discussion. The participants in that conference worked out a suggestion something like this: that each school should draw up a "Teachers' Roll," which all regular teachers should be required to sign before undertaking the permanent care of a class. This Roll would be something like this:

We, the undersigned teachers, becoming responsible for the classes set opposite our respective names, do sign the Teachers' Roll of this church, agreeing:—

1. To conform to all the rules and regulations of this school, and to hold myself subject to its discipline in the same manner as the pupils will be held.
2. To be with my class at least five minutes before the opening of the school period.
3. To learn the reasons for absence and to report on these to the superintendent.
4. To spend at least one hour weekly in the preparation of the lesson.
5. To continue the teacher-training reading and study required by the church.
6. To notify the superintendent of my intended absence from my class in time for him to secure a substitute. I will not send a substitute without his consent.
7. To visit each member of my class at least once a year in his home.
8. To confer with the pastor of the church regarding the spiritual welfare of my pupils and their relation to the church.

(The crying need for good, punctual, trained and above all consecrated teachers is so apparent that this recent suggestion of Dr. Cope, whose authority in such matters is unquestioned, may be helpful.)

Some Home Department and Other Class special rooms are on the sunny south side of the building with an open fire place, growing plants and rocking chairs, and always one wheel chair and an extra crutch with easy foot stools close by. So many can come to such a room for a morning hour of comfort, peace and consecration who could not bear the hard seats and noisy enthusiasm of the larger room. No school could fail to grow spiritually and numerically with such a sacred shrine within its portals.

"Lord, deepen and strengthen and sanctify our purpose—the World for Christ. Lead us in reverence and with increasing wisdom and understanding to more effectively use our means—the Word of God. Teach new conceptions of that world-embracing little motto—OTHERS. So may this triune slogan come to express the meaning of our lives and regulate our conduct during every one of the seven days of the week." Will not every teacher and superintendent pin this slogan in his class-book and hold it in his heart?

"The source of a Christian worker's strength, broadly speaking, is Christ; 'I can do all things through Christ who strengtheneth me.' Faith in Christ is a source of strength. Knowledge is a source of strength;

many workers fail through ignorance. Perseverance is a source of strength. Prayer is a source of strength; it is not flavor but food." May we possess all these during 1912!

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A Home Department has been organized at Vacherie with Miss Blanche Calhoun superintendent, and a Cradle Roll with Mrs. Dr. Bolton superintendent.

Mr. E. M. Frasier, of Many, recently gave his Young Peoples' Bible Class a treat in the nature of an old fashioned candy pulling and the occasion is reported as being a happy one.

One of the helpful methods of conducting lesson study, practiced by Mr. Linerman, of Mansfield, is to have a member occasionally give prepared papers on the historical characters around which the lesson centers. Mr. Pollock, a young lawyer of the class, recently had a splendid study of Daniel.

Rev. J. H. Montgomery, at the beginning of the year on the Marksville Mission, found Sunday schools at Marksville and Evergreen, and left at the end of the year in addition to these active organizations at Oak Grove, Sayes Chapel, Bay Hill, Cottonport and Bayou Chico, and one is planned for St. Landry and one in sight at Ville Platte.

The Y. M. C. A. Bible Class of the Vacherie Sunday School, of which Mr. J. F. Sims is President and Dr. W. M. Bolton teacher, is made up mostly of the young men from the saw mill of that place. The Sunday school is superintended by Mr. Moore, the Y. M. C. A. Secretary of the mill community. We understand that Mr. Moore is supported in his Y. M. C. A. work by one of the company's stockholders who is interested in the religious welfare of his employees.

Rev. A. W. Turner has given himself to assist the local Sunday school at Sadus, where he has chosen his residence, and has already been instrumental in having the two adult classes organized, elementary superintendent elected, and a Home Department organized. Brother Jordan is the faithful superintendent. Mrs. Hill is superintendent of the Home Department; Miss Armstrong is superintendent of the Elementary Department, and Mr. Harlie is Secretary.

Our Sunday School at Zwolle starts the Conference year with a forward move in specializing in the Elementary and Adult Departments. Miss Holladay, the principal of the school, has been chosen superintendent of the Elementary Department, and plans to curtain off the rear of the church and run her department on pedagogical principals. The two Bible classes are to be organized, and possibly the young people divided, making separate classes for men and women, and these pushed vigorously. The Home Department has been begun with Mrs. W. F. Hopkins superintendent. The superintendent is also working on a system of grading for creating class spirit and honor roll.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Marriages

Dec. 26, 1911, at the Methodist Church, at Silver Bay, Miss., by Rev. O. L. Savage, Mr. JNO. A. BOSTON and Miss EVA LUMBLEY.

Dec. 24, 1911, at the parsonage in Verona, Miss., by Rev. A. W. Langley, Mr. C. C. WEST and Miss SARAH METCALF.

Dec. 23, 1911, at the residence of the bride's father, Mr. J. M. Towery, by Rev. A. W. Langley, Mr. FINIS B. RAPER and Miss ANNIE MAY TOWERY.

Dec. 14, 1911, in the Methodist Church, at Wingate, Miss., by Rev. L. Carley, assisted by Dr. W. T. Beall, Rev. R. P. FIKES, of the Mississippi Conference, and Miss CARTER W. BRADFORD.

Dec. 27, 1911, at the residence of Mr. A. Day, Wilson, La., by Rev. F. N. Sweeney, Mr. A. C. COOPER to Miss NELLIE WRIGHT.

Dec. 27, 1911, at the residence of the bride's father, near Garley, by Rev. F. N. Sweeney, Mr. C. E. FENN to Miss E. M. DAWSON.

Dec. 27, 1911, at the residence of the bride, near Wilson, La., by Rev. F. N. Sweeney, Mr. S. B. DAWSON to Miss IMOGENE McQUEEN.

Dec. 26, 1911, at the residence of the bride's parents, at Ethel, La., by Rev. F. N. Sweeney, Mr. JOSEPH GREEN to Miss MAGGIE SANDERS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.
Houston Jan. 13, 14
Okolona Jan. 15
Tupelo Jan. 16
Nettleton Ct., at New Ch. Jan. 20, 21
Amory and Nettleton, at Nettleton Jan. 21, 22
Verona, at Verona Jan. 23
Shannon, at Shannon Jan. 24
Calhoun City, at Big Creek Jan. 27, 28
Vardaman, at Elzer Jan. 30
Pontotoc, at Pontotoc Feb. 4, 5
Houlka, at Wesley Feb. 6
Montpelier, at Woodland Feb. 7
Buena Vista, at Pleasant G. Feb. 10, 11
Prairie, at Prairie Feb. 11, 12
Aberdeen Feb. 12
Okolona Ct., at Grady's Chapel Feb. 13
Smithville, at Antioch Feb. 16
Greenwood Spgs., at Soules Chapel Feb. 17, 18
Fulton, at New Salem Feb. 24, 25
Tremont, at Mt. Pleasant Feb. 25, 26
The district stewards will meet in Okolona on Tuesday, Jan. 16, at 11 o'clock.

J. E. CUNNINGHAM, P. E.

Columbus Dist.—First Round.
Starkville, Ct., at Smyrna Jan. 6, 7
Starkville Jan. 7, 8
West Point Jan. 9
Macon Jan. 14, 15
Shuqualak Jan. 14, 15
Columbus, First Ch. Jan. 16
Sturgis, at Sturgis Jan. 21
Columbus Second Ch. Jan. 24
Crawford, at Crawford Jan. 27, 28
Mayhew, at Mayhew Jan. 28, 29
Mathiston, at Mathiston. Feb. 3, 4
Cedar Bluff, at Pheba Feb. 4, 5
Columbus Ct., at New H. Feb. 10, 11
Cochrane, at Cochrane Feb. 17, 18
Mashulaville, at Mashulaville Feb. 24, 25
Brooksville, at Brooksville. Feb. 26
The district stewards will meet in West Point, Jan. 9, at 1:30 p.m.

J. E. THOMAS, P. E.

Sardis Dist.—First Round.
Olive Branch, Olive Branch Jan. 6, 7
Pleasant Hill, Pleasant Hill Jan. 13, 14
Cold Water, at Cold Water Jan. 21, 22

Crenshaw, at Crenshaw Jan. 27, 28
Lake Comorant and Hinds at Hinds Chapel Feb. 3, 4
Long Town, Pleasant Grove. Feb. 10, 11
Cockrum, at Palestine Feb. 14
Wall Hill, at Wall Hill Feb. 15
Tyro, at Freedomia Feb. 17, 18
Sardis Ct., at Shiloah Feb. 20
Eureka, at Terza Feb. 21
Hernando, at Hernando Feb. 22
Senatobia Feb. 24, 25
Arkabutla, at Arkabutla. Feb. 27
Courtland, at Pope Mar. 2
Batesville Mar. 3, 4

The district stewards will please meet in Coldwater Jan. 22.

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Carrollton Jan. 6, 7
North Carrollton Jan. 7, 8
Schlater Jan. 13, 14
Inverness Jan. 20, 21
Belzoni Jan. 21, 22
Indianola Jan. 27, 28
Ruleville Jan. 28, 29
Winona Circuit, New Hope. Feb. 3, 4
Kilmichael Feb. 4, 5
Mars Hill, at Hopewell Feb. 6
Tutwiler Feb. 9
Minter City Feb. 10, 11
Slate Springs Feb. 17, 18
Bellefontaine, South Union. Feb. 24
Eupora Feb. 25, 26
Webb Mar. 2, 3
Lambert Mar. 3, 4

The district stewards are called to meet in the Methodist Church, Winona, Miss., Thursday, January 4, 1912, at 11 o'clock. BEN. P. JACO, P. E.

Corinth Dist.—First Round.

New Albany Ct., at Union Hill Jan. 6
New Albany Sta., at N. A. Jan. 7, 8
Ripley Mis., at Brownfield. Jan. 13
Ripley and B. M., at Ripley. Jan. 14, 15
Mooreville, at Allen Chapel. Jan. 20
Sherman Ct., at Sherman. Jan. 21, 22
Hickory Flat, at Hickory F. Jan. 27
Myrtle Ct., at Myrtle Jan. 28, 29
Corinth Ct., at Marvin Feb. 2
Chalchuate, at Camp Gd. Feb. 3
Dumas Ct., at New Hope. Feb. 4, 5
Tishomingo Ct., at West Side Feb. 10
Belmont Ct., at Patterson Chapel Feb. 11, 12
Kirkville Ct., at Marietta. Feb. 17
Wheeler Ct., at Wheeler Feb. 18, 19
Mantachie, at Hebron Feb. 24
Guntown and B., at Saltillo. Feb. 25, 26
Hatchie Mission, at Comus Chapel Mar. 1
Kossuth Ch., at Kossuth. Mar. 2, 3
Rienzi Ch., at Jacinto. Mar. 4

The district stewards will please meet me at Corinth, on Tuesday, Jan. 16, 1912. J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Water Valley, First Church. Jan. 7, 8
Water Valley, Main St. Jan. 7, 9
Paris, at Paris Jan. 9
Red Banks, at Red Banks. Jan. 13
Holly Springs Jan. 14, 15
Potts Camp, at Potts Camp. Jan. 16
Pine Valley, at Pine Valley. Jan. 20
Coffeeville, at Coffeeville. Jan. 21, 22
Duck Hill, at Duck Hill. Jan. 22, 23
Mt. Pleasant, Mt. Pleasant. Jan. 27
Byhalia, at Byhalia Jan. 28, 29
Grenada Feb. 4, 6
Grenada Ct., at Sparta Feb. 5
Ashland, at Ashland Feb. 10, 11
Waterford, at Waterford. Feb. 16
Abbeville, at Abbeville. Feb. 17, 18
Holly Springs Ct., at Lamar. Feb. 18, 19
Randolph, at Randolph Feb. 23
Tocapola, at Lafayette Spgs. Feb. 24, 25
Lafayette Ct., Cambridge. Mar. 2, 3

District stewards will meet at Water Valley, First Church, Monday Jan. 8.

R. A. TUCKER, P. E.

Greenville District—First Round.

Leland Dec. 30, 31
Gunnison a.m. Jan. 6, 7
Friars Point, p.m. Jan. 7, 8
Arcola Jan. 14, 15
Cleveland, a.m. Jan. 20, 21
Merigold, p.m. Jan. 21, 22
Glen Allan Jan. 28, 29
Jonestown, a.m. Feb. 3, 4
Clarksdale, p.m. Feb. 4, 5
Lula, a.m. Feb. 10, 11
Coahoma, p.m. Feb. 11, 12
Tunica Feb. 18, 19

New Salem, a.m. Feb. 24, 25
Boyle, p.m. Feb. 25, 26
Alligator Mar. 2, 3

District stewards meeting at Merigold, January 23 and 24.
W. W. WOOLLARD, P. E.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 2.

"Prove All Things; Hold Fast That Which Is Good."

WHOLE No. 2917.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, JANUARY 11, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

Soft words are best; true kindness will lend
Even to rebuke a tender glow;
A bitter, cruel speech may cost a friend;
But gentle, loving words may win a foe.

—Earl William Gage.

In a brief but ringing editorial on extravagance, the Florida Christian Advocate suggests that it would be a good idea to ask yearly at the Annual Conference, before passing any preacher's character, the question, "Are you in debt so as to embarrass you?" However they may regard their outstanding obligations, if this were done, it is more than likely that there are some who would find this inquiry a bit "embarrassing."

It is stated that the Chinese students attending American institutions of learning are disturbed by the fear that, because of the condition existing in the home land, their remittances for expenses will not reach them. Some of these young orientals are supported by the interest accruing on the indemnity fund which was paid the United States at the time of the Boxer trouble, but which our Government generously returned. It is to be hoped that a plan will be set on foot to assist these students and prevent the interruption of their studies. This was done for the Japanese students in this country some years ago when they were similarly circumstanced, and it is said that this action perhaps impressed the people of Japan with our feeling of friendship for them more than any other occurrence in all our dealings with them.

The Christian workers of to-day need more virility. Never was there so tremendous a task to be performed as that of bringing the millions of mankind to Christ. Compared to this, the famous labors of Hercules pale into insignificance. Not only are Satan and the powers of darkness to be combated, but men must be saved from themselves—from their own evil inclinations. This cannot be done at a distance, nor by mere talk. We must go to the people, live among, identify ourselves with them, and win their confidence and love. Their surroundings may be unpleasant, or even repulsive, but we must brave and endure them. Wherever human souls are going down to ruin and death, we must hasten and throw out the life-line. We must proclaim to them the truth, lovingly but fearlessly, even though it should bring us unpopularity and abuse. And the faithful message must be spoken in the homes of the rich, as well as the hovels of the poor. Nowhere must there be any compromising. No weakling is fit for such service as this. It requires the spirit of a hero for the successful fulfillment of such a mission. Easy-going men, clothed in soft raiment, may play at it, but they will accomplish little. Paul knew whereof he was speaking when he exhorted Timothy to "endure hardness as a good soldier of Jesus Christ."

LET US WORK FOR A REVIVAL.

In our issue of last week we reprinted from the British Weekly what was to us a most interesting article, entitled, "A Remarkable Evangelistic Movement Among the Primitive Methodists." We are giving our readers in this number of the Advocate some additional matter bearing on the subject of revival work which we trust they will peruse attentively. We are far more concerned to see a deep spiritual awakening throughout the Church than we are in the success of any other movement which has been inaugurated in Southern Methodism. This unquestionably is our greatest need. If we could have a genuine and widespread quickening of the religious life of our people, every worthy undertaking that has been projected among us would be given a new forward impulse. It would strengthen the cause of missions, church extension, Christian education and our various charitable enterprises to an extent that nothing else can. It would also go further toward the solution of our much-discussed church problems than any other influence that can be brought to bear upon them. Indeed, it is the one thing that can infuse new life and confidence into the Church, give it a new grip upon the unshepherded masses, and empower it to meet triumphantly the mighty issues which confront it in these opening years of the twentieth century. Believing this to be true, it is our purpose during the year 1912 to do everything we can through the columns of the Advocate to awaken the revival spirit and promote the cause of a wholesome evangelism.

Shall we not fix our minds upon this supreme work of the Church in the very beginning of the year? It certainly deserves our first thought and attention. It is the work that we have been specifically commissioned to do and which lies nearest the heart of the Heavenly Father. In it the angels are interested, and we are told that they rejoice on high when success crowns the efforts of those who seek to accomplish it. Let our pastors begin at once to work for a revival in their charges. Let them strive to get into closer touch with God and enlist the sympathy and co-operations of the spiritually-minded persons in their congregations. There is tremendous power in united prayer. Let the evangelistic note be dominant in the church services. Let active personal work be done, seeking the guidance of the Holy Spirit in its performance. Lay the foundation for a series of services and have them when things seem to be in readiness. But do not make the mistake of expecting no results until the protracted meeting begins. There is no reason why a pastor and his people should not have conversions at the regular hours of worship, if they will try intelligently to do so. Indeed, something is radically wrong when they do not. When a church is deeply conscious of its need of a spiritual awakening, recognizes the futility of all other reliance, and turns to God with penitence and faith and goes energetically to work, it never fails to witness a manifestation of divine power

and to experience a season of refreshing. They who sincerely seek an outpouring of the Holy Spirit in the right way are never disappointed. The Lord's set time to favor Zion is when Zion wants to be favored.

In conclusion, we quote the following from the account of the revival among the Primitive Methodists which we reproduced last week: "One of the hopeful features is that the revival is most conspicuous among the ministers. Some testify to a new spiritual experience; more show an awakened heart to the needs of the unsaved, and an evangelistic fervor beyond anything that has characterized their ministry in recent years. Some of the leading preachers and ablest platform speakers are concentrating their powers on persuading men to immediate surrender to Christ. From connectional officers and college professors down to the rank and file, a new evangelistic ring can be discerned in public utterances. There is new joy in many a village congregation because the traveling preacher in the little week-night service has spoken with an unction that has warmed hearts."

Shall we soon see such a condition of things in the Methodist Episcopal Church, South? Why not? May God speed the day!

THE COUNTRY'S GREATEST RESOURCE.

In an address at Tulane University recently, Prof. G. D. Harris of Cornell University said: "The greatest undeveloped resource of Louisiana today is the brain of the college student." Why did the gentleman restrict his remark to the young men of the State attending college? The best resources of the commonwealth are her own boys and girls wherever they may be—whether on the farm or in the city, whether in school or out of it. The State which succeeds best in developing her youth into intelligent and worthy men and women will have the brightest future. No money yields so rich and large a return as that which is applied to this purpose. Indeed, the wonder is that more of our philanthropists do not devote their means directly to the education of the children of the poor. Money transmuted into noble manhood and womanhood is the most praiseworthy and enduring monument that can be erected on earth. Sarah K. Knowlton forcibly brings out this truth in the following impressive lines:

"He built a house; time laid it in the dust.
He wrote a book; its title's now forgot.
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work was multiplied like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument."

Concerning Revivals

A WORK FOR PASTOR AND PEOPLE.

If our people are consecrated and earnest and willing to co-operate with the pastor and pray and work for a revival, there may be a revival on every charge. Prayer and dependence upon God are essential, but without work do not count for much in winning men to God.

Preacher and people depend too much on outside agencies. Too often the thought of a revival is synonymous with evangelist, and it is said: "Get an evangelist, and let us have a revival." There are circumstances in many communities when the presence of the evangelist is a great blessing, if not a necessity, but every preacher of the Gospel should be an evangelist. No man will succeed just like some other man, but every preacher should be a soul-winner, and in adapting himself to the church and community where he labors, should study the needs of the people and plan to lead men to God. The preacher must do personal work; there are people in every parish who would welcome a candid, heart-to-heart talk on the subject of personal religion, and the wise preacher who studies conditions and people finds abundant opportunity for such work. The people must do personal work; the layman depends on the preacher, and says that is the preacher's task; but the tactful man who himself has come in touch with God can get in touch with his neighbor, tell him what God has done for him, and lead him to his Saviour.—Rev. Robert T. Woicott, in Zions Herald.

A REVIVAL NOT A MIRACLE.

Revivals were formerly regarded as miracles. And it has been so by some even in our day. And others have ideas on the subject so loose and unsatisfactory, that if they would only think, they would see their absurdity. For a long time, it was supposed by the church, that a revival was a miracle, an interposition of Divine power which they had nothing to do with, and which they had no more agency in producing, than they had in producing thunder or a storm of hail, or an earthquake. It is only within a few years that ministers generally have supposed revivals were to be promoted, by the use of means designed and adapted specially to that object. Even in New England, it has been supposed that revivals came just as showers do, sometimes in one town, and sometimes in another, and that ministers and churches could do nothing more to produce them than they could to make showers of rain come on their own town, when they were falling on a neighboring town.

It used to be supposed that a revival would come about once in fifteen years, and all would be converted that God intended to save, and then they must wait until another crop came forward on the stage of life. Finally, the time got shortened down to five years, and they supposed there might be a revival as often as that.

I have heard a fact in relation to one of these pastors, who supposed revivals might come about once in five years. There had been a revival in his congregation. The next year, there was a revival in a neighboring town, and he went there to preach, and staid several hours, till he got his soul all engaged in the work. He returned home on Saturday, and went into his study to prepare for the Sabbath. And his soul was in an agony. He thought how many adult persons there were in his congregation at enmity with God—so many still unconverted—so many persons die yearly—such a portion of them unconverted—if a revival does not come under five years, so many adult heads of families will be in hell. He put down his calculations on paper, and embodied them in his sermon for the next day, with his heart bleeding at the dreadful picture. As I understood it, he did not do this with any expectation of a revival, but he felt deeply, and poured out his heart to his people. And that sermon awakened forty heads of families, and a powerful revival followed; and so his theory about a revival once in five years was all exploded.

Thus God has overthrown, generally, the theory that revivals are miracles.—Rev. Charles G. Flinn, in Revival Lectures.

SOME SUGGESTIONS BY DWIGHT L. MOODY.

(D. L. Moody was perhaps the greatest soul-winner the Church has had in a half century. The following conversation concerning evangelistic work (taken from his life by W. R. Moody), in which the answers are from the lips of the distinguished evangelist, are well worth careful consideration.)

Q. "How can we make our prayer-meetings more interesting?"

A. "Well, be more interesting yourself; that is one way. I have seen many meetings just murdered, the life taken out of them, by the leader. There is a way of going to meeting by which you may do this. Go in with your coat buttoned up, looking at no one; do not use your natural voice, and be as stiff as you can. Begin by saying you have nothing to say, and then talk for half an hour. If the meeting isn't dead then, I am no prophet. Then get up and scold the people for not taking part after you have thrown the meeting open. For my part, I don't know why we should go into church in that cold, formal way. When we go to church, why not take a man by the hand; throw off the stiffness, and make everybody feel at home?"

Q. "If the pastor of a church does not favor evangelistic work, what can a layman do, besides praying, to promote the spiritual work?"

A. "I should do a great deal more than pray. I believe the time has come for the laymen to move; and by 'laymen' I mean men and women. If you can't work in the church, don't leave it, but go out and hold cottage meetings. In the country get the schoolhouse; that is a magnificent place to work. If the school board prohibits the use of the schoolhouse, hold meetings on a hill-top. That is what Christ did. Pray God to fill you with the Holy Ghost. Nothing can stop a man who is red hot and full of the Spirit of God. If we cannot get the people to come to church, let us go into their homes.

"I believe that a man or woman who is filled with the Spirit of God can gain access to the hearts of the people, and can have conversions anywhere and everywhere. There is a class of people who don't believe in revivals and in what we call conversions. Don't quarrel with them, but go right to work and have conversions. A man who hides his talent under a napkin, and, because his pastor is opposed to evangelistic meetings, goes through life praying for his church once a week, or once a month, to ease his conscience, is on the wrong track."

Q. "Would you advise a pastor to hold evangelistic meeting every Sunday night?"

A. "I would hold an evangelistic service fifty-two Sundays in the year. Sunday night is better than any other time, because a great many never get out except Sunday night. Workingmen and mechanics don't have time any other time, and if you don't reach them Sunday night you won't reach them at all. Most of the church audiences on Sunday morning are made up of Christian people, and that is the time when ministers ought to feed the flock and build up the church. If they are fed properly all the members become preachers themselves, and instead of the minister having one meeting Sunday night there will be twenty. Within five miles of Round Top every Sunday night we have ten or twelve gospel meetings when we are in running order. I believe this can be done all through the United States.

"I heard of a minister who said to a judge in his congregation: 'I am going out to a schoolhouse to preach; you have horses, and I want you to drive me out.' The judge said that he would be very glad to do so. On the way the minister said: 'Judge, I am going to ask you to speak.'

"Oh," said the judge, 'I couldn't do that.'

"But," said the minister, 'I was in the court the other day, and I never heard anything better than the charge you gave to the jury.'

"The minister had some tact, and when he went on to the platform he said: 'Now, I am going to pray and read a portion of the Scripture, and

then I am going to put the judge in the witness-box and examine him.' He asked the questions, and the judge preached the whole sermon. Our judges and our lawyers are spolling for work. It wouldn't take long to evangelize this country if we could only get the pews into the pulpit, but the ministers can never do it alone."

Q. "Would you have a stated after-meeting every Sunday night?"

A. "Yes; every time I preached the Gospel I would look for results. There are three or four kinds of meetings. When we come around the Lord's table, that is worship. When we expound the Bible, that is to feed the Church of God. But when we invite men to come to God, then we ought to expect that they will come right then and there."

Q. "How would you conduct an after-meeting?"

A. "I never could conduct it fifty-two Sundays alike. There are very few men who could do that successfully. If the sermon is over at half-past eight, when the audience expected to stay until nine, they are in good mood to stay a half hour longer. There are two ways of inviting people to stay to an after-meeting. One is, to send them all home. The benediction is a polite invitation for people to go. I wouldn't pronounce any benediction at the first meeting, and I wouldn't say, 'If any are concerned about their soul they are invited to stay.' You stick an 'If' four feet high before them, and it will take an earthquake to move them into an inquiry-room. When I was converted it took three months to screw up my courage to be examined by a committee to be taken into the church. You might as well try to get a man to go before a justice of the peace. I would say, 'Now, we are going to have a second meeting, and if any one must go, won't you just slip out while we are singing?' I would put it as though I expected no one to go."

CHRIST, A STUMBLING STONE.

The Jews would have gladly crowned Jesus as a king and they accepted him as a teacher of rank, but they stumbled at his claim to be the Son of God and the promised Christ. In this respect we of to-day are in danger of being, in spirit, as were the Jews. Christ to us is a King, and for him we live and for him we are willing to die. He is to us the great teacher, and with us "Thus sayeth the Lord" is proof positive in any controversy. We, some of us, even accept him as a priest and recognize that he accomplished a great work for humanity in a religious way and declare him to have been divine; but is he our Saviour? This is the important question, because it is eternal in consequence. It is not enough to acknowledge him as king, teacher and priest, but we must know him in a personal way as a Saviour.

When Jesus was crucified many of the Jews and Roman soldiers said; "Surely this was the Son of God". They were even willing to claim for him a divine prerogative, but when it was announced that he had risen from the dead, they again stumbled. To the Jews, Jesus was dead. Again we are like them. Many of us believe in him as a Saviour and know that he has saved us, but we think of him as dead. Our thoughts drift back to the Garden, to the Cross and to the Grave. We think of his sacrifice and forget that he was risen from the dead and is now alive. The effectiveness of a Christian's life depends on the presence of the living Christ dwelling in him. It is not enough to have had the experience of conversion. Life, vigorous strength, and confidence are necessary to be an effective Christian, and these one cannot possess unless one's saviour is a living Christ. "Behold I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed."—A. J. Gearheard.

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"Keep me, Lares of my fathers: for ye bred me to manhood—when a tender child I played at your feet."—Tibullus.

Botsford, the historian, says: "The simple but severe character of the Romans found expression in the family. Marriage was a religious act that made the home sacred, the house a holy place. Within lived Vesta, whose altar was the hearth; within were the spirits of the ancestors, who, in the form of Lares guarded the house from every harm; within too were the Penates, who blessed the family store." When Tibullus says he was bred to manhood by playing as a child at the feet of the Lares, he meant that they had family worship in his father's house. How many Methodist boys can say what this accomplished pagan said, and trace their manhood to the family altar in their home? Talk about a revival! There is where it must begin. You may go on converting people, and putting their names on the Church roll, and preaching to them, and boasting of your Sunday schools, and all else, but as long as you do not worship God in the home, that home is not up to the standard of an orthodox pagan home. The family altar was the first altar, and it is still the most sacred altar. There is something radically wrong with the piety that neglects it.

If history teaches us anything, Meek, it teaches us that religion is the foundation of the State. When men lose faith in God society goes to pieces. Infidelity dissolved France into a seething chaos of blood and terror. The first thing Napoleon did when he seized the fiery monster of the Revolution by the throat, was to re-open the churches and restore religion to its rights. He did it as a police measure. He did it because the intuition and common sense of a constructive statesman told him that society is based on morality, and religion alone gives adequate sanctions to morality. What the history of Rome, and the history of France teaches us on a vast scale, and with all the emphasis of tragic horror, our own observation confirms. The Church is our only bulwark against anarchy. Take the bulwark away, and all is gone. Unbelief has destroyed many nations, but has never upbuilted one. Religion has been the great creator of empires, and republics have flourished as they listened to her voice. Egypt, Assyria, Babylonia, Greece and Rome all teach us the same stupendous truth—when their gods were dead their glory turned to dust. Crime increases as religion decays. Judge O'Sullivan of the court of General Sessions in New York City, after investigation into the cause of the prevalence and increase of crime among the youth of that city, assigned the first place to "the lack of proper religious instruction in the school."

There is no institution in America of which our people are prouder than our public school system. The millions given to it have been cheerfully given, and it is being continually improved. To touch it is to many an act as sacrilegious as that of Uzza when he put his hands upon the Ark of Israel. But in the cold light of history, and the hot glare of such fierce facts as that to which Judge O'Sullivan calls attention, one cannot help thinking seriously on the subject. Will the public schools paganize us? The question is not fair to the pagans, for as Paul observed in Athens long ago, they were "very religious", and gave their gods the best they had. Suppose I put the question this way: Will the public school make us an irreligious nation? What is to prevent such a deplorable issue?

Religion is the foundation of the State, yet the State cannot teach religion. Dr. Schurman, President of Cornell University, says, "The Bible is the greatest document in the world. No man can be called an educated man who is ignorant of the Bible; and no man can be said to be a wholly uneducated man who knows his Bible." Yet with all its boasted democratic liberty, no State school can teach the Bible. Its course of study excludes "the greatest document" in the world. It may teach English literature, but cannot teach the book that made Milton's poetry sublime or Bacon's philosophy profound. The very best it can do is to keep Christian men and women in charge of

these State schools, whose personal influence will impress religion on the pupils in an indirect, yet not wholly barren way. But wherever an objection is raised the Bible must go. The courts have uniformly so decided, and have decided right. It is the inevitable logic of that separation of Church and State, which is the fundamental doctrine of American civilization. The most recent utterance we have is the decision of the Supreme Court of Illinois. In an opinion, perfectly clear and sound, the Court decided that to read the Bible in the public school was contrary to the constitution. You see our dilemma, Meek? The State depends on morality: morality depends on religion; yet the State is forbidden to teach religion.

Dr. Elliot, ex-President of Harvard University and "the Nestor of our modern educational system," tries to help us out. He said recently in the Outlook: "Education is a great governmental function in the republic; and when we speak of the religious ideal in education, we mean the religious ideal in the schools and universities which are supported by public taxation. Does the complete separation of Church and State which obtains everywhere in the United States shut out from the public school and universities the religious ideal? Yes, if we mean by the religious ideal any dogma and prescribed rites and ceremonies, any fixed observances, or any catechisms or liturgies. No—if we mean by the religious ideal truth, purity and goodness personified and held up before the rising generation as standards of right feeling and right conduct. It must be admitted that this use of the word religious is comparatively new in the world; but so is religious toleration and so is democracy." You see, Meek, that Dr. Elliot realizes that we must have a religion, and that it ought to be taught as a part of our public school instruction.

But now see how illogical this man is, how his glittering ideal is shivered by the slightest contact with actual conditions. Two considerations on the first thought show that Dr. Elliot's idea is little short of absurd. First, he demands religion without any "dogmas"—that is, any definite statements of truth, without any rites and ceremonies, any fixed observances, any catechisms or liturgies. No such religion ever existed, and in the very nature of things, never will exist. It is contrary to the very genius of the human mind for a religion to exist simply on an ideal. It contradicts the whole psychology as well as history of religion to suppose it can live as a mere abstraction, like a principle of mathematics. Even a mathematical principle must express itself in symbols. Such a use of the word religious is not only new, it is irrational. Dr. Elliot himself is dimly conscious of this, for he speaks of it as "personified". Personified in whom? If you say in Christ, in whom alone truth and beauty and goodness are perfectly "personified", you are teaching Christianity, and this Dr. Elliot says is not allowed. We all know the supreme power of an ideal, but it never touches us until it is embodied. Truth to be constructive must become incarnate. "An ideal", as Dr. Forsythe says, "is not mighty to save." The world had plenty of truth to save it before Jesus came. One of the chief points Celsus, the first great intellectual antagonist of Christianity, made against the early Church, was that Christ taught nothing new. While Celsus was wrong, yet it was not by revealing new truths to the world that Jesus saved men; but by exemplifying that truth, both old and new, in Himself. "In Him was life". We are saved not by believing in Him, but by believing in Him. "He that hath the Son hath life". To quote Dr. Forsythe again: "It is not the ideal man we seek, who verifies and glorifies our noblest Humanity, convincing us of its inalienable place in God in spite of our sin; but it is the redeeming God who sets Humanity in heavenly places in Christ Jesus". An Arian Christ, my dear Meek, is too weak to lift fallen humanity out of the abyss of sin and sin in which it is weltering. A Unitarian Christ, "the superhuman chancellor and most private secretary of" the Eternal, in whose presence Dr. Elliot himself would stand uncovered, but whom he

would not permit to enter an American school house, such a deputy deity is utterly helpless before the vast problem of human redemption. Week.

"Twas great to speak a world from naught;
Twas greater to redeem!"

If creation required a God, much more redemption. And if the Bible is true, redemption taxed the Godhead itself to the uttermost. He "emptied" Himself to achieve it. The process of its achievements in the re-filling of the Godhead.

But there is a second objection to Dr. Elliot's "religious ideal" for the public school: to the extent that it is "religious" it is, per se, excluded. The State cannot teach any form of religion. I have as much right to object to any child being taught the vague ethical ideal of a Socinian creed, such as Dr. Elliot holds, as he has to his child being taught my definite Trinitarian belief. He believes I am wrong in my positive religion, with its dogmas and liturgy, and I know he is wrong in his agnostic moonshine type of so-called religion. But no matter whether either of us is right or wrong, I object to my child being taught what he holds for religion, and according to the fundamental law of the republic, it cannot be taught in the school supported by taxation. Dr. Elliot utterly fails to solve the problem—a problem that goes to the very roots of our civilization.

Our only hope to save our country is in the home and the Church. If we will rekindle the dead fires on the domestic altar; if we will teach our children to serve the living God as the ancient Roman taught his children to serve the Lares and Penates of his father's faith; if we train our children in the home to be religious, teach them to pray, to read the Bible, to govern themselves by its precepts, and set them the example in our own lives—if we will do these things, we may supply the lack of definite religious instruction in the public school. And there is no excuse if we do not do these things. We deserve and will surely receive the judgment of Jehovah's wrath. I put the home before everything else. You can trace every evil in our social system to some neglect in the home: you can remedy every evil through the home.

And next to the home is the Church. My dear Meek, will you say through the Advocate, and ring the changes on it until the heart of every Methodist in your wide field is awake and throbbing with the vital truth, that the Church must educate as well as evangelize the nation? O for a trumpet voice to thunder forth the divine command: "Go ye therefore and teach all nations." Education is far more fundamental in the Church than in the State. Jesus was a teacher sent from God. Every Church ought to be a school and every school a church over which Christ presides. And in view of the grave perils that threaten the republic, perils that only a serious moral sense can avert—a public conscience turn aside—and the confessed inability of the State to develop that moral sense, what a tremendous responsibility rests upon the Church school! The pulpit must arouse the people; the press must stir them up, and the Church must agitate the question until the dullest feel the importance and respond to the demand of duty.

My new work here at the Memphis Conference Female Institution gives me a closer view of the subject, and I am appalled at the indifference to "Christian" education among the masses of the people. The education given by the State is ample to satisfy the average man, though it never touches the moral nature of his child. His whole conception of education is divorced from religion. God is not in his thoughts when he is planning where to educate his child. And yet a godless education is the greatest misfortune that could befall him. It is infinitely better for society to have the reverence of Tibullus for the Lares, fictitious guardians of his home, visible emblems of invisible divine power that rules the world, than the brilliant blasphemy of an Ingerson, sneering at all things holy. I once heard Dr. Leroy M. Lee, in his day a Nestor of Methodism in Virginia, say that when he became editor of the Richmond Christian Advocate, he resolved to write Randolph-Macon College into an endowment, or write it into the dust. The endowment came. Meek, ring it out that we Methodists must put ten times more money into education. We must do it to help save our country from the rising tide of non-religious secular education. The city has destroyed the home; the State has usurped the school; and unless we awake, and rescue both, there is nothing ahead but the cataract. "Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap."

S. A. STEEL...

Jackson, Tenn.

Church News

Bishop T. D. Bratton laid the corner-stone of a new Episcopal Church at Hattiesburg on January 3.

It is stated that the members of the Canadian Cabinet are divided among the several denominations as follows: 7 Anglicans, 6 Methodists, 4 Roman Catholics, and 1 Baptist.

The Mission to the Lepers of India is maintained by the co-operation of thirty denominations. It reported that at present it is caring for more than 11,000 victims of this incurable disease.

An assessment of \$2,400 has been placed on the Florida Conference for the maintenance of the Florida Christian Advocate. The Baltimore Conference also carries an assessment for its Conference organ.

The College Presidents' Association of the Methodist Episcopal Church met at Allegheny College, Meadville, Penn., January 2 and 3. The occasion was one of much interest. Such a conference of Christian editors ought to be productive of far-reaching good.

The Presbyterian Men's Union of New Orleans has resolved to raise \$10,000 a year for church extension work in this city. The plan proposed is to find fifty men who will give \$100 each, and let the other half of the sum be raised by smaller subscriptions.

Union Theological Seminary is having a record-breaking attendance. It has been suggested that the institution draws because of the practicability of its courses of study, which are aimed to develop men who really know how to do the work of the pastorate.

Bishop W. F. McDowell of the Methodist Episcopal Church, who recently made a tour of India, states that while Christianity has 1,000,000 adherents in that country, Mohammedanism has 5,000,000. The Crescent seems to be outstripping the Cross in that land. Is not this a call for more active and aggressive work in that great field?

The Christian Guardian, of Toronto, Canada, declares that our Methodist Review Quarterly is "not surpassed by any publication of its kind in the world." It also says: "Under the former management it was good, but Dr. Alexander seems to have brought to his task in editing it especial gifts and qualifications that have given it an altogether new and distinctive quality."

The first number of the International Review of Missions (a quarterly), which is to be published by the Continuation Committee of the World's Missionary Conference, is forthcoming. It will be edited by Mr. J. H. Oldham, assisted by an advisory editorial board of experts from all parts of the world. The first number will contain a contribution from Ambassador James Bryce on "The Immediate Duty of Christianity to the Non-Christian World."

When the sixteen battleships that comprise the Atlantic fleet sailed from Guantanamo Bay a few days ago, they carried with them three Y. M. C. A. men who will do Association work while the fleet is in Cuban waters. The Government has set apart a building at Guantanamo for the use of the Association and immense quantities of magazines, books, games and writing material were taken along for the use of the men of the fleet during their leisure moments.

A plan has been formed to remove the bodies of four pioneer Baptist preachers in Kentucky from their present resting places to the cemetery at Frankfort, the State capital, and erect a suitable monument to them. The men referred to are General John Gano, who was appointed a chaplain in the Revolutionary War by George Washington; William Hickman, John Taylor, and Lewis Craig. Mr. Craig is credited with having moved his whole church (every member and official) from Virginia

to the commonwealth "of the dark and bloody ground."

Two of the wealthiest Baptist congregations in New York city—the Calvary church in West Fifty-seventh street and the Fifth Avenue Church—are to be merged, and the Fifth Avenue's million dollar edifice, which John D. Rockefeller attends regularly, will be sold to provide an endowment for the new church corporation. Both churches are at present without a pastor. The Calvary congregation has 2300 members and a plant worth \$1,000,000, while that of Fifth Avenue has 700 members. The merged churches will probably keep the name of Calvary Church.

According to the Missionary Review of the World (New York) the gifts to foreign missions throughout the world were \$175,000 less in the year 1911 than in the year preceding. The total amount contributed was \$25,300,000. Of this sum, North America gave \$12,300,000 and Great Britain \$9,000,000. The following are the five missionary societies having an income of more than a million dollars: "Methodist Episcopal, New York, \$2,200,000; Church of England, London, \$1,900,000; Presbyterian, New York, \$1,700,000; Baptist, Boston, \$1,000,000; Congregational, Boston, \$1,000,000.

The second part of the campaign of the Men and Religion Movement started on January 8, with four teams in the field. Just prior to launching out again, the workers had a conference among themselves with a view to discovering any antecedent mistakes made and adding, if possible, larger efficiency to their methods. The four fields next to be entered are Portland, Providence, Springfield, and Worcester; following these, work will be done in Boston, Hartford, and Rochester. It is expected that during the months of January and February four hundred secondary meetings will be held in the smaller towns of the West and Southwest.

TWO BOOKS.

I have just completed the careful reading and study of the "Life of Joshua Soule," by our Dr. DuBose. It would be well if every member, and especially every minister, in our church would give this book a careful reading. It not only gives the history of one of the Church's greatest men in a most pleasing and attractive style; but it furnishes history of the separation of 1844 that I have not found in any other book. That Bishop Soule should have remained quiet under the ever-increasing cloud of an ever-increasing aspersion, while he possessed documentary evidence for his own vindication, and, at the same time for the complete discomfiture of those who were arrayed against him, shows the mastery of a spirit not human. Why should not such a book be placed in the course of study for our young preachers? Surely no one can read the book and not desire to become great in life and pure in heart.

The other book is "The Highest Critics vs. the Higher Critics," by Dr. Munhall. In this age when the Word of God and the Church are confronted with its most implacable foes in its schools and its pulpits, this book is strong and timely. To those not otherwise advised there is in this book a revelation of the fact that these so-called and would make-believe latter-day scholars, are nothing more than parrots, talking after their masters of centuries ago; and that there is but a shade of difference between what they have to say against the Bible and what Voltaire, Tom Paine and others had said in the long ago. That the shade makes a difference we admit; yet whether the effect produced on the life of the Church shall be materially different is a debatable question. The one seeks to destroy the hope of the church, while the other seeks to destroy its spirituality. The end is the same and the two are one. Let all our people secure and read this book, and they will not only be fortified against the ravings of professed greatness in small men, but they will love the Word of God more than ever before.

J. M. WEEMS.

TWO NOTABLE CAREERS ENDED.

Two distinguished citizens of Louisiana passed off the earthly stage of action last Thursday, January 4—Mr. Isaac Delgado, and ex-Governor Francis T. Nicholls. The former died at his residence in this city, and the latter at his old plantation home at Thibodaux, La. Both had been ill for several days, and the death of neither was unexpected.

Mr. Delgado was born in Jamaica, November 23, 1839. He came to New Orleans at 14 years of age, and engaged in business as a clerk. Later he became connected with his uncle, Samuel Delgado, in the sugar and molasses business, and shared in the great prosperity of that firm, amassing a large fortune. He never married, but lived with his uncle and aunt. The family was fond of travel, and gathered in its attractive home in New Orleans, from various parts of the world, one of the finest art collections in the Southern States. Mr. Delgado was a man of philanthropic impulses and gave liberally to benevolent causes. When Mrs. Samuel Delgado, his aunt, died, she left \$20,000 to the New Orleans Charity Hospital; to this, Mr. Delgado added \$180,000 and erected as a memorial to her and his deceased uncle the magnificent Delgado annex to this world-famed institution. He was also much interested in the Eye, Ear, Nose, and Throat Hospital, and gave \$5,000 toward the construction of its new building. His latest benefaction was the gift of \$150,000 for the erection of the Isaac Delgado Art Museum in the City Park, which has been completed recently. It was his desire that his superb collection of art treasures should be transferred to this institution, where a special room has been set apart for them, and no doubt this will be done at an early day. By his public spiritedness and generous philanthropy, Mr. Delgado reared for himself a lasting monument in the Crescent City. The generations to come will be profited by his wise disposition of his fortune, and doubtless will pronounce his name with grateful appreciation.

Francis Tillou Nicholls, the other noted Louisianian who last week responded to the final summons, was born at Donaldsonville, August 20, 1834. Early in youth he entered the Military Academy at West Point, N. Y., from which he was graduated with honors. While in the United States Army service, he was stationed in Florida, where he took part in the campaign against the Seminole Indians. Later, he took a law course at the Louisiana State University, and engaged in the practice of that profession at Napoleonville, and subsequently in New Orleans. He was a gallant Confederate soldier, starting as a captain and attaining to the rank of a brigadier general under Stonewall Jackson. He commanded the famous Stonewall Brigade, and lost an arm at Winchester and a leg at Chancellorsville. He was twice elected Governor of the State and enjoyed to an unusual degree the confidence of the people. The last office that he filled was that of Supreme Judge, which he held for many years and from which he retired, under the pension service clause, about twelve months ago. Mr. Nicholls leaves behind a noble record—one which will shine resplendent in the history of the State for many decades to come. He belonged to that extraordinary group of men which the Old South bequeathed to the commonwealths of this section in the period immediately following the Civil War, such as Harris of Tennessee, Brown and Hill of Georgia, Lamar and Stone, of Mississippi, Houston of Texas, Letcher of Virginia, and Vance and Butler of the Carolinas—men whose names will never be forgotten, and whose careers will forever reflect credit to the social order that produced them. Though possessed of many worthy traits of character, Judge Nicholl's crowning quality was his integrity, which towered like a mountain peak, and which nothing could shake. It was he who, when he was Governor refused to sign the bill re-chartering the notorious Louisiana Lottery, making the famous utterance which has been so often quoted: "I would permit my remaining arm to be severed from my body and buried beside the other on the battlefield before I would sign this measure." The memory of such a man is a priceless heritage, which we honor ourselves in cherishing.

Secular News and Comment

By Rev. A. J. Gearheard.

Ninety per cent of the women of eligible age voted in the recent election in Los Angeles, Cal.

Delhi has recently been named by the British Government as the capital of India in the place of Calcutta.

Postmaster General Hitchcock has recommended pensions for worn-out employes of the Post-office Department.

"Seven saloons operating in vicinity—factories close down," is the suggestive headline of a news item from Whitecastle, La.

With the beginning of 1912 Arizona becomes a full-fledged State. This makes the United States a nation of forty-eight states.

It is announced that Southwest Pass at the mouth of the Mississippi river will soon be opened. It is now 1,000 feet wide and 35 feet deep.

The uniformed police have been removed from the White House and placed on duty on the streets. They, because of their uniforms, were of little service to the country.

The British Government has bairred American meat packers who are under prosecution by the United States Government from bidding for meat contracts for the British Army.

Daniel Howard was inaugurated President of the Republic of Liberia on January 1, taking the place of President Barclay, another negro. Liberia is one nation that is entirely under the control of the colored race.

James Whitcomb Riley received twelve hundred letters of Christmas cheer. He did not answer all of them but expressed his keen delight in these words: "I can't answer them all. I can't hold a pen, but this is a Merry Christmas for me, and I hope for all my unknown friends."

A boarding house keeper recently hid fifty dollars in the muzzle of an old shot gun. A boarder was disturbed one night later by the howling of a cur. Thrusting a shell into the gun he fired at the disturbing dog. The dog left and has not been seen or heard since. Neither has the fifty dollars.

The report of the Chicago live stock market shows that more than three million cattle, seven million hogs and five million sheep were purchased during the year 1911. Almost all of these were butchered in Chicago. These facts indicate that the United States has not yet swung into line as a vegetarian nation.

The Kansas Board of Health proposes to establish a legal standard for hash. Think of it! Hash standardized. One might think of standardizing drinking cups, bed sheets, ideas and systems, but to think of standardizing hash requires a state of mental ataxy akin to delirium. One had just as well try to think of establishing a standard for chaos.

An agricultural campaign will be begun in Mississippi on January 9, to last until the 3rd of February. Experts have been engaged who will address the farmers on practical and scientific farming and give tried methods of fighting the crop pests. This is the kind of schooling that the farmers need and the State is to be commended in this undertaking.

That a man past sixty isn't too old to learn and achieve success in a new field is abundantly proven by the record made by Rear Admiral Charles H. Davis, who after passing the age of sixty-three took up painting and is to-day ranked as perhaps America's foremost landscape painter. He now

has thirty-two paintings on exhibition in the Corcoran Art Gallery in Washington.

\$14,500,000 were spent during the past year in the war against tuberculosis. Nearly \$12,000,000 of this was used in sanatoriums, and the balance was spent in promoting schools, rests, associations and other organizations. Already \$10,000,000 has been pledged by state legislatures for use during 1912. Science has decreed that the great white plague must be stamped out.

Recent statistics show that Kansas has 7,000 rural schools and 500 high schools, 400 of which teach scientific agriculture. Kansas is the richest state per capita in the Union—one out of every five of her citizens owns an automobile. She has fewer drunkards, less crime, and less poverty than any other State. Kansas has state-wide prohibition. She is sometimes spoken of with a sneer, but Kansas does things just the same.

Rear Admiral Robley D. Evans died last Wednesday in Washington, D. C., aged sixty-five years. He was one of the most conspicuous figures in our modern Navy, and after more than a hundred achievements worth while, had gained for himself the endearing soubriquet, "Fighting Bob." He had won fame and had been signally honored by his country time and again, and his death removes from our Navy one of its real fighting men.

Dr. Sun Yet Sen has been elected by the reactionaries in China as president. He is a native of Canton and has been in practical exile for twenty-five years. America has not recognized the new government, nor will other nations likely act favorably towards it until after the meeting of the proposed peace conference. At any rate it is not likely that a man who has been so unpopular as Dr. Sen will be considered the proper man to head the new Republic.

The Massachusetts shoe manufacturers threaten to raise the price of shoes fifty cents per pair on account of the increase in the cost of leather. There are 249,000,000 pairs of shoes purchased annually in the United States. This would mean an additional cost of \$124,000,000 for this item of wearing apparel. In the last five years the cost of sole leather has increased less than half a cent per pound. Other leather has advanced but slightly, not more than an average of ten cents for each pair of shoes. Why this slight rise in cost should be an excuse for such a raise in the price of shoes is hard to understand.

Concerning Missions

AN IMPORTANT MATTER.

The Woman's Home Mission Society, now called the Home Department of the Woman's Missionary Council, closed its 25th Anniversary on Dec 31, 1911. It has accomplished a wonderful work; not only in a material way, but in the larger life that has come to the women of the church.

December 23rd marked the birthday of the founder of this society, and we are calling for a thank-offering to celebrate, in a fitting manner, these two epochal events in the history of Southern Methodism.

A large building is needed at the Sue Bennett school, in London, Ky.

This building is to include a chapel for the devotional services of the school and also a gymnasium for physical culture, and will cost \$25,000. It is to be called the Lucinda B. Helm Hall. If the one hundred thousand women and children enlisted in this work will respond with only a small thank offering, we can easily erect this monument to one whom we should delight to honor. I would suggest that every Missionary auxiliary in the Louisiana Conference supply itself with mite boxes, and put in these boxes a nickel or dime or more every time there is cause for gratitude. This suggestion comes from a dear sister of the Alabama Conference where the mite boxes overflow with these offerings.

Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn., will supply all demands for these little boxes or any literature you may need. Let us not fall behind in this expression of gratitude but send on through our Conference treasurer, by the 31st of March, 1912, the close of our first quarter of the New Year, an offering worthy of the call and the occasion.

Mrs E. R. KENNEDY.

Lafayette, La., Dec 26, 1911.

ANENT THE DISTRICT STEWARDS' MEETING.

"Well begun is half done," is a very familiar phrase and closely allied to it is another, "Be sure you are right then go ahead." We often hear from speakers or see it in print that we are living in a progressive age. But the writer is either very dull of comprehension or utterly lacking in a sense of appreciation, for relatively speaking as he sees it, we are in no more of a progressive age now than when Columbus by accident discovered America.

And while rapid strides of progress are being made in the commercial and scientific world, the Church of God is attempting long strides to keep up with the world. That is all right; we do not object to the Church keeping up with the world. But let us only keep up with the world in the sense that we can reach and win the world for Christ. It seems to me that the tendency has been too much in the direction of appealing to the sympathetic chord of the world in order to win favor for the Church instead of making the life and intent of the Church to glow with such divine light as to appeal to the world and bring forth from the world a craving desire to come into and be a part of, and help the Church.

But the Church in many respects is already and has been doing this. However, many of the ministers of the Church in their zeal are attempting too much, we are afraid, and sometimes overleap their own responsibilities and presume to assume the responsibilities of the laymen. The writer now speaks of the district stewards' meeting. The district stewards do not fully attend and the preachers being there by courtesy assume the duties of those absent. The excuse is often given for this that the work must be done. Certainly, but there are always three, four, five or more of the district stewards present and they should do the work. One of the causes for the failure to get a full attendance or a quorum at these district stewards' meetings lies, we believe, in the fact that the office is not magnified as it should be. And in the next place the district stewards will not attend because they figure it out that the preachers will be there and will do the work. But the office will never be magnified and the attendance of the district stewards secured by the presumption upon the part of the preachers to do their work. In the first place, the responsibility of apportioning the assessments has been laid upon the district stewards by our law-making body, and in the next place the responsibility for the payment of the assessments rests upon the laymen whom the district stewards represent.

So while it affords profit and pleasure to the writer and the other preachers, let us attend the district stewards' meeting for the benefit of meeting the brethren and conferring and exchanging plans and purposes for the new conference year's work. The writer is sure of his ground in this matter as far as the temper of his presiding elder is concerned, as several conversations have been had with him along the line of the laymen's responsibilities in this line of church work.

And while new ways and new plans are all right, I believe in keeping in sight of and in touch with the old landmarks as much as possible. In adopting the new plan of weekly contributions on the assessments, we are simply reviving a lost practice introduced by Mr. Wesley in first organizing his "societies," and he got the inspiration from St. Paul, (1 Cor. XVI 2).

Let us be sure that the work is "well begun," for then it is "half done," and making sure that our start is "right," let us "go ahead" to a happy completion of our Lord's work, praying, planning and working for glorious results for the upbuilding of Christ's kingdom in the world.

LEW.

SAN FRANCISCO LETTER.

By Rev. W. P. Andrews.

Bishop Waterhouse spent a few hours at "Headquarters" last Thursday, en route from Montana, where he had been touring that Conference, to his home in Los Angeles. He had the preachers about the bay summoned and held a conference with them. The Bishop is pleased with the outlook throughout his district. In this Conference there is much to encourage, in spite of some discouragements.

A union revival meeting recently held at Red Bluff, under the leadership of Evangelist Hunnewell, resulted in over four hundred professions, mostly men. The genuineness of the work is being proven by the converts uniting with the Churches. Dr. S. W. Walker is having a continuous revival in his church in San Jose, there being conversions and accessions at almost every Sunday service.

Displeased with his appointment, Rev. H. F. Hoffpauer declined to go to his appointment (a banner charge as to liberality, etc.), at Milton, surrendered his credentials and has taken work with the M. E. Church. The place has been supplied with Brother Watts, who was transferred from the Los Angeles Conference.

Rev. H. F. Beaver, one of our most efficient young preachers, on account of the state of his health, has been compelled to ask to be relieved of his charge, Upper Lake.

The pastor at Gilroy, Rev. O. C. Coppage, is confined to his bed with typhoid fever, a rare disease in that locality. Rev. J. A. Batchelor, agent for the Fitzgerald and Pioneers Memorial Church Fund, is working quietly, but energetically, and hopes to be able to announce definite plans and report progress at an early date. In my next letter I hope to write of the ascended heroes, whose memory we would perpetuate. They are worthy.

The Home Missionary Conference recently held in this city, under the auspices of the International Council of the Federation of Churches, was an interesting one. Painstaking inquiry was made concerning destitution and overlapping, looking to a better distribution of workers. A committee was appointed to collect data. A much needed work this. I question not that workers enough are called into this field if they were only properly distributed. To have half a dozen churches competing with one another in a small town while another is wholly without the gospel, cannot be pleasing to the Lord.

A special session of the California Legislature has just closed. It was called for the purpose of adopting legislation made necessary by the recent adoption of several constitutional amendments. Among the most important of these, the initiative, referendum and recall (of all elective officers), woman suffrage, and an amendment prohibiting Appellate and Supreme judges from setting aside just verdicts in the lower courts purely on technicalities. This last was greatly needed. But for its adoption it may well be doubted if a plea of guilty would have been secured in the McNamara cases. The wisdom or unwisdom of woman suffrage will be demonstrated later. Will say now that our women are voting, regardless of their previous views on the subject, and I dare say that the men do not vote more intelligently. This special session of the Legislature has submitted another amendment providing for free text books in the public schools. Whatever fault may be found with the Johnson administration, it cannot be charged with failure to keep pre-election promises. I question if ever such promises have been more faithfully kept. I know not of a single failure.

San Francisco is having a cleaning up. The recent municipal election resulted in completely routing the McCarthy administration. What is hoped will prove to be the best business administration the city has ever had will take the reins of government Jan. 1. San Francisco is not all bad—not by a good deal.

Active work on the Exposition grounds is to be entered upon next month. The ground-breaking ceremonies were held Oct. 14, President Taft lifting the first shovelful of dirt. The State of New York has been the first to select a location for a State exhibit. Let all our friends in the East keep this great Exposition in view, and calculate to visit us then, if not before.

Think of an open-air concert on Christmas Eve. This is what took place in San Francisco last Sunday evening. It was a great affair. It is estimated that fully 100,000 people were gathered in the streets in the vicinity of Lotta's Fountain. Several eminent musicians furnished music, vocal and instrumental, and the multitude joined in a chorus of praise to Jehovah. The entertainment was provided by the San Francisco Examiner, under whose auspices Tetrizini sang Christmas Eve a year ago. It is proposed to make this an annual celebration. San Francisco usually has its nicest weather in winter.

San Francisco, Dec. 27.

REMINISCENT.

No. 2.

In Pensacola at last, we were within nine miles of Fort McRae, our objective point. We lodged at Sprawls, each one sprawling out to suit himself. Our breakfast at a restaurant was not the best, but better than our lodging. Our next move was to get to the Fort, right down Pensacola Bay. In the harbor were vessels and vessels, and our recruiting officer got us aboard of a nice little hoat and we ran down to the Fort in about thirty minutes, passing a lighthouse and a marine hospital on the way. On reaching the Fort we became members of the 10th Mississippi Infantry and were introduced to the commissioned officers of our company (H). They were Capt. Bibbs, Lieutenants Donaldson and Thomas. Lieutenant Little was our recruiting officer.

That night the "tug of war" began. We were taken on top of the Fort and drilled by moonlight. The drilling was in the main monotonous and hard, especially the drilling in the sand. It was white, two or three inches in depth, dry and loose, and when we were drilled in double quick (a trot) for a mile, perhaps, without a break, the mercury in the nineties, it was something like work. We were located on the bay, which was salt water. How could we make out? There were two large tank cisterns (guessing) each thirty to forty feet high. The tanks gave out early in the fall, and then the soldiers dug holes thirty feet and more from the edge of the water. The water would rise to a sufficient depth, and strange to say it would be fresh enough for all practical purposes.

On the opposite side of the bay, a mile and one-eighth distant, was situated Fort Pickens, which was occupied by the Federal soldiers. Pretty close together! Why didn't we fight? We did try sometimes but we were something like fighting cocks on different sides of a fence. All they can do is to thrash the fence. Our heavy artillery would become engaged sometimes and make land and sea tremble, but very little was accomplished except to batter our forts.

Living in the fort was enjoyable in some respects, and disagreeable in others. The ebbing and flowing of the tide produced a pensive wall that was agreeable. The sand was objectionable, but no healthier place we thought could have been found.

We found fish in great abundance in the bay and they were easily caught, and good to eat. We caught mostly the redfish, sheepshead, and flounder. We caught no sharks nor porpoise, although they were in abundance and almost as gentle as hogs. The boys were not afraid of the porpoise, but were a little shy of the shark. A crowd of boys, a hundred sometimes, would go in bathing together, yelling and screaming, and the sharks would take to their heels (?) and run away. About a hundred yards out in the bay was a big flat rock about on a level with the water. We would wade out to the rock and stand on it and fish. Beyond it was deep water. In

fishing we used big, strong hooks and lines about like a trot line. A sinker was tied a foot above the hook, bait adjusted and the line was wound around the arm like a plowline, tossed twenty to thirty feet out and no sooner sunk than the fisherman would begin to wind up and to haul in, and more than half the time he hauled in a fish. More fish were caught in nets, however, than otherwise. I remember that one afternoon a crowd of boys with two or three skiffs and nets bagged enough fish for the supper of the 10th Mississippi regiment.

The reader may wish to know how we spent our evenings until "taps," nine o'clock. Some one way and some in another way. A majority played cards until 9 o'clock, and sometimes adjusted blankets to the inside of their tents to hide the light and played all night. Others read, some their Bibles and some other books that they had brought with them. I had only been there a few days when one evening just after dark, I was surprised and thrilled with delight to hear the sound of sacred song burst forth from a number of well-trained voices, like a choir in a grand church. I had been a church member for several years but was then back-slidden, but at the sound of that song I trembled with emotion and tears filled my eyes. I quickly inquired who was singing, and was told that it was some young men of the Madison Rifles from Canton, Mississippi. Every one of the company of one hundred men was dressed in uniform made of commissioned officer's Confederate gray. They had their song book with them, and read and sang instead of playing cards.

H. ARMSTRONG.

Olla, Louisiana.

WHAT KINGS AND QUEENS THINK OF ALCOHOL.

The kings of Italy, Spain, Bulgaria and the queens of Holland, England, and Sweden are total abstainers. The czar and kaiser and the king of England are very temperate, and old Franz-Josef owes his life and strong personality to long practice of very limited indulgence.

The Canadian navy allows no grog on board as do our own fleets. Germany, England, and Japan prohibit drinking among the officers to such a degree that most of them find total abstinence preferable.

"Victory in the next war will crown the banners of the nation that consumes the least alcohol."—Kaiser Wilhelm.

"I will give my body a willing sacrifice if I could rid the nation of the alcohol."—General Fred Grant.

Field Marshal Kitchener is not only an enthusiast on the question of temperance, but a severe disciplinarian in regard to it when in command. Not a drop was allowed outside the hospital cases in his Soudan campaign.

"I do not believe alcohol in any form ever has or ever will be any good."—Admiral Charles Beresford, of the British Navy.—Southern Christian Advocate.

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The Home Circle

THE BROKEN DOLL.

My Christmas dolly's broken,
And the other dollies smiled;
They've always felt too jealous
Of this dear youngest child.
I turned their heartless faces
In a row against the wall,
And then I cried, and cried, and cried—
They didn't cry at all!
When Santa Claus first brought her,
In baby clothes like snow,
I nearly cried—that time for joy—
I loved the darling so.
But I held back my feelings
Till I explained to all the rest,
I loved them all just as before,
Not any child the best.
But now she's lost an eye and wig,
And got an awful crack;
They just can't sit there in disgrace,
I shall not take them back
Until I take this poor sick child
To mother and her glue,
And then I'll surprise those naughty ones
When she's as good as new.
I'll make them try to love her
As little sisters should.
It makes a mother feel so sad
When children are not good.

—L. E. Chittenden, in Churchman.

THE BOY JESUS.

When Jesus was a boy at home, in Nazareth, we are told that He was subject to His parents. We cannot imagine that in His childhood Jesus ever disobeyed His mother or did anything which gave her an instant's pain. Perhaps we do not often think of Him as having been a boy who played with others, learned lessons, came and went on the streets as His companions did, and on the Sabbath attend the synagogue and behaved reverently there. Let us try to imitate the boy Jesus in what we do and say.—Comrade.

A KNOW-HOW GIRL.

"I like her because she is a know-how girl," said Amy.
"What is a knowhow girl?" I asked.
"Why, the kind that can tell you what to do when things happen," said Amy. "Sometimes my doll's dress won't go right, and Daisy can make the arms go in and not break them. And one day I hadn't any lace for the bottom of the skirt, and Daisy took the crochet needle and made some—just as quick! She can do her own hair and tie her sash and make a perfectly lovely bow. She says she made nurse show her. It's so much fun to know how to do things, for sometimes there isn't anybody around to do them for you."
Are you a know-how girl or boy?—The Mayflower.

ROSE, BIRD, AND BROOK.

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, and the people were made glad by their beauty, but the selfish bud withered away.
"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.
"If I give away my wavelets, I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things and said: "If I would be loved, I must share with others all that I have."—Kind Words.

A RECIPE WORTH TRYING.

"I've a recipe for making a sunshiny day that I've never known to fail," said Auntie, one wet morning. "It's one hundred smiles, one hundred laughs and one hundred pleasant remarks." "I've made twenty-five pleasant remarks," cried Jack at noon. "I've smiled so much I can hardly keep sober," Jill added. "And it's been the brightest morning I've seen this week," finished mother.—Child's Gem.

ACCLAIMING INDIA'S EMPEROR.

For the first time in the history of India, the populace has witnessed the crowning of its Emperor and Empress. On December 12, George V. King of Great Britain, and Queen Mary, his consort, were formally acclaimed as Emperor and Empress of India. The Durbar was held in Delhi, in elaborate splendor, and at its close a dramatic feature was the announcement that the capital was to be removed from Calcutta, and placed at Delhi. Although the secret was well kept, this change was made with the full knowledge of the Indian chiefs, and is welcomed alike on historical, political and administrative grounds. The native princes and army are greatly pleased at the revival of the ancient glories of Delhi. The cost of the transfer, it is estimated, will be \$25,000,000.

The Durbar itself was a magnificent affair. The great feudatory princes and rulers of India, with the leading officials, occupied seats of honor near the pavilion located in the center. Screened from the gaze of the curious by a lattice framework, a number of Mahatani and other Indian ladies of high rank occupied two sections of the front galleries.

The interval of waiting was beguiled by the playing of military music. The soldiers played a large part in the Durbar, and a guard of honor, composed of 100 picked men, was drawn up before the central pavilion. Troops of every arm surrounded the arena in a compact mass, and lines of soldiers extended along the route of the royal approach. Cheers heralded the arrival of a little band of veterans, the survivors of the armies which had made the present Durbar possible. The old fighters in their weather-beaten uniforms strove to keep up a show of military formation as they marched to the privileged place allotted them, but generally it was impossible, and many of them limped to their seats.

Almost immediately, the vice regal procession came into view. Escorted by a brilliantly uniformed native bodyguard, the Viceroy and Lady Hardinge sat in their state carriage, drawn by blooded horses, with outriders in scarlet and gold.

Then the booming of an imperial salute announced the approach of the Emperor and Empress. The royal carriage, drawn by four magnificent horses, was almost hidden from view by the gaily caparisoned escort. The Emperor wore a robe of imperial purple, a surcoat of purple with satin breeches and silk stockings. He was decked with the collars of the orders of the Garter and Star of India, and also with the star of the latter order. The imperial crown consisted of a band of diamonds studded with large emeralds and sapphires, with rubies in the center; and a cap of purple velvet turned up with ermine.

The Queen-Empress' dress was of white satin, embroidered with a design of roses, thistles and shamrocks, with a border of lotus flowers. The star of India embroidered the front of her dress. Her Majesty's imperial robe was of purple velvet trimmed with ermine and with a border of gold braid. She wore the orders of the Garter and the Star of India. Her ornaments were a diamond and emerald necklace and brooches.

Carriage after carriage with members of the suite followed the imperial pair. The guard presented arms and the bands burst into the royal anthem. The combined procession proceeded slowly to the great tent, where their Majesties stood to receive the homage and congratulations of the Governors, ruling princes and other representatives of British India.

When this gorgeously uniformed line had filed past, the imperial and vice-regal parties appeared before the vast assemblage in the Durbar amphitheatre. When they took their seats on the crimson dais, the strains of the national anthem were heard and the people rose as one person and stood in profound silence.

The first formal act of the ceremony was performed by the Foreign Secretary, who advanced to the dais and asked permission of the Emperor to open the Durbar. At his signal a long roll from the drums and a thrilling call from the bugles were sounded, followed by a triumphant

peal of music from the bands. Then a note from the heralds' silver trumpets rang over the plain.

At that moment appeared the striking figure of the imperial herald mounted on a jet black charger, and blazing in his brilliant uniform of gold and purple. Behind him were a drummer and sixteen trumpeters, eight British and eight natives. Halting for an instant, they sounded another blast, and then rode slowly toward the dais, where they gave a third call before saluting.

The Emperor then commanded the herald to read the proclamation announcing the coronation. The herald wheeled his charger around and read aloud, so that all could hear that George had been crowned King-Emperor. At that moment the royal standard was unfurled from the tail flagstaff in the center of the arena. The national anthem was played by the massed bands, and as the last notes of the music died away, 101 guns boomed the tidings of the proclamation.

Then along the never-ending line of infantry rattled out a continuous firing of blank cartridges.

The herald retired to the entrance of the arena, sounded a further flourish, and the Emperor arose from his throne and bowed to all sides. As he sat down, the herald called for three cheers for the Emperor, and a mighty roar burst from over 100,000 throats. Natives vied with the British in their acclamations and the cheers within the arena were continued by the troops outside until they extended to the horizon.

The Viceroy then announced the change of the capital of Delhi, the gift of the King of fifty lakhs of rupees (about \$1,600,000) to the promotion of popular education in India, and the promise of further generous gifts for the same purpose.

The greatest of Durbars ever held in India then came to an end with the national anthem and a final burst from the silver trumpets.—The Presbyterian.

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Editorial.

PRAISE FOR METHODISM.

There are two classes of individuals for whom we have little admiration: the constitutional iconoclast who is forever trying to depreciate persons and things that have been exalted, and the constitutional tinker who thinks there is nothing that he cannot improve. The specialty of the former is to find and point out what he conceives to be defects. He cares little for excellencies; he wants to discover blemishes, and is never so happy as when he thinks he has turned up one which had been overlooked. He had rather find a spot on the sun than to locate a new luminary burning in the depths of space and lighting the heavens for vast distances around. He has none of the spirit which would "raise mortal to the skies", but no lack of that which "would drag angels down". Or to borrow the homely but expressive figure of Bishop Candler, "He can see a knot on a barn door a mile away without seeing the door." He can set forth the mistakes of Moses and Paul, the errors of Luther and Wesley, and the weaknesses and flaws of all theological teaching from the apostolic period down to the present. Nobody in the past knew anything worth while, and nobody living now knows anything of consequence except himself and those who agree with him. He feels sure that the world should revise its estimates of everybody and everything and conform its views to his notions.

The tinker has the same fault-finding dispositions as the iconoclast, but does not want merely to disparage and lower things, but also to rearrange them, to make them over. He has a passion for effecting changes. He is sure that there is no piece of church machinery, that does not need a new wheel or pulley or tap or something. Nothing exactly suits him. His spirit is akin to that of the Irish emigrant who had just landed in New York, and who was asked with what political party he would align himself. He said in reply, "Have you a government?" "Yes," was the answer. "Well, I'm agin it," he declared.

Of these iconoclasts and tinkers, Methodism has her full share. They are constantly "knocking" the Church and prating about its deficiencies and needs. They would have us believe that our theology is worn out, that our polity is antiquated, and that our only salvation lies in aping other denominations. They want to modify or wipe out the episcopacy, to abolish the presiding eldership, to remove the time limit, to fling away our standards, and to tear up things generally.

But it is quite refreshing, as we listen to the noisy clamor of these fault-finders among us, to know that there are clear-visioned men in other folds who see the merits of Episcopal Methodism and who do not withhold from it generous words of commendation. A striking instance of this is seen in the impressive utterance of Bishop A. R. Graves of the Protestant Episcopal Church, made in a public address at a meeting of the Federated

Council in Nebraska a little more than a year ago, which Dr. Ivey quoted in the Nashville Christian Advocate of last week. This distinguished churchman said:

"The oldest Churches in this country are the Episcopal, the Presbyterian or Dutch Reformed, and the Congregational, and these three in general represent the three kinds of Church government. Now, has any one of these kinds of Church government been preeminently successful and efficient in gathering in the great mass of the American people? I think we must acknowledge that the Methodists have outstripped us all. Now, wherein lies the cause of this? Is it because their ministers have greater natural ability, or more thorough education or greater piety than the rest of us? I doubt if any of us is willing to admit that, or that the Methodists would claim it. Wherein, then, does the strength of this Samson lie? If we study the matter calmly, I think we shall find it in their Church organization and government. The great authority they have given to their bishops, and the close supervision of all their parishes and missions by their presiding elders, creating as they do an army-like solidarity to their work, account for their enthusiasm and mammoth-like growth. It is not pleasant for us older Churches, who think we are founded on a rock, to admit this; but facts are facts, and better not be ignored. I think the Church of the future, in this country at least, should be modeled in a general way after the Methodist system. There are indications now in the other bodies pointing that way. The Episcopal Church somewhat resembles it now, but its immense dioceses prevent the close supervision needed for the work, and it is trying to remedy the defect by appointing suffragan bishops, archdeacons, and department secretaries of missions. The Presbyterian Churches and the several kinds of Congregational Churches are supplementing their systems by using moderators, State superintendents of missions, educational secretaries, and such officers. I believe the work done by all these supernumerary or supplementary officials is better and more systematically done by the bishops and presiding elders of the Methodist Church. Another advantage the Methodists have over the rest of us by their close supervision is that they can use in their ministry men who are more closely in touch and sympathy with the common people, even if such ministers are not so highly educated. We are all needing more ministers, yet we make our standards and requirements so high that we bar out many an earnest and effective man."

Nor is Bishop Graves alone in his estimate of the value of the Methodist form of government. Two or three years ago a Methodist and Baptist preacher were riding together on a train through the great Mississippi Delta, where nearly everywhere the Methodist Church is overwhelmingly in the ascendancy. Remarking upon this fact, the Baptist brother said: "Your success here is due to your presiding eldership. You have kept men travelling over the field discovering the open doors, and enterprising means of entering them in advance of others." In our judgment, this was a well merited tribute to the district superintendents who had served in that section. Despite the fact that it is frequently sneered at, it is our conviction that Methodism owes a large part of its success to the efficient supervision and leadership which this office provides for the work.

The truth is, the Methodists have every reason to be gratified at the trend of things in the Protestant religious world. Our doctrines have modified to a considerable extent the teachings of all the other Churches and are more generally accepted now than ever before. The rank Calvinism of former days is at this time seldom preached from any pulpit. It still exists in the books, but is confined almost exclusively to them. And now with other denominations seeking to secure in some way or other the supervision and other specific forms of service that our government has provided from the beginning, the wisdom of our polity seems also to be fully vindicated. It is to be hoped that our people, in spite of the song of complaint which some are constantly singing, will have the good sense to know when they are well off and will insist upon having things let alone. Nothing is perfect, and in the course of time some alterations in our system may become necessary to meet new conditions that may arise; but as yet there is no warrant for sweeping and revolutionary changes. What Methodism to-day needs is not a new statement of faith or a new form of government, but more consecration and energy to execute the methods that

we already have. With a re-baptism of the Holy Ghost and a revival amongst us of the heroic spirit of Wesley and the pioneers, there is no reason why our future achievements should not outstrip those of the past, which have excited the wonder and admiration of Christendom.

HOSPITAL DAY IN MISSISSIPPI.

By the joint action of the Trustees and the two Mississippi Annual Conferences, the fourth Sunday in this month (January 28) has been named as the day when the claims of the Methodist Tri-State Hospital, which is to be built in Memphis, are to be presented to every congregation and offerings for it received. The Sunday schools and Epworth Leagues in every charge are also expected to send in contributions. Our pastors, Sunday school superintendents and League leaders should at once begin to get ready to observe this day, and see that this cause is presented impressively to the people. This proposed institution is most urgently needed. It is a reproach to us that we have waited so long to enter this important and necessary field of service. Let every Methodist in Mississippi lend a hand to this movement. And let every preacher see that his charge is not left out when the list of places reporting is made up. This enterprise is destined to succeed; and it will be a great day for Methodism in the States contiguous to Memphis when its doors are opened. Nor will that time be distant if our pastors and people will give such assistance as is easily within their power.

SAYS INCIDENT IS APOCRYPHAL.

Dear Doctor Meek: I agree with the sentiment of your editorial of last week on Mr. Adams and George Washington; but, as a matter of fact, there is no proof that Frederick ever sent a sword to Washington, and most historians think that the incident is purely mythical.

Yours sincerely,

J. E. WALMSLEY.

We gladly give place to the above from Dr. Walmsley, the accomplished Professor of History in Millsaps College. We had run across the incident referred to in our reading, and, never having looked carefully into the matter, had supposed it to be true. In writing our brief editorial in an off-hand manner it came into our mind, and we used it. We thank the Doctor for his note, since we desire to make no statement in the Advocate relative to any subject which is not accurate and reliable. The fact that the sword incident may not be true, does not, however, lessen the force of what we had to say concerning Mr. Adams' criticism of General Washington, as it is well known that Frederick the Great did entertain a high opinion of the military skill of the great American.

PERSONAL AND OTHER NOTES.

A reception will be tendered Rev. C. A. Battle and family at the Felicity Street Church, this city, next Friday night.

The Main Street and Court Street congregations joined at Main Street Church in Hattiesburg, Miss., in a union watch-night service.

A kind reception was tendered Rev. R. S. Walton by the people of Kentwood, La., and he writes that he has found there a fertile field for Methodism.

W. D. Perritt passed through New Orleans last week on his way to his new charge at Marksville, La. He spent the holidays with his parents in Mississippi.

"Things begin well on the Brookhaven district," writes its capable presiding elder, Rev. J. T. Leggett. We imagine they will continue to do well, as Bro. Leggett generally moves things.

Rev. J. A. Moore writes kindly of the splendid reception he has had at Magnolia, Miss. He has a fine charge, and a people who know how to make known their love for their pastor.

A news report states that the congregation at Lake Arthur, La., "pounded" their new pastor, Rev. A. S. J. Neill. There are few congregations in Louisiana that can surpass the one at Lake Arthur in providing for a preacher.

Rev. S. L. Pope, of Itta Bena, Miss., has secured a list of our subscribers in his new field and expects to press the work of circulating the Advo-

cate. We wish him success in his efforts to extend the influence of his "assistant pastor."

Rev. G. W. Huff, of the Mississippi Conference, announces that his address is Coles, Miss.

Rev. L. T. Sargent's address has been changed from Greenwood Springs, Miss., to Amory, Miss.

The Alabama Christian Advocate is now printed on its own press. Brothers Cumming and Whitehead are to be congratulated on this forward movement.

Rev. H. R. Singleton has made a splendid beginning at Parker Memorial Church. He received fifteen into the Church on the first Sunday after Conference.

Rev. J. G. Galloway enters upon the new year at Crystal Springs, Miss., with an encouraging outlook. He is said to excel in both his pulpit and pastoral work.

Rev. J. A. Poe has entered upon his work at Guntown, Miss., in a happy frame of mind. He writes: "I am pleased with my new home, and expect a good year."

Rev. R. P. Neblett announces that things are moving along nicely up his way and that all the interests are well in hand. Brother Neblett serves the Houston (Miss.) charge.

The Baptists have a revival under way at their Central Church in this city, of which Rev. F. C. Flowers is the pastor. The preaching is being done by Evangelist Reese, of Atlanta, Ga.

Mrs. Ballington Booth, head of the Volunteers of America, will deliver an address in Rayne Memorial Church on the evening of Feb. 4. Mrs. Booth is one of the strongest leaders of evangelical Christianity in America.

Rev. F. D. Macy, the new pastor of the Sonjat Avenue Christian Church, preached his initial sermon last Sunday. He comes to New Orleans from Bartlesville, Okla., and is a graduate of Drake University, at Des Moines, Iowa.

Rev. W. B. Perritt, who served the Zachary charge last year has arrived at Hammond, and met with a delighted people. The time is propitious for doing a good work at Hammond and Brother Perritt is, we think, the man for the work.

Rev. I. L. Peebles, one of the missionary evangelists for the Mississippi Conference, will begin his year's work the third Sunday of this month. His health has greatly improved. He will make his home at Meridian, Miss., where correspondents may address him.

It will require but thirty-five days for Rev. Paul M. Brown, the energetic presiding elder of the Shreveport district, to make his first round of quarterly conferences. He announces that he will then devote his time to those points and interests needing him most.

Our church at West Point, Miss., had a most delightful and profitable watch-night service. We have received an interesting account of it from the pen of the pastor, Rev. E. S. Lewis, which reached us too late for this issue, but which will appear next week.

Rev. W. J. Wood, of Pott's Camp, Miss., announces that his congregation will raise \$1000 and furnish a room in the new hospital to be erected in Memphis. Rev. H. M. Ellis visited Pott's Camp last Sunday, and, in spite of the inclement weather, stirred things up.

Rev. J. B. King, who is serving the Deasonville charge, sends us word that his post office address will be Vaughan, Miss., R. F. D. No. 2. He adds in his letter that good things to eat are arriving every few hours. In such a place, we dare say, he is taking no thought of the morrow.

Dr. and Mrs. W. R. Tillett and their daughter, Miss Kate Tillett, have returned to their home in Nashville after an extended tour of Europe and the Holy Land. They have been absent for several months. While Dr. Tillett was away, Dr. O. E. Brown served as Dean of the Vanderbilt Theological Faculty.

Our circulation continues to grow on the Ackerman charge, North Mississippi Conference, where Rev. J. M. Wyatt is the pastor. We doubt not that the other interests of the Church will go forward correspondingly under the leadership of this faithful toiler. Nothing is neglected where he has supervision.

A new \$2100 pipe organ has recently been installed in the church at Starkville, Miss., and the pastor, Rev. W. E. M. Brogan, reports that because of its power to charm he has almost lost the attention of the people; however, we dare say that Brother Brogan will not fail to be heard with profit by the large congregations that wait upon his ministry.

Mr. C. H. Hodges, of Decatur County, Ga., has made a gift of \$10,000 to the Wesleyan Female College. Are there not wealthy Methodists in Mississippi and Louisiana who are willing to do something for our schools for the education of young ladies located in these States? Such assistance is urgently needed and would accomplish immeasurable good.

Writing from Corinth, Miss., on Jan. 3, Rev. W. D. Bass says: "My mother has been sick for four weeks. She is some better now. The new presiding elder, Rev. J. H. Mitchell, and all the preachers of our town have made a good beginning for the new year." We regret to hear of the illness of this mother in Israel, and we pray that she may soon entirely recover.

Bishop A. W. Wilson, who was stricken with illness while holding the Alabama Conference at Pensacola, Fla., is reported to be much improved. A family reunion was held in Baltimore on Christmas day. The Bishop's many friends throughout the connection will be happy to know that there is a good prospect of his being able to be about his work again in the near future.

In a brief business note to the office, Rev. J. H. Mitchell, the new presiding elder of the Corinth District, adds: "We have just bought a handsome new district parsonage in Corinth." With Brother Mitchell in charge of affairs, it is safe to predict that this property will soon be paid for, if that has not already been done. As a financier he ranks with the best to be found in the Church.

Rev. M. M. Black, pastor at Philadelphia, Miss., finds no little encouragement in the fact that the members of his flock give evidence of being much gratified at his return for another year. He and his family were the grateful recipients of a substantial pounding, administered by a number of his parishioners during the holidays. The eatables so kindly brought were greatly enjoyed.

In the election of Rev. J. D. Ellis to the chaplaincy of the Mississippi State Penitentiary, the Prison Board made no mistake. This is a most responsible post, which can be filled properly only by a strong and resourceful man. That Brother Ellis will measure fully up to every requirement, his many friends do not in the least doubt.

Dr. Sawyer preached at the Mary Werlein Mission last Sunday night to a splendid audience, considering the stormy night. Brother Sawyer organized the church at this point and has always shown a deep interest in its welfare. The people there also appreciate the attentions of the Doctor, and are always glad to have him come. He administered the sacrament of the Lord's supper at the close of his sermon.

The Shreveport Times, referring to the services at the First Methodist Church of that city on Sunday, Dec. 31, says: "They were attended by record-breaking crowds, and the music rendered by the choir was most beautiful and appropriate to the occasion." This is a great congregation, and Dr. G. E. Cameron, who is entering upon his second year, has the ear of the city and is doing a telling work for Methodism.

The Chairmen and Field Secretaries of the Conference Sunday School Boards of our Church are in session in New Orleans this week. The meetings are being conducted in the First Methodist Church, where the opening session was held Wednesday evening. All our pastors in the city called in their prayer meeting services Wednesday evening that their flocks might be free to attend the Conference from the beginning. The meetings will continue through next Sunday.

Rev. J. E. Thomas, the energetic presiding elder of the Columbus District, of the North Mississippi Conference, has sent out invitations calling all the preachers of his district to meet in Starkville on Jan. 22 to attend a preachers' institute. A number of excellent subjects are announced for discussion, among which "The Value of the Church Paper," "How Best to Instruct the Children in the Doctrines of the Church," and "The Problem of the Prayer-meeting" deserves special mention.

Dr. W. W. Pinson, chief secretary of the General Board of Missions in a communication received a few days since, referred as follows to the Mid-winter Missionary Institute, which was then in session in Nashville: "We are having a splendid session. We have the largest and most representative body of men in attendance that we have ever had." This is gratifying news. A larger interest in missions is one of the most imperative needs of the Church to-day. We are not half awake on the subject.

In renewing his subscription, Rev. A. P. Leech, who is one of the honored superannuates of the North Mississippi Conference, takes time to write some encouraging words concerning the Advocate. There is no class of men among us whose good opinion we should rather have than that of our worthy veterans who have borne the burden and heat of the day. We wish every one of them a happy New Year, and pray that their paths may grow brighter and brighter till the Master shall call them home.

Mrs. F. L. Copeland, of Natchez, Miss., has kindly sent us \$5 to be used as we think best. We shall place it to the credit of our "Help Fund," which is used to send the Advocate to poor persons who desire it, but are unable to pay for it, of which there are not a few. Another North Mississippi friend has forwarded \$3.50 to be applied

to this purpose. This is money well expended, and we wish the "Fund" were many times larger. In such cases we, of course, furnish the Advocate at actual cost.

Rev. F. A. Downs announces that the Alexander Collegiate Institute, of which he is the principal (at Jacksonville, Texas), has great promise for the future. Brother Downs recently went from the Louisiana Conference into that field.

The work in the Meridian District is moving on well under the leadership of Rev. W. H. Lewis, the consecrated presiding elder, who is held in high esteem by both the preachers and the people. Methodism is going forward in that section of Mississippi.

Rev. Paul D. Hardin writes: "I wish to call attention to the fact that Rev. Henry A. Gatlin has succeeded me as agent of Whitworth College, and that all remittances on notes and subscriptions and other correspondence pertaining to this work should be addressed to him at Brookhaven, Miss."

On Monday night the City Epworth League Union extended a formal welcome to the pastors of New Orleans at the First Church. Rev. H. R. Singleton responded in a splendid way to the welcome address delivered by Mr. C. F. Neibergall. A delightful programme was rendered and the pastors of the churches responded with two-minute talks. All of the pastors in New Orleans were present.

From Walnut Grove, Miss., on Jan. 8, Brother C. E. Cain writes as follows: "This morning, near 8 o'clock, the spirit of Mrs. Melissa Miller, wife of the late Rev. Irvin Miller, passed quietly to the land of rest. She was stricken with paralysis on Christmas day, and never spoke afterwards, though she was conscious for a number of days and recognized her friends as they came to her bedside. She died as she had lived—a child of the King. A suitable memoir will be sent later."

In a letter penned on Dec. 29, Rev. H. B. Watkins, who was recently assigned to the Jefferson Street Church, Natchez, says: "We arrived yesterday, but will be the guests of my brother, Dr. McDonald Watkins, for a week. Brother Huntley departed for Port Gibson this morning, leaving, as he ever does, a host of affectionate friends behind him. I shall have to be a cavalier indeed to succeed worthily so knightly a gentleman." Difficult as is the task which our gifted young friend has before him, we doubt not that he will give a good account of himself in seeking to discharge it. He has the habit of achieving success wherever he goes.

It is a live subject which Dr. S. A. Steel discusses in this week's issue of the Advocate, and it is needless to say that he handles it in a most entertaining and instructive manner. The cause of Christian education is one of pressing importance, which we predict will command an increasing amount of attention within the next few years. The truth is, the Church is going to have to come to the rescue of her institutions of learning within a short time, or their very existence will be imperiled. It takes much more money to maintain a respectable college now than in former days. We must be up and doing, if we expect to hold our place in the educational world in the face of the fierce competition with State institutions which must now be encountered.

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On the night of Dec. 17, 1911, the death angel visited the home of Jason and Lily Hancock and carried away their baby, EDDIS, aged about three years. She was the pet of the home and leaves a father, mother, four sisters and five brothers to mourn her death, but their loss is heaven's gain. Eddis has gone to rest. May God comfort the sad hearts of all the family! It seems that the fairest flowers must be plucked first but God's ways are always just and we may look through this veil of tears and see a glory indescribable for when our loved ones have gone on before, it makes heaven more attractive. There can never be heard any more on this earth the prattle of the little tongue or the sound of the little feet, but she will stand at heaven's gate to welcome her loved ones.

O. H. STEELE.

Mrs. ELLA SHOLTS.—On March 25, 1911, the death angel came and called away a dear, devoted mother and wife, Mrs. Ella Sholts (nee Jenkins); aged 46 years. She leaves a husband, one daughter and two sons to mourn their loss. But they grieve not as those who have no hope, for she was truly a good Christian woman, loved by all whose good fortune it was to know her. She joined the M. E. Church, when fourteen years old, and was always true to her church and her God. She is sadly missed by her family and friends. Silent is the voice that was as the music of heaven in her house. Mother is gone; heaven is her home. "Blessed are the dead which die in the Lord." May we who loved her here meet her there some day, and sing the praises of him, "Who doeth all things well."

KATE M. CLARK.

DeKalb, Miss.

JAMES W. NEWTON was born in Copiah County, Miss., Sept. 15, 1855, and died at his home at Barlow, Miss., Nov. 22, 1911. He was happily married, Aug. 22, 1877, to Miss Jennie Nollie, a capable, affectionate, and godly woman. He was an exceptionally devoted husband, and their home was the center of sweet and beautiful concord. As a citizen, Brother Newton was patriotic, honorable, and absolutely trustworthy. He was always on the right side of every moral question affecting the public good, and became the soul of every movement in his community that had for its purpose the spread of civic righteousness and Christian culture. Though deprived of the opportunity of an education, he was a devoted friend to public education. He was genuinely converted in early manhood, and united with the Methodist Episcopal Church, South, in whose communion he lived faithfully, giving in humble service and increasing loyalty the best part of his noble life. For twenty-five years he served as steward, in which capacity he was faithfully aggressive. He loved the church and its great heart; he enjoyed the fellowship of

God's people, and the pastor found in him a ready and lasting friend. To him friendship was not so much a sentiment, as a principle. Constancy and fidelity were its cardinal virtues. The writer of this sketch had the honor of knowing and appreciating his worth as a friend. Jonathan and David never loved each other more ardently. To him I confided the deepest secrets of my soul, when young manhood looked with high hopes and enchanted dreams to an untried future. He is my friend to-day, as he enjoys the deep, rich experience of the heavenly world. The cordial suavity of his manner, the genuine kindness of his heart gave him easy access to those with whom he even casually met, and his simplicity, frankness and gentleness of character won for him the ardent admiration of those who knew him well. And, now, that he has joined the "assembly of the just made perfect," we shall miss him—sadly

miss him—but we hope to meet again. His friend, J. T. LEGGETT.

FROM HOLLY SPRINGS, MISS.

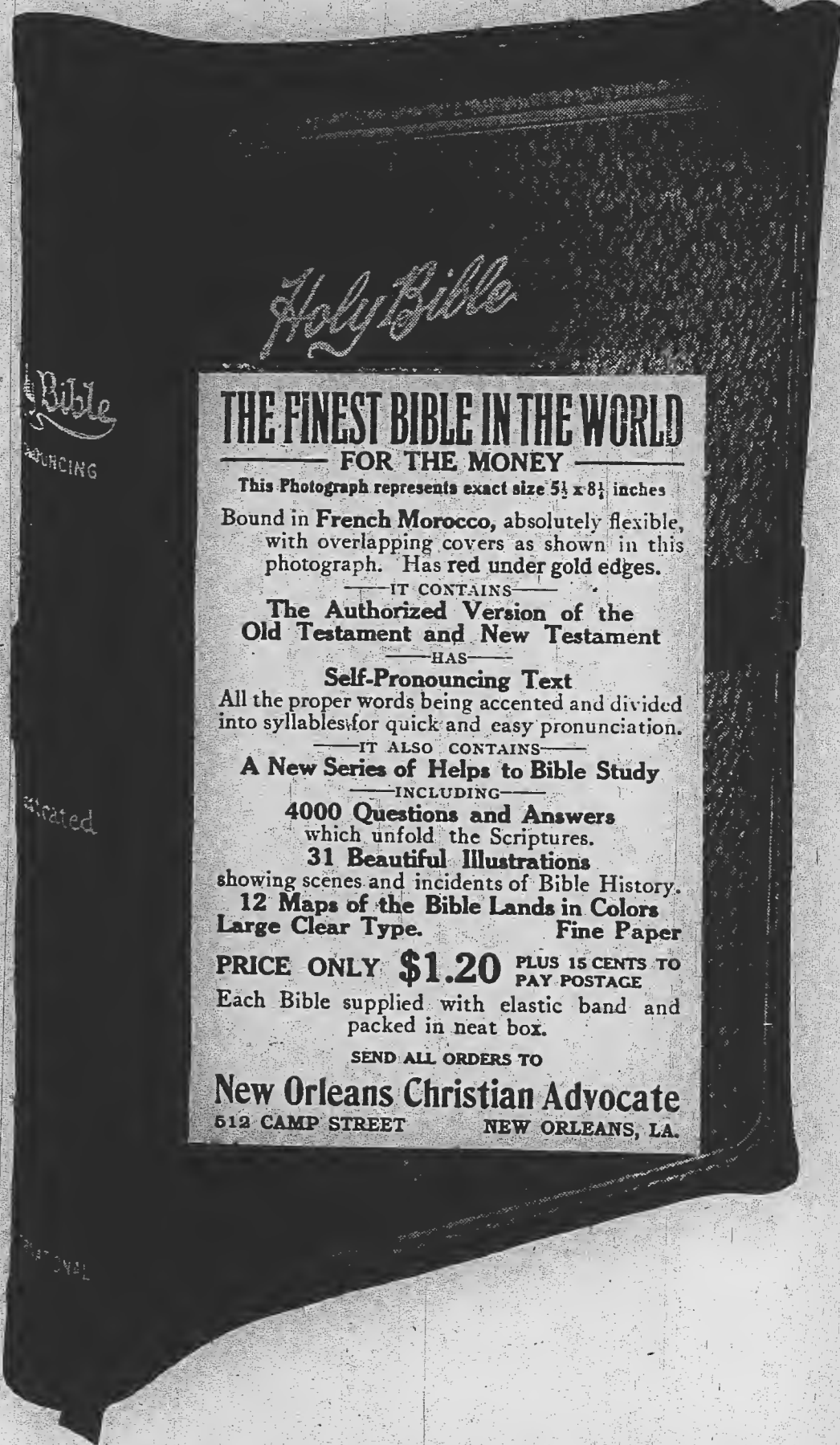
It affords me great pleasure to be able to tell you that our new pastor, Rev. R. O. Brown, has made an excellent impression upon our people. He has already inspired them with confidence in him as a man and has established himself as a good, sound preacher. His text on his first Sunday was: "For I determined to know nothing among you save Jesus Christ and him crucified." Last Sunday night as the old year was dying, he preached from the text, "Grow in Grace". It was practical, and was delivered with such sweetness and earnestness that all who heard it went away delighted. The new presiding elder, Rev. R. A. Tucker, has moved among us, and he and his family have been warmly wel-

comed. Brother Tucker will preach for us on January 14, it being his first visit here in holding his Conference. He comes, like Brother Brown, well recommended. We are looking forward to a gracious year. Every thing seems to have started off on the right foot. We read the Advocate up here with much interest. Our people, however, are wanting to have "ye Editor" come to see us. Just run up some time later on and preach for us, Brother Meek. We will give you a good congregation, a hearty welcome and a bountiful dinner—and supper, too, if you will wait. God bless you.

W. A. BELK.

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Tidings From the Field

Baker, La.:

Permit me to say a few words. Before Conference the ladies of Baker presented me with a fine tailor-made suit of clothes which I wore to the Conference. In this public way I acknowledge the gift with thanks. I had a good time at Conference, being free from committee assignments. I was at liberty to take a seat and quietly hear the good things. If a silent tongue makes a wise head, I am being permitted at the Conferences to acquire a wise head. In my younger days, in another church, I was placed on many committees and Conference was a siege of labor, but I prefer to remain silent and listen. I was delighted with the Bishop, Dr. Carter, and all the connectional men. In fact, Methodist preachers are a fine set of men. I am praying that God may make this the greatest year in the history of the Louisiana Conference. May he bless the Advocate and its editor. I ask the prayers of all the brethren.—S. D. Howard, P. C.

Waynesboro Circuit:

We reached Waynesboro on Dec. 27, 1911, and found a delightful home to enter. We found that the parsonage was not sufficiently furnished for comfort, so on the morning of the 29th, by the help of a good brother, the needed furniture was purchased. I am glad to say that this New Year's Day finds us nicely situated in our new home here in Waynesboro, and that we are looking forward to a good year in the harvest field of the Master. I went out yesterday at 11 a.m. to hear a man preach whom I learned to love in my boyhood days, Brother W. G. Forsyth. His theme for the hour was, "The vital connection with Christ and its fruitage." His discourse could easily be classed as "par-excellent." As far as I can see and learn, my esteemed friend is held in high regard by his people. He asked me to preach for him in the evening, and I consented to do so. So we congregated at the church at about 7:15 p.m., and I had the pleasure of preaching to an attentive congregation. I preached my first sermon here in the Waynesboro Methodist Church to Brother Forsyth's congregation. Thus far, we can say that we are well pleased with our location.—Hilary Westbrook, P. C.

Vernon, La.:

It has rained nearly ever since I returned from Conference, and I have not been able to get about much. But as it began to clear up, the strangest thing happened. We had a big storm when it was fair and the sun was shining. It was a "Northwester" and came from the direction of New Prospect Church. It started on Wednesday and struck Vernon on Thursday about 1 p.m., when the parson was at work in the garden (since Dr. Carter said the garden could be used as a means of grace) I have decided to try it. The parson's wife was just coming out looking sweet, and asking for dry grass to fix the pillow-shams. Some one at the gate called out, "Hello, Sister Bamberg, come out here and go to work." The parson looked and there appeared a bearded

man, in the person of Brother W. T. Houghton, with a wagon well loaded down and drawn by a span of very fine mules. It was loaded with corn, hay, potatoes, meat, flour, sugar, meal, and canned goods of various kinds to the amount of \$25 worth or more. The bearded man said, "Brother Bamberg, we make you a present of all this. It is not to be charged." We do not care if the Bishop did send us back to preach some more of our big sermons. We have some of the best people under the sun, if they just had a pastor. That is all that is lacking up this way.—R. H. Bamberg, P. C.

Okolona Circuit, North Mississippi:

Dear Brother Meek: I arrived in Okolona Thursday after Conference closed, and was not at the train by the station pastor with a surrey and carried to our home. I have been to all appointments it was possible for me to meet. The bad weather and the impassable roads have been considerable hindrances. I find a splendid people and a hopeful field. On New Year's Day the people of Okolona gave the circuit parsonage a rousing pounding. Such poundings are pleasant indeed. Such expressions coming from a town of strangers makes one glad to be living in such a town and among such good people. Each one has our hearty thanks. Methodism in Okolona moves along well. Brother Holder is happy in his work. We are all working and trusting that we may have a great year in 1912.—D. R. Douglas, P. C.

Brooksville, Miss.:

We have begun our second year here with much encouragement. The people, both in and out of our church, have been sending nice tokens of kindnesses to the parsonage ever since we came back from Conference. Mrs. Price, Mrs. Smith and Mr. Tom Heard, the president of the bank of Brooksville, sent us a turkey each. Two of the teachers in our splendid high-grade public school, Misses Brinkley and Lanier, sent a nice basket of fruits and nuts; and Brother E. C. Jamieson, the treasurer of our Board of Stewards, sent a box of nice fresh oranges. No better man than Brother Jamieson can be found in the land, and no pastor in the North Mississippi Conference has a nicer, better charge than this to serve. We have planned to hold our revival here at Brooksville the first of February, Rev. W. D. Bass, of Corinth, Miss., will do the preaching, and we hope to have a great time. The best results I have ever gotten from revivals have come from those held in the first part of the year. I think that the revival should be held in the first part of the year wherever the town is large enough to contain the largest part of the membership. Then the pastor and church officials and Sunday school teachers have the year before them to gather up the fruits. Pray that we may have a great meeting. Last year this charge sent in the best report of its history. We collected \$28.56 over the assessments on Conference collections, and the pastor was paid about \$40 over his salary, though we had as short a crop and as many difficulties in the way as any charge. We aim to do more this year than we did last along all lines. The Lord bless all the readers of the dear old Advocate. It comes as a welcome weekly visitor to this parsonage home.—J. H. Bass, P. C.

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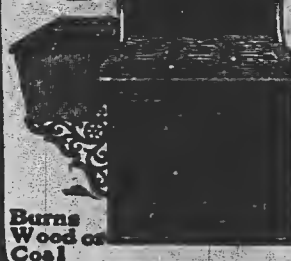
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The Sunday School.

MISSISSIPPI NOTES.

By Rev. B. F. Lewis.

It has been definitely decided to put a secretary in the field for all his time during the ensuing year. Immediately after the meeting of the Conference chairmen in New Orleans, Jan. 11, the executive committee will meet and arrange to carry out the plans of the board.

At our anniversary Saturday night, Miss Magee, the conference elementary worker (and during the summer months, field secretary) addressed the audience. Brother W. Fred Long, State Sunday school secretary, spoke on the need of a field secretary and Dr. Chas. D. Bulla emphasized the adult Bible class work.

The most pleasant and profitable meeting of the Mississippi Conference Sunday School Board held in several years, was had in Meridian during the recent session of the Annual Conference. Every clerical member of the board, several lay members and a number of visiting Sunday school workers were present and participated in the deliberations. The work of the year, the needs of the field, and plans for the future were carefully and prayerfully considered. The spirit of the meetings augured well for 1912.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Miss Duval's class at Shelby, Miss., has added a neat \$50 to its bank account for future and useful reference.

Brother A. W. Langley has a good Sunday school at Verona, but is planning higher and better things this coming year, and is exhibiting great wisdom in beginning early.

Mrs. Weaver's class of young ladies at Corinth will dress their usual number of orphans from head to foot, and have them out to Sunday school for the New Year. This class does lovely work along all lines.

One Mississippi mother confesses she has studied her Bible more this last year than in her whole life before in order to assist her daughter, now studying the Junior Graded Lessons. And her face, her home and her life prove where she has been.

Robert E. Speer says: "Education is not what goes in, but what comes out—for service." Such a charming and beautiful service several young girls are rendering Home Department shut-ins. Just this: They are going to each such home, singing two or three simple, helpful songs to poor, walled-in dear old folk, and a real radiance follows their every visit.

One Home Department has helped families in need, presented a really artistic and simple registry board to the main school, assisted in purchasing new hymn books, helped in refurnishing the pastor's study, and materially assisted in the Cradle Roll work. This department is one of the vital forces and feeders of the Sunday school, and should command as leaders the highest and most consecrated talent in the school.

HOSPITAL DAY.

To the Pastors and Superintendents of the North Mississippi Conference:

Attention is hereby called to a section of the report of the Sunday School Board adopted at the recent session of our Conference at Macon: "The Board hereby endorses the splendid enterprise of the erection of a Tri-State Methodist Hospital at Memphis, Tenn., and our schools are requested to have some part in this monumental work by getting into touch with those having the matter in charge, and contributing as opportunity presents whatever amount they can to this worthy cause. Write Rev. H. M. Ellis, Memphis, Tenn. As far as possible, let Sunday, Jan. 28, 1912, be observed in a suitable way as Hospital Day, calling attention to the needs and opportunities."

Let some contribution from every Sunday school, be sent to Brother Ellis on this date. The ideal school is the one giving sympathy and aid, as far as is in its power, to every worthy call made. Brethren, this is indeed a worthy cause.

R. P. NEBLETT,
Chairman S. S. Board.

CONCERNING HOSPITAL DAY.

To the Pastors and Sunday School Superintendents of the Mississippi Conference—

Dear Brethren: This brief message is to remind you of the action of our Conference in setting apart Sunday, Jan. 28, as Hospital Day, and the agreement to present the matter to our several congregations and Sunday schools. Please bring this matter before your Sunday school that day and take an offering for this cause. Other than our Conference claimants and the orphans, no cause can appeal more strongly to us than that of caring for our sick.

Your offering may be small, but let me ask the consideration of the following facts, which I feel sure will appeal to you:

1. If every school in our Conference will raise the very small sum of only \$2 each, we will put over \$1000 into our hospital treasury. What will result if we do what we can? Because your offering may necessarily be small, let not that deter you.

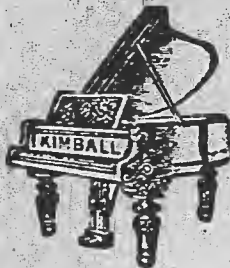
2. Every school contributing will be put more thoroughly in touch with our connectional work, and one of our great needs just now is connectional education. While this money is needed, and needed badly, the educational feature is an urgent necessity.

I deem it is needless to say more. Make your remittance direct to Mr. Jno. R. Pepper, treasurer, 1101 Poplar Avenue, Memphis, Tenn.

B. F. LEWIS, Chairman,
For the Sunday School Board.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.



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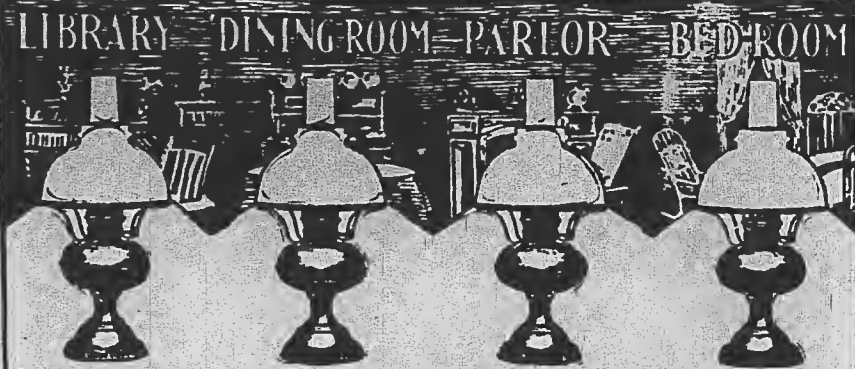
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LOUISIANA CONFERENCE.
Lafayette Dist.—First Round.
 Bell City Jan. 14,
 Sulphur Jan. 16,
 District stewards meeting
 will be held at New Iberla
 at 12 m. Jan. 18,
 Church Point Jan. 21,
 Jeanerette Jan. 28,
 Morgan City Jan. 30,
 Patterson Jan. 31,
 Lafayette Feb. 4,
 Gueydan and Abbeville... Feb. 6,
 Lake Arthur Feb. 11,
 Lake Charles Feb. 12,
 Jennings Feb. 13,
 Indian Bayou Feb. 18,
 Eunice Feb. 19,
 Vermillion Feb. 25,
 R. H. WYNN, P. E.

Ruston Dist.—First Round.
 Plalndealing, at P. L. Jan. 14, 15
 Gibsland, at Gibsland Jan. 20, 21
 Arcadia Jan. 21, 22
 Haynesville, at Haynesville. Jan. 27, 28
 Haynesville Ct., at Dykes-
 ville Jan. 28, 29
 Winnfield Feb. 3, 4
 Jonesboro, at Jonesboro .. Feb. 4, 5
 Vernon, at New Prospect. Feb. 10, 11
 Ruston 7 p.m. Feb. 11,
 Ringgold, at Ringgold Feb. 17, 18
 Boyd Mission, at Boyd Feb. 24, 25
 Blenville, at Blenville Feb. 25, 26
 Lisbon, at Lisbon Mar. 2, 3
 Bernice, at Bernice Mar. 9, 10
 Simsboro, at Simsboro Mar. 16, 17
 Minden Mar. 23, 24
 Cotton Valley, at C. V. Mar. 24, 25
 Haughton, at Haughton ... Mar. 30, 31
 Lanesville, at L. Mar. 31, Apr. 1
 The District Stewards will please
 meet me in Gibsland on Jan. 20, at
 2 p.m., in the Methodist Church. Let
 the pastors also come.
 R. W. TUCKER, P. E.

Alexandria Dist.—First Round.
 Bon Ami Jan. 13, 14
 Pollock Jan. 20, 21
 Selma Jan. 22,
 Standard Jan. 24,
 Columbla Jan. 25,
 Trout Jan. 27, 28
 Jena Jan. 28, 29
 Natchitoches Feb. 3, 4
 Provencal Feb. 4, 5
 Campti Feb. 7,
 Colfax Feb. 8,
 Boyce and Lecompte, at L. Feb. 10, 11
 Bunkie Feb. 12,
 Marksville, at Evergreen .. Feb. 14,
 Melville Feb. 16
 Opelousas Feb. 17, 18
 Alexandria Feb. 20,
 Glenmora Feb. 21,
 Harrisonburg Feb. 24, 25
 The District Stewards will meet at
 Alexandria on Feb. 20, 1912, at 10:30
 a.m. **BRISCOE CARTER, P. E.**

Baton Rouge Dist.—First Round.
 Willson, at Willson Jan. 13, 14
 Clinton and Jackson, at C. Jan. 14, 15
 St. Francisville, at St. F. Jan. 17,
 E. Feliciana, at O. Grove... Jan. 19,
 Zachary, at Slaughter Jan. 20, 21
 Baker, at Baker Jan. 21, 22
 Bat. Rouge, First Church... Jan. 23,
 Bat. Rouge, Second Church Jan. 24,
 C. C. MILLER, P. E.

Monroe Dist.—First Round.
 Bonita Jan. 6, 7
 West Monroe. 7:30 p.m. Jan. 7
 Farmerville Jan. 13, 14
 Bastrop Jan. 20, 21
 Monroe 7:30 p.m. Jan. 21,
 Mer Rouge Jan. 27, 28
 Florence Feb. 3, 4
 Rayville Feb. 4, 5
 Calhoun Feb. 10, 11
 Gilbert Feb. 17, 18
 Wlmsboro Feb. 18, 19
 Waterproof Feb. 24, 25
 Brooklyn, at Franton.... Mar. 2, 3
 Eros Mar. 3,
 Oak Grove Mar. 9, 10
 Mangham, at Little Creek. Mar. 16, 17
 Lake Providence Mar. 23, 24
 Tallulah Mar. 30, 31
 The district stewards will meet in
 Monroe, Feb. 7, at 11 o'clock a.m., at
 the district parsonage, 711 Jackson
 Street. **S. S. KEENER, P. E.**

Shreveport Dist.—First Round.
 Queensboro Jan. 1
 La Chute Jan. 6
 Texas Avenue Jan. 8
 First Church Jan. 9
 Leesville Jan. 10,
 Noel Memorial Jan. 11,
 Mansfields Jan. 19,
 South Mansfield Jan. 19,
 Pelican Jan. 12,
 Grand Cane Mission..... Jan. 13,
 Grand Cane Jan. 15,
 Bossier City Jan. 16,
 Greenwood Jan. 17,
 Ida Jan. 18,
 Keatchie, at Logansport. Jan. 20,
 Many Jan. 25,
 Anacoco, at Hornbeck.... Jan. 26,
 Pleasant Hill Jan. 27,
 Zwolle Jan. 29,
 Coushatta Jan. 31,
 Wesley Feb. 1
 District stewards meeting,
 Shreveport Feb. 2
 Vivian Feb. 3
 Oil City Feb. 4

To the Pastors and Official Members
 of the M. E. Church, South,
 Shreveport District:
 You will note that we are making
 the first round of quarterly conferences
 in as little time as possible. We deem
 this best in order to get the year's
 work launched as soon as possible.
 The presiding elder will then be able
 to spend his time at those places
 where he can be of most service. We
 are very anxious to meet, during this
 round, officials from each church in
 the district. Let the stewards be
 ready with answer to Question 6. We
 urge the attendance of the lay lead-
 ers at this quarterly conference.
 Yours to serve,
PAUL M. BROWN, P. E.

RESOLUTIONS OF RESPECT.
 As a token of the high esteem we
 hold for our departed sister and
 friend, Miss CORA GRAYHAM, who
 by the inscrutable and allwise will of
 God was on Dec. 17, 1911, removed
 from this earthly sphere to realms of
 immortal bliss beyond the skies; we,
 the undersigned committee, in behalf
 of the Bentonla Sunday school, offer
 the following resolutions:
 First—That in the death of our dear
 Christian sister, we have lost one of
 our ablest and most devoted laborers
 in the Master's vineyard.
 Second—That in every capacity she
 was faithful and true; that she was
 ever ready and responsive to any call
 for the advancement of our Sunday
 school, and that in all positions, per-
 taining thereto, she did her whole duty
 and so endeared herself to all of us
 that her life will be to us a beacon
 light to guide us to the kingdom of
 our Lord.
 Third—That we extend to the be-
 reaved family our heartfelt sympathy
 and condolence, assuring them that
 their loss is her eternal gain.
 Fourth—That copies of these reso-
 lutions be printed in all our county
 papers and the New Orleans Christian
 Advocate, and that a copy be sent to
 the family of the deceased.
 Signed: W. D. Ogden, C. M. Mans-
 field, Mrs. E. S. Logan, Mrs. J. B. New-
 man.
 Bentonla, Miss.

THE SPIRIT OF WINTER.
 The Spirit of Winter is with us,
 making its presence known in many
 different ways—sometimes by cheery
 sunshine and glistening snows, and
 sometimes by driving winds and
 blinding storms. To many people it
 seems to take a delight in making
 bad things worse, for rheumatism
 twists harder, twinges sharper,
 catarrh becomes more annoying, and
 the many symptoms of scrofula are
 developed and aggravated. There is
 not much poetry in this, but there is
 truth, and it is a wonder that more
 people don't get rid of these ailments.
 The medicine that cures them—
 Hood's Sarsaparilla—is easily ob-
 tained and there is abundant proof
 that its cures are radical and perma-
 nent.

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 cessfully. **WOMAN'S COL-
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 ject, made the astonishing statement
 that the reason why so many appli-
 cants for insurance are rejected is
 because kidney trouble is so common
 to the American people, and the large
 majority of applicants do not even
 suspect that they have the disease.
 He states that judging from his own
 experience and reports from druggists
 who are constantly in direct touch
 with the public, there is one prepara-
 tion that has probably been more suc-
 cessful in relieving and curing these
 diseases than any remedy known.
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 ly an herbal compound and we would
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 tles of two sizes—fifty cents and one
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 its wonderful merits, send to Dr. Kil-
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 sample bottle, absolutely free. When
 writing be sure and mention the New
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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Benton, at Midway	Jan. 18, 14
Eden, 11 a.m.	Jan. 15,
Sharon	Jan. 20, 21
Camden, 7:30 p.m.	Jan. 21, 22
Harrisville, at Rexford	Jan. 27, 28
Mendenhall, 7:30 p.m.	Jan. 28, 29
Terry, 11 a.m.	Jan. 31
Deasonville, at Vaughn	Feb. 3, 4
Canton, 7:30 p.m.	Feb. 4
Jackson, 1st Ch. 7:30 p.m.	Feb. 5
Jackson, Rankin Street	Feb. 7
Madison, 7:30 p.m.	Feb. 10, 11
Jackson, 1st Ch. 7:30 p.m.	Feb. 11
Jackson, Capital Street	Feb. 14
Edwards, 7:30 p.m.	Feb. 18, 19
Bolton, 2 p.m.	Feb. 19
Jackson, Galloway Chapel	Feb. 21
Lintonia, 7:30 p.m.	Feb. 24, 25
Yazoo City, 11 a.m.	Feb. 25
Flora, 11 a.m.	Feb. 26
Florence	Mar. 2, 3
Jackson, Galloway Chapel	Mar. 3
Satartia, at Phoenix	Mar. 9, 10
Fannin, at Oakdale	Mar. 16, 17

J. R. JONES, P. E.

Newton Dist.—First Round.

Bay Springs, at B Spgs. Fri.	Jan. 12
Laurel, First Church	Jan. 13, 14
Laurel, Kingston	Jan. 13, 14
Laurel, Sixth Street	Jan. 13, 14
Trenton, at Pine G. Fri.	Jan. 19
Shiloh, at Shiloh	Jan. 20, 21
Decatur and Union, at	Jan. 24
Union, Wed	Jan. 24
Homewood, at Homewood	Jan. 27, 28
Lake, at Eureka	Feb. 3, 4
Montrose, at M'trose. Wed.	Feb. 7
Stallo and Indian Mission, at Waldo	Feb. 10, 11
Chunkey, at Chunkey. Fri.	Feb. 16
Hickory, at Hickory	Feb. 17, 18
Forest, at Forest. Fri.	Feb. 23
Morton, at Morton	Feb. 24, 25
Newton, Wed	Feb. 28
Neshoba, at Sand Town	Mar. 2, 3
Philadelphia	Mar. 3, 4

T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round.

Monticello, at Monticello	Jan. 13, 14
Bayou Pierre, at Center	Jan. 20, 21
Point	Jan. 20, 21
Hazlehurst	Jan. 21, 22
Osyka, at Muddy Spgs.	Jan. 27, 28
Magnolia	Jan. 28, 29
Topisaw, at Sartinsville	Feb. 3, 4
Tyertown, at China G.	Feb. 10, 11
Barlow, at Brandywine	Feb. 17, 18
Summit, at East McComb	Feb. 21
Meadville, at McCall's	Feb. 24, 25
Brookhaven	Feb. 25, 26
North Wesson, at Beauregard	Mar. 2, 3
Wesson	Mar. 3, 4
Adams, at Adams	Mar. 6
Gallman, at Bethesda	Mar. 9
Crystal Springs	Mar. 10, 11
Scotland, at Bethesda	Mar. 16, 17
Pleasant Grove, at P. G.	Mar. 23, 24
Buford, at Jamestown	Mar. 30, 31

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Mentorum, at Alex. Memorial	Jan. 13, 14
McHenry and Wiggins, at Wiggins	Jan. 15,
Brooklyn and Bond, at Bond	Jan. 16
Riloxi, Main Street	Jan. 21, 22
Americus, at Pleasant Hill, 11 a.m.	Jan. 24,
Escatawpa, at E., 7:30 p.m.	Jan. 25,
Moss Point, 7:30 p.m.	Jan. 26,
Pascagoula and Ocean Springs, at P.	Jan. 27, 28
Mississippi City and Handsboro, at Miss. City, 7:30 p.m.	Jan. 31,
Hub and Oakvale, at Hub	Feb. 3, 4
Columbia	Feb. 5,
Lumberton	Feb. 6,
Poplarville	Feb. 7,
Derby, at Millard, 7:30 p.m.	Feb. 8,
Carriere and McNeil, at C.	Feb. 9,
Long Beach	Feb. 11, 14

Vanceleave, at V., 11 a.m.	Feb. 18, 19
Wolf River Mission, at Whittington	Feb. 24, 25
Coalville, at Coalville	Mar. 2, 3
Logtown	Mar. 9, 10
Bay St. Louis	Mar. 11,

W. B. JONES, P. E.

Hattiesburg Dist.—First Round.

Eucutta	Jan. 13, 14
Vossburg, at Heidelberg	Jan. 15
Ellisville	Jan. 17
Hattiesburg, Broad St.	Jan. 18
Lucedale	Jan. 20, 21
Leakesville	Jan. 22, 23
McLain, at Pine Grove	Jan. 24
Oloh	Jan. 27, 28
Sumrall	Jan. 28, 29
Purvis	Jan. 31
New Augusta	Feb. 3, 4
Richton	Feb. 5
Seminary	Feb. 10
Collins	Feb. 11, 12
Magee	Feb. 16
Summerland	Feb. 17, 18
Estabatchie	Feb. 21
Prentiss	Feb. 24, 25

M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.

Matherville, at Poplar Spgs.	Jan. 13, 14
Meridian, Central, a.m.	Jan. 21
Meridian, South Side, p.m.	Jan. 21
Daleville, at Daleville	Jan. 25
Bucartunna, at Chicora	Jan. 28, 29
Porterville, at Porterville	Feb. 1
Vimville, at Coker's Chapel	Feb. 3, 4
Enterprise and Stonewall, at Enterprise	Feb. 8
Waynesboro Ct., at Fedora	Feb. 10, 11
Waynesboro, p.m.	Feb. 11
Scooba, at Scooba	Feb. 17, 18
Binnsville, at Wahalak	Feb. 19
Lauderdale, at Lauderdale	Feb. 22
Shubuta and Quitman, at Shubuta	Feb. 25, 26
DeSoto, at Cooper's Chapel	Feb. 28
Meridian, Fifth St., a.m.	Mar. 8
Meridian, East End, p.m.	Mar. 9
DeKalb, at Pleasant Ridge	Mar. 9, 10
Moscow, at Mellen	Mar. 11

W. H. LEWIS, P. E.

Port Gibson Dist.—First Round.

Rolling Fork	Jan. 10,
Mayersville	Jan. 13, 14
Steele's Bayou, at Lockwood	Jan. 16,
Anguilla	Jan. 18,
Sunflower	Jan. 19,
Utica	Jan. 20, 21
Vicksburg, Washington St.	Jan. 22,
Harrison, at Cane R.	Jan. 24,
Centreville	Jan. 25,
Silver City	Jan. 27, 28
Gloster	Jan. 30,
Natchez, Jefferson St.	Feb. 3, 4
Natchez, Pearl St.	Feb. 4, 5
Washington	Feb. 8,
Hermanville	Feb. 9,
Woodville	Feb. 10, 11
Percy's Creek at P. C.	Feb. 12,
Hamburg	Feb. 16,
Wilkinson, at Carmel	Feb. 17, 18
Rocky Springs	Feb. 20,
Amlite, at Woodland	Feb. 24, 25
Oak Ridge	Feb. 27,
Fayette	Mar. 2, 3
Nebo, at Nebo	Mar. 4

W. H. HUNTLEY, P. E.

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N. Manchester, Ind.—Mrs. Eva B. shore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is to-day used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

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A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Following is Mr. Pierce's own story of how he fell into good hands and evaded the "grim reaper."

"In the spring of 1907 I was a complete wreck, and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor. In all there were fourteen or fifteen doctors. Scarcely any of them agreed, and none of them did me any good whatever. Four of our country doctors said I could not be cured and gave me up to die. My weight had decreased to 14 lbs and I was perfectly helpless, when I decided to try W. H. Bull's Herbs and Iron. After using five bottles, my health was immediately restored and in a few weeks, I was as strong and healthy as ever in my life. My weight to-day is 247 lbs, and I shall never fail to recommend W. H. Bull's Herbs and Iron."

W. H. Bull's Herbs and Iron can be had from any druggist. If after using two-thirds of a bottle you are not benefited, take the remainder back to your druggist and he will refund your money. If your druggist's supply is exhausted ask him to order it for you from his jobber. You can't afford to take a substitute.

Quickest, Surest Cough Remedy Ever Used

Stops Even Whooping Cough Quickly.
A Family Supply for 50c. Money Refunded if it Fails.

If someone in your family has an obstinate, deep-seated cough—even whooping cough—which has yielded slowly to treatment, buy a 50 cent bottle of Pinex and watch that cough vanish. If it fails, money back promptly, and without argument.

A 50 cent bottle of Pinex, when mixed with home-made sugar syrup, makes a full pint—a family supply—of the most effective cough remedy that money can buy, at a saving of \$2. Gives instant relief and will usually wipe out a bad cough in 24 hours or less. Easily prepared in five minutes—directions in package.

Pinex Cough Syrup has a pleasant taste—children take it willingly. It stimulates the appetite and is slightly laxative—both good features. Splendid for croup, hoarseness, throat tickle, incipient lung troubles, and a prompt, successful remedy for whooping cough.

Pinex is a special and highly concentrated compound of Norway White Pine extract, and is rich in guaiacol and other elements which are so healing to the membranes. Simply mix it with sugar syrup or strained honey, in a pint bottle, and it is ready for use. Used in more homes in the U. S. and Canada than any other cough remedy.

Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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TOPIC FOR JANUARY 14, 1912.

THE PROPHET AND HIS METHOD; GOD'S USE OF HUMAN POWERS.

(I Sam. iii, 19-21; Mark i, 1-3.)

God Calls a Man.

The Israelites and the Philistines were in a death grapple. Following the battle of Aphek, in which 30,000 Israelites were slain, the Philistines were in control of the land. The ark had been captured, Shiloh destroyed, and for twenty years the Hebrews were under a foreign yoke, helpless, dispirited, and even disarmed.

In this period of utter demoralization all eyes were turned to Samuel, the child granted beyond hope to the prayers of his mother Hannah. His very name, "God heareth," suggested to them the source of their help. His childhood had been passed at the sanctuary of Shiloh. Here he had been under the tutelage of Eli, the priest, and had on many occasions witnessed the desecration of their priestly office by the sons of Eli, Hophni and Phinehas. When twelve years old, God spoke to him in a vision (I Sam. iii, 1-15), revealing to him the impending downfall of the house of Eli. As Samuel grew and Jehovah was with him, "all Israel from Dan even to Beersheba knew that Samuel was established to be a priest of Jehovah." Thus steps upon the stage of Israel's life the first of her mighty company of seers and prophets.

The Work of the Prophet.

The first task of this new leader of Israel was to help in the establishment of a monarchy. Never before had the people had any other king save Jehovah. Moses had set before them the ideal of government, a "theocracy," the immediate sovereignty of Jehovah, exercised through human agents, such as Moses and Aaron. But now the desire of all Israel was for a king, and their wish was based upon no disloyalty to God, but a great political need. Samuel, interpreting the desire of Israel as the hand of God in their history, anoints Saul, the people's choice, to be their king. At last there was a strong hand to unite their scattered and disorganized tribal forces.

Edmund Burke has said: "The foundation of politics is like every foundation of society—true religion." Samuel was not only the savior of Israel's political state but also the restorer of her religion. He founded the school of the prophets. He gathered about him the zealous young men of the nation and organized them into teachers and preachers of righteousness. He kept alive "the light of Jehovah" in a day when heathen darkness was on every side. At Bethel, Jericho, Gilgal, and other places centers of training and instruction were established and the teachings of Moses taught to the common people. In this way he laid the foundations of all that was great in Israel's future history.

God's Need of Men.

Bishop McTyeire once said: "When God has a great work to do, he first

gets ready a great man to do it." The most remarkable feature of this bit of Hebrew history is the dealing of God with Samuel. A nation chosen of God for world leadership stood tottering because of internal dissensions and strife. The way of redemption lay not in new commandments, for Sinai had not yet been outgrown, nor in miraculous interventions of the Lord, for if the people had forgotten the Red Sea, nothing could avail to impress them with Jehovah's power. The need of the hour was a man, another Moses to lead them out of a new wilderness. And God looks into the heart of a guileless boy and puts upon him the spirit of the Lord, anointing him aforetime for the prophetic work of blazing new paths for the glory of his advancing kingdom.

The supreme need of the kingdom of God to-day is men. In the face of dishonesty in business life and fraud and graft in high circles of society our need is men. When we study the rapid increase of divorce and constant violation of the marriage vow, we cry out: "God give us men." When little children are chained in the factories as slaves and thousands seek justice in vain, we turn everywhere for a man to lead us. In the presence of an awakening East, hungry for the light of God and the knowledge of his women to carry his name across the waters. We wait for Christlike men.

God is limited in us. He has chosen to do his work indirectly through human agents. He cannot do that work over our heads and still let us maintain our freedom. The great yearning of his heart is for us to share with him this passion for righteousness, to catch the prophetic vision; and to hear the divine call. May we not to-day stop to hear his whisper to us and out of an obedient heart respond, as did Samuel of old: "Speak, Lord; for thy servant heareth?"—Epworth Era.

MORE PRECIOUS THAN GOLD.

Mr. Hugh McGinty, of Rockland, Texas, writes,—"I have had a running sore for five years and Gray's Ointment is the only thing that I have found that would do it any good. My leg is almost well." Think of the pain of a chronic sore for five years. Think of the burden which Gray's Ointment lifted from the shoulders of this man, and then the insignificant cost, only 25c per box at the drug stores. If you know of any person (or animal) who is suffering from an old sore, boil, carbuncle, or festering wound, do them and us the kindness of writing us for a free sample. No medicine chest is complete without Gray's Ointment. Address Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

Marriages

Dec. 27, 1911, at the home of the bride's parents, Mr. and Mrs. R. Whitaker, of Centerville, Miss., by Rev. W. H. Saunders, Dr. FRANK SHEPPERD to Miss MARTHA WHITAKER.

Dec. 28, 1911, at the home of Mr. Eugene Russell, of Vicksburg, Miss., by Rev. W. H. Saunders, Mr. UPTON MILLER, of Hariston, Miss., to Miss BESSIE BLACKMAN, of Yokena, Miss.

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

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NOTICE.

To the North Mississippi Leaguers:

The Board of Commissioners of the Tri-State Methodist Hospital to be located in Memphis, Tenn., are making an appeal to the interested Conferences for the necessary funds to build and equip this much-needed institution. Throughout this entire section we have no hospital. Our sick must be cared for by others. This is a reproach to our Church that should be removed, and removed now. The fourth Sunday in January has been set apart by our Conference and the other interested Conferences to secure a contribution from every Methodist in our bounds. If this is done, what a magnificent beginning it will be! We can soon begin building, and in a few months be ready to care for our sick.

As the president of your League Board, let me appeal to you to see that every Leaguer in North Mississippi has a chance to make a contribution to this noble cause. Remember that the League is the pick of the Church's young people. They must take the lead. Would it be asking too much of our Leaguers to contribute an average of a dollar per member? Some will have to give much more than this to make up for those who are not able to do this much. You need not confine yourself to the membership of the League. If there are others outside the League who will contribute, by no means pass them by. We are counting on our Leagues to rally to this enterprise. Do not disappoint us. Fraternally,

J. H. HOLDER,

President of the Board.
Okolona, Miss., Jan. 4, 1912.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.
Okolona Jan. 15
Tupelo Jan. 16
Nettleton Ct., at New Ch. Jan. 20, 21
Amory and Nettleton, at Nettleton Jan. 21, 22
Verona, at Verona Jan. 23
Shannon, at Shannon Jan. 24
Calhoun City, at Big Creek Jan. 27, 28
Vardaman, at Elzey Jan. 30
Pontotoc, at Pontotoc Feb. 4, 5
Houlka, at Wesley Feb. 6
Montpelier, at Woodland Feb. 7
Buena Vista, at Pleasant G. Feb. 10, 11
Prairie, at Prairie Feb. 11, 12
Aberdeen Feb. 12
Okolona Ct., at Grady's Chapel Feb. 13
Smithville, at Antioch Feb. 16
Greenwood Spgs., at Soules Chapel Feb. 17, 18
Fulton, at New Salem Feb. 24, 25
Tremont, at Mt. Pleasant Feb. 25, 26
The district stewards will meet in Okolona on Tuesday, Jan. 16, at 11 o'clock.

J. E. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Macon Jan. 14, 15
Shuqualak Jan. 14, 15
Columbus, First Ch. Jan. 16
Sturgis, at Sturgis Jan. 21
Columbus Second Ch. Jan. 24
Crawford, at Crawford Jan. 27, 28
Mayhew, at Mayhew Jan. 28, 29
Mathiston, at Mathiston Feb. 3, 4
Cedar Bluff, at Pheba Feb. 4, 5
Columbus Ct., at New H. Feb. 10, 11
Cochrane, at Cochrane Feb. 17, 18
Mashulaville, at Mashulaville Feb. 24, 25
Brooksville, at Brooksville Feb. 26

J. E. THOMAS, P. E.

Sardis Dist.—First Round.

Cold Water, at Cold Water Jan. 21, 22
Crenshaw, at Crenshaw Jan. 27, 28
Lake Comorant and Hinds at Hinds Chapel Feb. 3, 4
Long Town, Pleasant Grove Feb. 10, 11
Cockrum, at Palestine Feb. 14
The district stewards will please meet in Coldwater Jan. 22.

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Inverness Jan. 20, 21
Belzoni Jan. 21, 22

Indianola Jan. 27, 28
Ruleville Jan. 28, 29
Winona Circuit, New Hope Feb. 3, 4
Kilmichael Feb. 4, 5
Mars Hill, at Hopewell Feb. 6
Tutwiler Feb. 9
Minter City Feb. 10, 11
Slate Springs Feb. 17, 18
Bellefontaine, South Union Feb. 24
Eupora Feb. 25, 26
Webb Mar. 2, 3
Lambert Mar. 3, 4
BEN. P. JACO, P. E.

Corinth Dist.—First Round.

Ripley and B. M., at Ripley Jan. 14, 15
Mooreville, at Allen Chapel Jan. 20
Sherman Ct., at Sherman Jan. 21, 22
Hickory Flat, at Hickory F. Jan. 27
Myrtle Ct., at Myrtle Jan. 28, 29
Corinth Ct., at Marvin Feb. 2
Chalybeate, at Camp Gd. Feb. 3
Dumas Ct., at New Hope Feb. 4, 5
Tishomingo Ct., at West Side Feb. 10
Belmont Ct., at Patterson Chapel Feb. 11, 12
Kirkville Ct., at Marietta Feb. 17
Wheeler Ct., at Wheeler Feb. 18, 19
Mantachie, at Hebron Feb. 24
Guntown and B., at Saltillo Feb. 25, 26
Hatchie Mission, at Comus Chapel Mar. 1
Kossuth Ch., at Kossuth Mar. 2, 3
Rienzi Ch., at Jacinto Mar. 4
The district stewards will please meet me at Corinth, on Tuesday, Jan. 16, 1912. J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Holly Springs Jan. 14, 15
Potts Camp, at Potts Camp Jan. 16
Pine Valley, at Pine Valley Jan. 20
Coffeeville, at Coffeeville Jan. 21, 22
Duch Hill, at Duck Hill Jan. 22, 23
Mt. Pleasant, Mt. Pleasant Jan. 27
Byhalia, at Byhalia Jan. 28, 29
Grenada Feb. 4, 6
Grenada Ct., at Sparta Feb. 5
Ashland, at Ashland Feb. 10, 11
Waterford, at Waterford Feb. 16
Abbeville, at Abbeville Feb. 17, 18
Holly Springs Ct., at Lamar Feb. 18, 19
Randolph, at Randolph Feb. 23
Tocapola, at Lafayette Spgs. Feb. 24, 25
Lafayette Ct., Cambridge Mar. 2, 3
R. A. TUCKER, P. E.

Greenville District—First Round.

Arcola Jan. 14, 15
Cleveland, a.m. Jan. 20, 21
Merigold, p.m. Jan. 21, 22
Glen Allan Jan. 28, 29
Jonestown, a.m. Feb. 3, 4
Clarksdale, p.m. Feb. 4, 5
Lula, a.m. Feb. 10, 11
Coahoma, p.m. Feb. 11, 12
Tunica Feb. 18, 19
New Salem, a.m. Feb. 24, 25
Boyle, p.m. Feb. 25, 26
Alligator Mar. 2, 3
District stewards meeting at Merigold, January 23 and 24.
W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Sldon, at Schula Jan. 21, 22
Lexington Jan. 21, 23
Durant 7 p.m. Jan. 24
Sallis 11 a.m. Jan. 25
Kosciusko 7 p.m. Jan. 25
High Point, at Mt. Pleasant Jan. 27, 28
Louisville, at L. 10 a.m. Jan. 29
Ackerman, at Ackerman 10 a.m. Jan. 30
Ebenezer, at Ebenezer Feb. 3, 4
Kosciusko Ct., at Ethel Feb. 10, 11
McCool, at McCool Feb. 11, 12
Pickens, at P. 11 a.m. Feb. 13
West, at West 11 a.m. Feb. 14
Vaiden, at Vaiden 11 a.m. Feb. 15
Chester, at Chp. Hill Feb. 17, 18
Huterville Feb. 24, 25
Poplar Creek, at Bethel Mar. 3, 4
Rural Hill, at Rural Hill Mar. 10, 11
Black Hawk, at Black H. Mar. 17, 18
District stewards will meet at Durant, Jan. 24, at 1 p.m.
N. G. AUGUSTUS, P. E.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 3.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2818.

ROBERT A. MEEK, Editor.

NEW, ORLEANS, THURSDAY, JANUARY 18, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

Why not hand your pastor some quarterage now? He is pretty sure to need money early in the year. Especially is this true if he has had an expensive move.

Dr. J. H. Jowett says: "God does not comfort us to make us comfortable, but to make us comforters." The truth is, none of God's gifts are designed to be selfishly enjoyed. He said to Abraham, "I will bless thee, and make thee a blessing." Christ gives him in whose heart he dwells a vision of the "other man" and a sense of obligation to him.

Have you welcomed the new preacher? If not, by all means do so at your earliest opportunity. And do not forget his wife and the other inmates of the parsonage. A family moving into a strange community are certain to appreciate any kindness shown them. At such a time a few words evincing interest and giving encouragement are calculated to do great good.

No sermon can be great in which self is paraded. The discourse which has for its aim the exaltation of the preacher is unfit to be delivered from the pulpit. There was much wisdom in the petition which our fathers were wont to make for the brother who was about to expound the Word: "May he hide himself behind the Cross, and preach Christ and him crucified."

It is a matter of great importance to have the church comfortable during the hours of service. A cold church tends to decrease attendance and lessen interest in what is going on. Fortunate is the congregation that has a good sexton, who adjusts the fires to the state of the temperature and keeps things in good order in every part of the building. These remarks are especially applicable to our country chapels, where, too often, window panes are out and no provision is made for starting a fire until the people have begun to gather. Such a condition of things should not be allowed to exist. Everything possible should be done to make God's house bright, cheery, and attractive, and whatever contributes to this is a means of grace.

Some of our contemporaries have had something to say about the burden of celebrating Christmas. Not a few things which some people unhappily connect with it are a nuisance, such as dissipation and the din of disagreeable noises. What nexus there is between a firecracker and the birth of the Prince of peace, we have never been able to discover. Truly, the explanation of some human ways is past finding out, and the Bard of Avon evinced his usual marvelous insight into human nature when he made Puck say: "What fools these mortals be." That a people who call themselves civilized should annually spend thousands of dollars, burn up a vast amount of property, and sacrifice a number of human lives for the mere privilege of making an outlandish racket, is certainly passing strange.

THE POVERTY PROBLEM.

The problem of poverty is as old as the race. In all ages and lands since the human family began to multiply on the earth there have been those who lacked the necessities of life. Such destitution arises from various causes, chief among which may be mentioned misfortune, idleness, improvidence, vice, oppression, and the inequitable distribution of wealth. It is true that some political economists have sought to throw the responsibility for all the want in the world upon God by bringing forward what is known as the Malthusian doctrine, which holds that population increases in a geometrical ratio, while the means of subsistence increase in arithmetical ratio. In other words, they argue that the people in the various nations tend to multiply faster than do the products which are essential to their existence, and that in consequence, by the very laws of nature, poverty must inevitably result in the course of time. But this theory has little to sustain it, and it is becoming more and more discredited. Every new explication of science shows more strikingly how abundant is the provision which the benevolent Creator has made for the race of beings upon whom he has stamped his own image. God gives enough to supply the needs of all, if it were only properly distributed. It is "man's inhumanity to man" that "makes countless thousands mourn."

Most of the extreme destitution upon the planet to-day exists in heathen lands. Where Christianity prevails it seems to be decreasing. That poverty will ever be completely obliterated in the world, we scarcely dare to hope. The Master said: "Ye have the poor with you always." But if we must ever have needy ones, may we not hope to have ultimately charity sufficient to supply their necessities? Is it too much to expect that in the coming kingdom of our Lord on earth, where want shall exist, philanthropy shall correspondingly abound?

It greatly pleases us when we see statesmen and governments seriously concerning themselves with the condition of the masses of the people. Civilization can go forward to higher things only as they are lifted up and enlightened. A nation can be no better or greater than the body of its citizenship. No man is fit to be a ruler who does not feel for the common people, and carry in his breast a sense of obligation to strive to make life better and brighter for them. That there are to-day such men in public life is shown by the following utterance, made a few days since in a church in Wales by Chancellor Lloyd-George, one of the foremost members of the British Cabinet:

"Poverty is not the fault of Providence, who provides in abundance. There are millions of men, women and children in this (the richest) country in the world who, through no fault of their own, go through life sodden in poverty, wretchedness and despair.

"You cannot deal with a problem of this magnitude by mere spasmodic appeals to the charity of the benevolent. That is hopelessly inadequate. You might as well try to run the army and navy

by voluntary subscriptions. It is the community alone that can command the resources to drain this morass of wretchedness, so as to convert it into a verdant and fertile plain. I do not agree with the view that the Church is concerned solely with spiritual things.

"Churches ought to be like a searchlight turned on all slums, to shame those in authority into doing something. What does poverty mean? It means that men have not enough to purchase the barest necessities of life for themselves and children. One-fourth of the population of this country, even in times of prosperity, are living under conditions of poverty thus defined.

"The national income is large enough to give \$1000 a year to every family. Yet one-third of that income is received and spent by 250,000 persons. One two-hundredth part of the population, or, in families, one-fortieth of the population are receiving and spending one-third of the income of the country.

"It is incumbent upon those who have been blessed by Providence to make sacrifices for others. This is said to be talking socialism by setting class against class. Let us get rid of these cockatoo phrases. Let us get to real, terrible, human, lasting facts, writhing, and see the thing below. Let us tear from this pit of wretchedness its flimsy covering of phrases, so as to reveal that mass of human agony. It is idle to attempt to deal with a colossal problem of this kind unless those who are well-to-do are prepared to make great sacrifices. The great lesson of Christianity is this: You cannot redeem those who are below, except by sacrifice of those who are above. It is the task our Master came here for, to lift the needy from the mire and the poor from the dung hill, and it is the Christian churches alone that can accomplish it."

PASTOR RUSSELL'S SERMONS.

Many of the country weekly newspapers and not a few dailies are carrying plate matter giving the sermons of Pastor Russell of the Brooklyn Tabernacle. It appears that some editors think they are affording their subscribers good religious reading, but the contrary seems evident. Pastor Russell misses the recognized standards of Christian doctrine about as far as any self-styled Christian preacher in the country.

He denies the doctrine of final punishment; teaches that those who have faith in Christ shall be joint heirs with him and shall occupy a better place than others in heaven, to which place "all the families of the earth" are going; predicts that we are rapidly nearing the dawn of the millennium and the chaining of Satan for a thousand years, and conveniently advocates about every form of destructive criticism. The fact is that Pastor Russell's sermons are nothing less than a mild form of moral lectures discriminating against pure orthodoxy, and the readers of secular papers that contain his sermons should interview the editors and insist on having these discourses discontinued.—A. J. G.

CHARACTERISTICS OF EARLY METHODIST PREACHING.

"Our Fathers Have Told Us."

Nothing was more characteristic of early Methodist preaching than potency. Methodism, like the American Continent, is a huge fact. Some one discovered this continent and some one made Methodism. It may be said with truth that John Wesley was not the founder of Methodism, but the Lord Jesus Christ. Nevertheless, it is equally true to say that the Lord did not create Methodism as, for example, he created its works. He himself laid the foundations of the world and gave to the sea its decree that its waters should not pass his commandment, there being no one with him to see which way the light was parted. Not so did He found Methodism.

It was the Lord who founded the Apostolic churches, yet the book which contains the history of their founding is properly called "The Acts of the Apostles."

What the Book of Acts is to the Apostolic Church, that "the lives of the early Methodist preachers" are to the Methodist Church. We speak, as I have just done, of the early Methodist preachers and we do well, for they were preachers above everything else. They were not priests, nor men of letters, nor organizers—though the first of their order was a supreme organizer. They were preachers. And we may justly inscribe on Methodism this legend:

"Methodist Preachers—Their Mark."

Preaching is not like the singing of a lark—it is an action, or it is nothing. Paul's preaching created the churches which he founded; the proof that it was Christ who spoke to him is seen in the signs and wonders that followed, when fornicators, idolaters, adulterers, the effeminate, abusers of themselves with men, thieves, covetous, drunkards, revilers, executioners were washed and sanctified and justified in the name of the Lord Jesus Christ and in the spirit of our God. Paul's preaching was potent, if any man's ever was; his enemies themselves being judges. It was an enemy who said of Paul that "almost throughout all Asia he had persuaded and turned away much people," i. e., from idolatry. The preaching of the early Methodists resembled that of Paul, because, like him, it was potent.

John Foster desiderated some means whereby the practical effect of the preaching of his day might be measured. We may measure the practical effect of early Methodist preaching by the Methodism it produced. The two Wesleys, Whitefield, Nelson, Walsh, Benson, Clarke, Smith, Storer and their fellows were all, like Gideon, mighty men of valor, and for much the same reason, namely, the Spirit of God clothed himself with them, so that it was not they but the grace of God which was with them. God gave them not a spirit of fearlessness, but of power and love and discipline, and the Methodist Church was the result. They were men of might and found their hands; hence the thirty millions of Methodists to-day.

Early Methodist Preaching—Evangelistic.

Paul said to Timothy, "Preach the Word." It was a large order, for the Word of God is like its Author. So much like its Author is the Word of God that it has long been a most important point whether the well-known passage in the Epistle to the Hebrews, which describes the Word of God as being "quick and powerful," refers to the Son of God himself, or to "the truth as it is in Jesus." If I refer to St. Paul again it must not be supposed that I wish to institute a comparison between that great apostle and the early Methodist preachers, much less to assume that Paul and they were on a par. But it was St. Paul's method to open the Scriptures and then to allege therefrom, than which there is no higher form of preaching possible to man. The first Methodists followed this example notably. Wesley himself, and in less degree his helpers, some of whom had a remarkable knowledge of the Scriptures—Walsh, Benson, Clarke, and in a later day, Watson, Bunting and others—were mighty in the Scriptures. They preached nothing else but the

Word. You might have gone to hear any one of them any day in the week and you would have heard nothing about astronomy, the milky way, radium rays, but you would have heard much about loving grace, justification by faith, assurance, and perfect love.

In Christ Jesus they begot thousands of souls through the gospel, which is, indeed, the only means of the procreation of spiritual children. They gave no organ recitals at the close of their services; they had too much business on hand for that. They were always plucking brands from the fire. They took heed to the ministry they had received in the Lord and fulfilled it, watching over themselves as did that preacher who wrote in his Bible: "Thou art a minister of the Word: mind thy business."

This Preaching Was Inevitable.

In this sense, the resurrection of our Lord was inevitable—it not being possible that he should be holden of death. The preaching of the early Methodists was inevitable—it not being possible that men whose ears had been opened by the divine Ephatha and whose tongues had been loosed should be silent concerning their Savior. Like Paul again, these men were "constrained of the Word." They did not preach for the morsel of bread they received (for sometimes they dined off the hedges, satisfying their hunger with blackberries), nor because they were appointed or expected to preach; but because they could not forbear, the Word of God being a fire in their bones. They could do no other; necessity was laid upon them. They were peripatetic preachers, propagandists, apostles of the Christian faith.

You have just had an election in Canada and your leading men a week or two ago were engaged in firing the zeal and currying the vote of the electors. It was a strenuous conflict while it lasted. Now, however, the hub-bub is over and the Canadians have settled down to the ante status quo. But Wesley's campaign did not close till his life ended. For fifty years he contested the United Kingdom in the interests of the Lord Jesus Christ, as also did his helpers and immediate successors. They never accepted the ante status quo. They were revolutionary preachers, as was Christ Himself, of whom it was said, "He stirreth up the people." In England, at the present time, it is thought by some that conventional and aimless preaching is greatly retarding the progress of the Kingdom of God. But that kingdom was increased daily by the incessant evangelistic preaching of the early Methodists. We must imitate their methods if we would enjoy their success.

A Demonstration.

In our science schools teachers give demonstrations to their scholars. Some teachers are not content to theorize and philosophize, they demonstrate the truths they teach. The early Methodist preachers were "converted under the Old Act," as we have heard Gipsy Smith say he was. They have known "every one the plague of his own heart;" they had proved for themselves the efficaciousness of the death of Christ; and hence they were witnesses for Christ, and as such they demonstrated the gospel which they preached.

Scientists are fond of what they call original work, of research, as they call it, and the doing of it makes them experts. The early Methodist preachers were "experts." What they said concerning Christ was not what some one else had told them, no matter how distinguished that some one else might be; they said it of themselves.

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

That was the religion that made Methodism: is it not the religion that we may expect will conquer the world?—Rev. Henry T. Smart, Wesleyan Methodist Church.

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THE ART OF ARTS.

By Rev. C. E. Sheppard, in the Methodist Recorder.

The art of living right—a greater art, there can not be. It is the art of arts. It involves right adjustment between man and man, between man and God. All literature, music, poetry, law, philosophy and religion are nothing worth, only as they promote this end.

The one supreme master of living is Jesus. He shows us that it can be done, and how. To those who would approximate it, there is the one rule, "Follow me."

The effort at right living suffers greatly from prejudices; hence we are thrown out of gear. We see life as we are, and not as it is, our prejudices making the difference. Proper perspective is necessary to a correct view and understanding. However familiar we may be with the Word of God, or well soever filled our mind with splendid maxims and correct principles, it boots us nothing, unless the truths they contain become ours by reflection, and are embodied in life. Getting a right view, and possessing the disposition to put in practice what the right view reveals is, after all, the secret.

We learn easily to quote, "Sufficient unto the day is the evil thereof," how hardly we learn its force and importance. And the reverse, which is equally true, sufficient unto the day is the good thereof. If it is unwise to burden to-day with to-morrow's load of care, it is equally unwise to slight to-day's provisions of comfort and joy, while we pluck at the fruit that will not be ripe until to-morrow. We should be glad for the comforts of to-day; but permit the sweet joys of to-morrow to await to-morrow's coming. A long absent friend is coming, be glad; but be not so feverishly impatient in your anticipation as to lose or mar the pleasure of to-day. Be not so eager at the sound of a long missed voice as not to hear the music of that voice speaking at your side, to be hushed to-morrow forever.

The only safe and wise method for us is to live in the present tense. Yesterday we can not reach, except through memory; the future, the grandchild of yesterday, has not arrived. To-day is ours. The duty of life is with us now. To live humbly toward God, to live courageously and generously, reaching out our hands in a brotherly way now, is our privilege. To live each day as though we had only the one day on earth—the one day in which to praise God, the one day in which to be loyal to Christ, the one day in which to make the world happy, that is the way to live if we would realize the highest art and bring something of heaven into the present. Such a life has caught the right spirit, is moved with the divine fire; it inspires to the highest living, to the art of arts. Such a life counts. The poet describes the life that counts after this fashion:

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night—
That is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on Paradise—
That is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must hopeful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
That is the life that counts.

The late Henry Clay Trumble one time said, "That which is not worth dying for is not worth living for. Living is dying and the spending of life is the bringing of death." He who lives right from day to day also dies right from day to day. Each day we live is one day added to life, also

one day taken from life. This day adds one more day to the number you have lived since you were born; and this day is one day less for you until the end. So then, in this sense, living is dying; and as to how we die is as important as how we live. The following lines from the pen of Edward Vance Cook embody not a little truth:

"Did you tackle the trouble that came your way,
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh! trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it.

You're beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there, that's disgrace.
The harder you're thrown, why the higher you
bounce;
Be fond of your blackened eye!
It isn't the fact that you're licked that counts,
It's how you did fight and why.

And though you be down to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl, or comes with a
pounce,
And whether he's slow or spry,
It isn't the fact you're dead that counts,
But only how did you die."

WHEN PENTECOST COMES.

Bishop Berry, in Zion's Herald.

The Holy Spirit is the only revivalist. When he comes, spiritual life is always quickened. When he dominates, evangelistic activity is always intense. He alone can awaken, renew, sanctify, and surcharge with unconquerable energy.

When the history of evangelism is studied from the eternal side, it will be found that no genuine revival, great or small, ever came to a community in which some eager soul was not first touched by the pentecostal flame. "When he is come to you, he will convince the world (through you) of sin, and of righteousness, and of judgment."

At one of the annual Conferences the leader of the morning devotional hour was giving an exposition of the Scripture just quoted. Among those who listened was a scholarly, influential minister. The speaker said: "When He is come—to whom? Why, to you."

When the words "to you" were spoken, the minister dropped his face into his hands and leaned over the back of the seat in front of him. The tears ran down his cheeks and through his fingers. He said to himself: "To you—yes, to me. Why have I not seen it before? The personal Holy Ghost must come to me, then I shall convince the world of sin, and of righteousness, and of judgment. Dare I presume to open my heart now? I do receive him to dwell with me."

Before the meeting was over the minister arose and, with choking emotion, exclaimed: "My Pentecost has come!" He went from Conference to his old field to see ninety souls converted within ninety days.

"When he is come to you"—to you, pastor; to you, Sunday-school teacher; to you, member of the official board; to you, father and mother—you will become a storm-center of a new and mighty evangelism, and all the forces of evil cannot keep back the incoming tides of saving grace.

PLANNING THE REVIVAL.

Every earnest pastor is planning his work for the new year, and among the many important events he is looking forward to is the revival season of 1912. When shall the meeting be held? Who shall do the preaching? What help shall be employed? These are some of the questions being asked just now by hundreds of preachers and, we doubt not, many of the lay people as well.

As to the time, let it be God's time. What we mean by that is to hold the meeting when the revival spirit is moving upon the congregation. As to who shall do the preaching, if possible let the

pastor do it himself. This will give him a great advantage in taking care of results. If the pastor cannot do the preaching, let him at least stay in charge of the meeting. He cannot afford to let any one come between him and his congregation. As to the help employed, let it be the congregation. If the pastor and the people will work together, if the whole church will come to the preacher's aid, then the results, whatever they may be, will abide.

Every victory a church gains not only counts in its onward movement, but adds spiritual strength and moral courage to it. That is the process by which heroic congregations are developed. That is also the method by which heroic preachers are made. That is the method also that convinces the world of the heroism of the cross, and consecrated heroism wins.—Midland Methodist.

REMINISCENT.

No. 3.

Captain Sharp, in command of a company of Mississippians, became noted in Fort McRae for his perseverance in drilling his company. In training recruits to keep time in marching, the officer to prompt them would call, "'Step! step! step!" Captain Sharp would abbreviate, and with a stamp of his foot, would say, "Epp! epp! epp!" And it was said that after a faithful day's drilling was done, the captain could be heard in his sleep at any time of the night, commanding, "Epp! epp! epp!"

There was neither frost, ice, nor snow, in the fort up to the time we left, about Dec. 20, yet the wind at times, especially in the night, was very chilly. A young man named Smith from Bahala, now Beauregard, coming in from guard duty one morning looking mad enough to fight, said: "The next man I hear say it is not cold in Florida, I'll tell him he is a liar."

Before our term of enlistment expired, a law of conscription was being enforced, and to escape conscription, I, with a number of others, re-enlisted. An inducement of \$50 bounty and a furlough of thirty days was offered us. Travel north was suspended, which made it impossible for me to go home, so I went to Bahala, Miss., where I had been teaching. Railroad connection was now easy between Pensacola and Mobile, but alas! when we arrived in Mobile, we learned that our train had just left us and we were doomed to wait in the city for twenty-four hours. We doffed our soldier's garb and donned citizen's clothing, and, being unrestrained by martial law, turned ourselves loose. We had not seen a child nor a woman for months, and we scarcely recognized each other in citizen's apparel. Everything seemed strange and new, and all looked complacent and happy until late in the afternoon, when the few sober ones discovered that the most of our crowd was drinking heavily. In my raising, whisky was so plentiful and about as cheap as buttermilk, and tobacco was grown all over southwestern Kentucky, yet I never learned to use either. I would not drink with the boys, and some of them said I should drink. Two undertook to hold me, while a third one tried to drench me, but "one can lead a horse to water, but forty cannot make him drink, if he won't drink."

We reached our respective places without delay and our thirty days were soon gone, and we all met at Corinth, our place of rendezvous. The weather was cold, damp and rough compared with Florida. We lost no time in stretching our tents and very soon we had a number of sick men in camp. A Corinth hotel was substituted for a hospital, the sick were conveyed to it, and I was put in charge of it. Dr. Gibson of Corinth came around each morning and prescribed for the sick men. After that it became my duty to administer the medicine, day and night, make out requisitions for rations, whether they could take them or not, and I had entire control of the hospital containing nine men. The most of them could not sit up nor get up and down without help. I became so well accustomed to my work that I

administered medicine every two hours through the night and slept between times. A number of the Corinth ladies visited the hospital and predicted exhaustion and a breakdown upon my part, but I had fine health all the time.

Other troops soon arrived and the little town became lively. About the fourth Sunday in January, '62, it was reported that Chaplain J. A. Fife, a Methodist minister, would preach in the Methodist Church at 11 o'clock. I took leave of absence, as my patients were better, and went, and what a crowd! Some citizens, ladies and gentlemen were present, but the auditors in the main were soldiers. The preacher wore full beard, which was a strange sight in ante-bellum days, and he was very enthusiastic. He did not preach the gospel that day, but spoke out of the abundance of his heart a war speech which fired the hearts of his auditors, and he was applauded through his entire speech. I remember these words of the chaplain's speech: "My fellow-soldiers and citizens, if we succeed in repelling our foes and establishing our independence, we must be of one mind and heart, and while we, as husbands and young men, bare our breasts to the storms of leaden death that shall be hurled against us, we beg the sympathy and prayers of the wives, mothers, and sweethearts that shall be left behind. 'Be strong and of a good courage, be not afraid, neither be thou discouraged, for the Lord thy God is with thee whithersoever thou goest.' Courage is the word, for no milk and cider men will count in the dark and bloody struggle before us."

H. ARMSTRONG.

GRUMBLING.

Dear Brother Meek: Of late I have heard no end of grumbling about the weather. To-day (Saturday, January 6th) the snow, "like messengers from above," has been falling. The complaint has been increased accordingly. The older I get the more I am convinced that James Whitcomb Riley was right when he said:

"Taint no use to grumble and complain;
It is jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y—rain's my choice."

I never could agree with William Cullen Bryant when he said: "The melancholy days have come, the saddest of the year." I have never seen the reason for one part of the year being sadder than the other. 'Tis true that in the fall the leaves lose their verdure, but they are only dying that new ones may come in the spring. "That which thou sowest is not quickened, except it die." I have long ago subscribed to the doctrine that "we are creatures of habit." I believe that we often grumble because it has rather become a habit as well as a fashion. We ought to quit it. It does no good, but, on the contrary, it does harm. It wears us out. It lessens our ambitions. It throws a dark shadow across our pathway. It makes us suspicious and fault-finding. It hides us from God's smile. It not only hurts us, but it likewise hurts those with whom we associate. Let us think of something good to say instead of something evil or unkind. Let us count our blessings and look at them awhile. Let us brush up the old Bible and see the many promises of God contained therein. Let us look about us and see how many people love us. Let us then see how many we love. That "love begets love" is still a true saying. In short, let us quit grumbling and go to praising awhile. Praise is not flattery.

W. A. BELK.

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Church News

Dr. and Mrs. E. M. Hamill will spend a week conducting Sunday school institutes in the Danville District (Va.) some time in February.

Gipsy Smith was slated to begin his revival campaign in San Francisco on December 30. His meetings at other points on the Pacific Coast have been remarkably successful.

It is claimed that in the list of prominent men given in "Who's Who," one in every twelve is the son of a minister. This argues well for the value of Christian training in the home.

It is stated that for several years the Methodist missionaries in India have refused to accept the increase in their salaries from \$950 to \$1200, and have applied the money thus accruing to an extension of the work.

The South Georgia Conference raised last year an excess of \$1100 for the Conference Chairman's Fund, and those whose names were on the list were paid 125 per cent on the apportionment. This Conference also has made for several years a great missionary record.

Evangelist Joe Ramsey is spending a month at his home in Manchester, Tenn., resting and studying. Though not blessed with eyesight, this efficient worker manages to familiarize himself with current literature to a remarkable extent by having others read to him.

The Methodists of British Columbia are founding a college at Point Grey, which they have named for Dr. Egerton Ryerson, who was one of the most prominent educators that ever lived and wrought in Canada. This institution will be affiliated with the University of British Columbia.

Dr. Sun Yat Sen, who has been named for the presidency of the projected Chinese Republic, is reported to be a son of an early Christian convert, and also to have obtained his education in Christian schools. The Westminster Gazette of London affirms that he himself is, in faith and practice, a Christian.

Mrs. Janetta C. Fisk, the wife of General Clinton B. Fisk, died at her home in New York City on January 1, in the eightieth year of her age. She was a woman of uncommon intellectual strength and far-reaching influence. She greatly assisted her husband in founding Fisk University (a school for the education of negroes) at Nashville, Tenn., and was for fifteen years president of the Woman's Home Mission Society of the Methodist Episcopal Church.

Mr. Edward Jackson, thirty-five years ago a newsboy in Kansas City, died in Galveston, Texas, on December 27, leaving an estate valued at \$1,250,000, which he acquired as a ranchman. He gave in his will a small sum to relatives and \$100,000 to the daughter of a Mexican who befriended him when he was a shepherd attending a flock of sheep, and bequeathed the remainder of his fortune to the Roman Catholic Church, to be used for orphans and other helpless children.

The Mueller Orphan Home at Bristol, England, in its annual report, shows receipts for last year of \$178,745. Nearly \$2,000,000 have been received since the death of its founder thirteen years ago, and more than \$9,000,000 in its entire history. The receipts are all purely voluntary gifts. Mr. Mueller always insisted that he never asked a man for a penny, and the rule has been strictly adhered to. Last year 230 boys and girls under fourteen years of age were received into the home, and at the close of the year it reported 1833 inmates.—Richmond Virginian.

The English Religious Tract Society last year issued from its home office 491 new publications—136 books and 139 tracts; produced for the first

time in England illustrated booklets and tracts in Chinese; and, publishing the Pilgrim's Progress in Wemba, added a new language to its list. The Auxiliary Tract Societies in India, China and Japan have extended their work—the Chinese society having issued 471,407 books and tracts. A fund of \$100,000 for special work in China has been raised during the past three years, but more can be used. A Portugal fund has been started and \$7,500 received toward a desired sum of \$15,000 for use in that new republic.

Samuel Cupples, philanthropist, Christian and member of St. John's Methodist Episcopal Church, South of St. Louis, Mo., died January 8, at his home in St. Louis. His funeral was conducted by his pastor, Rev. Dr. J. W. Lee, assisted by Bishop E. R. Hendrix of Kansas City, Mo., and Dr. S. H. Walcott, former presiding elder of the St. Louis District. Mr. Cupples has embedded himself in the memories of Methodists of Missouri by his generous gifts to Central College at Fayette, Mo., the Methodist Orphan's Home, of St. Louis, and to St. John's Church of which he was a member, but he has built for himself a greater monument in the hearts of all who knew him by his beautiful and simple Christian life which was radiant with the image of his Lord and Master.

CENTENARY COLLEGE AND SHREVEPORT NOTES.

Revs. H. W. Cudd and D. L. Griffin spent the holidays with brother Cudd's family at Quadrate, La.

Rev. T. J. Holladay labored faithfully with his people during the holidays. He serves the Oil City charge.

Rev. S. J. Davies will supply the Pleasant Hill charge this year in addition to teaching in Centenary College.

Rev. Henry T. Carley, well known to New Orleans Methodists, is doing an excellent work as professor in Centenary College.

Rev. W. F. Roberts, who serves the Greenwood charge, has entered upon his new labors with zeal and is well liked by his people.

Rev. F. Power, having begun his fourth year on the Mooringsport charge, reports everything in good shape and the prospects bright for a good year.

Rev. J. L. Cady preached at Bossier City last Sunday, after having spent some time visiting relatives at Indian Bayou, where he preached for J. S. Rutledge.

Revs. I. T. Andrews, Q. R. Henry, A. D. George, and D. B. Boddie have returned to pursue their college work, after having spent the holidays with their relatives and friends.

Rev. H. J. McCoy, who was appointed to the Cedar Grove charge, located in the newly developed district of Shreveport, has been restricted in his work on account of the want of a proper meeting place.

Rev. L. A. Sims is in high favor with his people at Vivian, La. The Methodists at that point have no house of worship and are at present worshipping in the Presbyterian Church. Our people are planning to purchase a site in the near future upon which to build a new house of worship. With the present pastor, a building is practically assured.

HUGH JAMIESON

SOME LATE BOOKS.

The Work of Christ, or the Atonement Considered in its Influence upon the Intelligent Universe. By Enoch M. Marvin, D.D. Smith & Lamar, Publishers. Price, 25 cents, net.

This is a new edition of this famous little volume, which has been out of print for several years. We read a borrowed copy in the beginning of our ministry, and immediately tried to purchase one, but, much to our regret, found

that none was to be had. It is doubtful whether our Church has ever produced a clearer thinker than Bishop Marvin, and in this discussion he is at his best. This brief treatise is worth its weight in gold, and we heartily commend it to the public. Especially do we urge our young preachers to procure a copy and give it a thoughtful reading.

The Hymns and Tune Writers of the Church, by W. F. Tillett, D.D., of the M. E. Church, South, and Charles S. Nutter, of the Methodist Episcopal Church. Issued by Smith & Lamar of Nashville, Tenn., Eaton & Mains of New York, and Jennings & Graham, Cincinnati. Price, \$2, net.

This is an annotated edition of the New Methodist Hymnal, furnishing an account of the origin of the hymns and tunes contained therein, and giving many interesting incidents in connection with them. It is needless to say that this volume serves a useful purpose. Hymnology is an important study, and whatever tends to encourage and promote it renders a substantial service. Next to the Bible, the Hymnal is our greatest devotional book, and we need to know it and use it to a far greater extent than most of us do. This admirable publication should be in every preacher's library, and, indeed, in every Methodist home. We do not see how any intelligent church worker can afford to be without a copy.

SOMETHING EVERY PREACHER SHOULD KNOW.

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Secular News and Comment

By Rev. A. J. Gearheard.

The gold mines of the United States produced \$96,233,528 during 1911.

The Equitable Life Assurance Society's nine-story granite and marble building in New York City was destroyed by fire on January 9. Four men were killed and a loss of \$15,000,000 was sustained.

C. V. T. Richeson, the Cambridge (Mass.) preacher who poisoned a young lady music pupil of his congregation, has been sentenced to die during the week of May 19. Thus ends the tragic attempt to cover immorality with crime.

The National Committee of the Democratic party has decided to hold the next National Convention in Baltimore beginning June 25. St. Louis was the next place in favor, having received 18 votes, Baltimore's vote being 23.

With the beginning of 1912 all the telephones of England passed into the hands of the Government. About \$80,000,000 worth of property and 18,000 employes were involved in the change. The Government was already interested in the telephone business, and now has 723,000 subscribers and \$125,000,000 worth of property.

Success Magazine, which has for the past twelve years attempted to achieve the golden prize signified by its name, suspended publication on January 4, and Orison Swett Marden, its accomplished editor, is forced to acknowledge defeat in his undertaking. While in existence it stood for high ideals and was a leader in political reforms.

Miss Caroline Carpenter, a young lady 19 years old, died recently in Roosevelt, L. I., after having been the popular favorite at a dance given by the Junior Guild of St. Paul's Episcopal Church. The doctors claimed that the cause of her death was over-exhaustion from dancing. No comment on such an event is necessary. The very fact cries out its warning note.

There were sixty lynchings during the year of 1911. Two of this number were white men, one a black woman, and the others black men. The crimes of which they were accused were, for the most part, murder and assault. One was cremated in the state of Pennsylvania. It is claimed that violent outbreaks and riots among the people are on the decrease.

Statistics show that there are fifty-one cripples on the streets of New Orleans under the age of sixteen, who are maimed by the practice of hopping trains. Most of this number are beggars. If possible, some means should be devised to prevent lads from engaging in this bad and dangerous practice. Possibly this work might be aided by the use of moving picture films to show the frightful results of such recklessness.

In an annual trade review letter written by Henry Clews, the Wall Street banker, there are two items of moment. The first is that we have a marked increase in our export trade and a decrease in our import trade. The second is that we spend annually \$500,000,000 on automobiles, and the result of this enormous expenditure is that automobile owners have saved little, and many have become financially ruined because of this extravagance.

The London Morning Post recently devoted three columns of news space and an editorial condemning the proposed policy of the United States to give preference to American vessels in the Panama Canal. The British journal alleges that this is strictly contrary to existing treaties and thinks it should be prevented at any cost. Possibly the Post would have this country dig the canal, pay for the same, and turn it over to British management.

A new law made effective on January 1 in Maine, New Hampshire, Massachusetts and Vermont requires that parties desiring to secure marriage license must give at least five days' public notice of their intention. Failure to give said notice makes illegal the marriage. The object of this law is to do away with elopements and secret marriages. It will further have a tendency to clip the wings of romance and sober the judgment of prospective contracting parties.

CONFERENCE OF SUNDAY SCHOOL WORKERS.

The third annual meeting of the Chairmen of Annual Conference Sunday School Boards and Field Secretaries convened in the First Methodist Church in New Orleans at 8 o'clock Wednesday evening, Jan. 10, 1912, with Dr. E. B. Chappell, general secretary, presiding. Thirty-one delegates were present, and many others would have attended, being detained only because of the inclemency of the weather. A great program was rendered and many topics of telling importance were discussed by men who are alive to the best interests of the Church and the most modern methods of Sunday school work.

Among the many effective themes might be mentioned the general headings of the sessions: "Conference Sunday School Boards," "Field Secretaries," "Conference Anniversaries," "Presiding Elders, Pastors and Superintendents," "District Organizations and Work," and "Sunday School Equipment." These various topics were sub-divided so that no speech lasted more than fifteen minutes, which rendered the program very interesting. Following each general subject, the topic was given to the Conference for general discussion, and during these discussions many effective truths were uttered and much matter was suggested for the consideration of the Church.

Of more than ordinary interest were the opinions of the Conference as expressed in the resolutions offered at the close and adopted by that body. Some of these resolutions were strongly opposed, and while receiving the majority of the votes, could not be said to express the opinion of the Conference. Among the resolutions passed worthy of note are: That each Conference be urged to place in the field a secretary, who shall give his entire time to the interests of the Sunday school (there are now only ten Conferences employing field secretaries); that the Church, so far as possible, co-operate with the International Sunday School Association; that the Church both sympathize and help the negro in southern territory with his Sunday school work; that a standard of excellence be agreed upon for the Sunday schools of our Church; that all adult Bible classes, so far as possible, be organized according to the plan of our own Church; and that a committee of three be named to secure the preparation and publication of a suitable book on Sunday school work.

Each night special addresses were given in the church, to which the public was invited, but, on account of the severe weather, the meetings were poorly attended. Dr. Chappell, Rev. C. D. Bulla, Rev. C. W. Byrd, Rev. H. M. Hamill and Mr. John R. Pepper were among those who delivered addresses at the evening sessions, and all of these men inspired their hearers with greater love and consecration for the work of the Sunday school.

The Conference was not in vain. Dr. Chappell is accomplishing a great work through the Sunday school, and he has an efficient force of workers in the various Conference Chairmen and Field Secretaries. He makes an effective chairman of a public gathering, because of his masterly conceptions of parliamentary law and conference customs.

The Conference will be long remembered by all present, and will prove a means of advancing the interests of the Sunday schools in this section.

The following delegates were present: Dr. E. B. Chappell, general secretary, Nashville, Tenn.; Little Rock Conference, Rev. J. M. Workman; North Georgia, Rev. H. B. Mays; Alabama, Rev. H. M. Hamill; Arkansas, Rev. W. T. Martin; Baltimore, Rev. C. S. Stanton; Holston, Rev. J. A. Lyons; Illinois, Rev. L. F. Lawrence; Kentucky, Rev. C. H. Greer; Louisiana, Mr. H. L. Baker; Louisville, Rev. C. H. Prather; Memphis, Mr. J. R. Pepper; Mississippi, Rev. B. F. Lewis; North Carolina, Mr. W. B. Cooper; North Mississippi, Rev. R. P. Neblett; North Texas, Rev. O. T. Cooper; Northwest Texas, Rev. B. W. Dodson; St. Louis, Rev. Paul H. Linn; South Georgia, Rev. J. M. Outler; Southwest Missouri, Rev. W. H. Comer; Tennessee, Mr. E. E. French; Virginia, Mr. W. E. Hearn; West Texas, Rev. J. A. Pledger; Western North Carolina, Rev. C. W. Byrd; White

River, Rev. W. P. Talkington; Florida, Rev. G. S. Roberts.

The following field secretaries were present: Alabama, Rev. W. M. Curtis; Florida, Rev. C. W. White; Louisiana, Rev. P. O. Lowrey; North Carolina, Mr. M. W. Brabham; North Mississippi, Miss Elizabeth Kilpatrick; South Carolina, Mr. J. M. Way.

GREAT TEMPERANCE MEETING.

The first meeting looking to the efforts to be made in Louisiana to pass the Sheppard-Kenyon Bill through Congress will be held in the First Baptist Church, corner St. Charles Avenue and Delachaise Street, Friday night, Jan. 19, 1912, at 8 o'clock. Rev. Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau, Washington, D. C., will be the principal speaker. Dr. Crafts has had years of experience in this work and has a national reputation. The character of the speaker and the great object of this meeting ought to make the attendance large and the interest intense. It is to be hoped that every pastor, every friend of moral reform and every enemy of illicit liquor selling and lawlessness will attend and show enthusiasm in the cause. Let all who read this announcement aid in publishing this mass meeting as widely as possible.

S. A. SMITH,
Superintendent Louisiana Anti-Saloon League.

IMPORTANT NOTICE.

The fire which destroyed the printing establishment of J. W. Tucker, of Jackson, last week, has greatly embarrassed the getting out of the Mississippi Conference Journal, some of the copy having been consumed by the flames.

The contract for the present job contemplated the completion of the work by the 15th of January, and at the time of the fire the work was progressing favorably.

The editors of the Journal have addressed themselves diligently to the reproduction of the statistical tables and other parts destroyed, and Mr. Tucker has made arrangements for the resumption of the work. We believe that there will be no further loss entailed than that involved in the delay, and we ask the brethren to exercise all possible patience in view of our misfortune.

We will give notice of the time of the completion of the work through the columns of the Advocate.

A. F. WATKINS, Sec.
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GIPSY SMITH.

By C. L. McCausland.

Gipsy Smith was born in a tent near Keystone, England, in the year 1860. His parents were rough gipsy people, without education or religion of any kind. Their home was by every road side. His father was given to the forms of dissipation for which the gipsies were noted; his mother was loyal to her husband and tender and kind to her children. His life, from his earliest years, until his conversion, was pathetically hungry and mysterious. The lonely boy of the open had all the possibilities and powers of those more fortunate than himself; and he felt longings and aspirations he could not understand; and they grieved him. He was of an outcast race; and felt it. The popular disfavor with which the gipsy race was regarded weighed upon him like a leaden pall. All knowledge of God was strangely missing from his life. His very first knowledge of God and the hereafter came to him from the lips of his mother, as she lay dying of smallpox in their tent by the road. She had blindly groped her way through heathenism at the last, and while dying told her husband and little children of God's goodness; and with her last breath prayed for them to the Father in heaven. The actual turning point of his life began with the death of his mother, and was completed years afterward in the conversion of his father, which he so beautifully describes as "the time when Christ looked into our old gipsy tent, when my father was praying for the first time in his life, and saw five preachers in that rough gipsy man and his four motherless children—the time when Christ entered their wretched home and turned that old tent into a temple of praise. That simple but mysterious scene staged a real miracle. It was a sublime moment in his life, as it is in the life of every convert. A gipsy boy, born in a tent, reared on the depressing plane of poverty and reaching out timidly from the gloom of fatalism, finds the Savior and believes on him. It was possibly an instantaneous conversion, but most probably it was a gradual one, for he tells us many weary days of heaviness before his faith was made whole. But from that day he had the knowledge of Christ and the example of an earnest Christian father to help him. The fervor of the "rough gipsy father" spread from his little family to all the camp, and to the villages where they stopped; and a voice began to sound in the heart of his boy, which he perceived but did not understand, but which was destined to lead him into ways he knew not. To the illiterate nomad, the untutored tramp of sixteen, came the call which was to bind in an indissoluble union the master and the man, and make him a factor in the religious life of the world. He was not a child prodigy. He did not begin at once to speak "In other tongues," but in painfully halting phrases and simply expressed thoughts; he did not so much as know a letter in the alphabet (and had never been in school a day in his life). He first testified humbly to his faith in Christ. He next spoke to the awakened members of his own sad family, to gipsy relatives and neighbors, to villagers by the roadside, to small congregations in Salvation Army missions and then to vast throngs in all parts of England. And to-day, Gipsy Smith, the boy from the tent and the lane, is the evangelist of Christendom, swaying the multitudes by the power of his eloquence; his speech replete with the richest, truest imagery; his voice flexible, vibrant and sympathetic, a past master in the use of the purest, strongest Anglo-Saxon. It is a remarkable sight, and one which must impress even the most cynical and skeptical observer. The gipsy instructing the world!

Any representative audience of a Gipsy Smith meeting would, on investigation, be found to have in it persons from every walk of life, and of every shade of character—scientists and illiterates, bankers and tramps, mothers and fathers from the home and men and women from the haunts of vice. And how many thousands his musical, kind voice has called back into the fold of God, and

how many millions have been strengthened in their faith only the Book of the Judgment Day can show.

The man is a living example of the fulfillment of God's promise. His is a normal Christian development. His mind in early life was kept singularly free from evil; arriving at the age when danger threatens the youth, his father's conversion was a protection to him; following this, God seems to have thrown him into contact with spiritual persons. General William Booth, his first and truest friend, outside his own race, is a type of the men who influenced Gipsy Smith. But it was the reality of his own religious experience and the practical working of the Salvation Army, coupled with the pathetic adventures of his gipsy life, that gave to him the tremendous store of affection and sympathy which draws people to Christ by the thousands.

Through all his success and triumphs, which at times must have been sore temptations to self-congratulations, he has retained the naturalness of the forest, in the shade of which he was born. The same open frankness which is characteristic of the boy marks the man. And the same spirit which quickened his young soul into life, and gave him strength to overcome the handicaps of his birth and absolute illiteracy, leads him on from continent to continent, preaching Christ as the only hope of the eager multitudes that flock to his ministry.

There is nothing objectionable in the man or his method. He is consistently logical. Choosing every word with deliberate care, he places before his audiences the facts of the eternal words of God and their meaning, and insists that they be heard. He places tremendous emphasis on the deity of Christ and the necessity of the new birth and experimental religion. Here is where the man is seen at his best. He regards himself as a messenger of the divine Christ and demands a hearing. And to this end he preaches in terms exactly fitted for that purpose, and uses illustrations which shall be so plain as to demand a response to that subject. There is no equivocation. It is a matter of gospel truth with him and his intense earnestness helps doubting souls to believe it.

He is a master of assemblies. But more than that he appeals to the individual. He has a wonderfully developed faculty of reaching the individual, and making each hearer feel that he or she is the especial object of his solicitude.

Watching him day by day you are impressed by his wonderful influence over the vast congregations, and find yourself trying to account for it. He has a strong personality; there is undefinable charm about him; his bearing is graceful and natural; his manner frank and engaging. He has a strong, versatile mind; his well-trained intellect makes him as much at home with scholars as with the gipsy members of his own family, which he loves so well. His wide experience in many lands gives him a fund of information that is remarkable, and the intimate, brotherly relation he has had with needy souls has taught him the language of the human heart, and made him an adept in its use. But instead of these things accounting for Gipsy Smith, they deepen the mystery, because they must also be accounted for. However, he gives the key to his life in every sermon he preaches in the oft-repeated words, "My Lord." Take that key and go around the whole circle of the man and the lock to every door of his being will respond to it. The divine Christ accounts for the man all the way from his gipsy tent to his place of power in the world to-day. The burden of every message he delivered in Seattle, where thousands responded to his appeals, was: "Behold, the Lamb of God, which taketh away the sin of the world."—Pacific Methodist Advocate.

WHERE MORAL COURAGE COMES IN.

Christiana Dickson, the wife of one of the first settlers of Erie county, Pa., was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness, says an exchange.

She lived in the days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to whiskey-drinking in her home. Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn needed on her farm. They all assembled and went to work, whilst she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it.

Her brothers and, at last, an elder in the Church came to reason with her to tell her that she would be accused of meanness. Without a word, the little woman went to the barn, and baring her head, stepped upon a log and spoke to them.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather see these timbers rotted where they lie than to give you whiskey."

The angry men went home, the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whiskey.

This led to the discontinuance of the use of whiskey at barn-raising in the country. Her sons grew up strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become like many of their neighbors—drunkards.—The Presbyterian.

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

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The Home Circle

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Jesus wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for him
To run with glad some speed.
But I had need for my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I bruised my hands with worthless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men.
Dumb, must he stand apart?
I do not know, but I wish to-day
I had let the Lord Christ have his way.

—Alice C. Nichols.

THE VERY BOY.

"There is a boy in the electrical shops that I want to recommend to your attention," said the superintendent of the Eureka Manufacturing Company, as he and the president came down the steps of the office at the noon hour.

"What about him?" said the shrewd old gentleman.

"He has an inventive turn of mind, and has already made several suggestions that have saved us a lot of money?"

"How old is he?"

"Fifteen."

"Fifteen? He is a mere child!"

"But he has a man's head on his shoulders. There he is now—the little fellow that just threw that hand spring. He is the queerest possible combination of childhood and manhood that I ever saw. What in the world is he up to?"

As the superintendent passed, a fair-headed, slightly-built lad disentangled himself from a crowd of fifty or sixty workmen who were hurrying into the street, and hid behind the corner of the building, peering keenly toward a figure coming slowly down the road. The object of his attention, a man of almost gigantic mold, was dressed in his working clothes, having evidently just come out of the rolling mill, where he had, no doubt, been puddling iron. In spite of his dirt-stained garments, he presented not only an imposing but an attractive appearance. His great head was finely poised upon his broad shoulders. His features were strong, his blue eyes keen, and his heavy shock of hair so fiery red that his shopmates called him the "Volcano." The boy permitted him to pass the corner, and then with an agile spring bounded onto his huge back and flung his arms around his neck.

"You little imp!" the two observers heard the giant exclaim, and they saw him holst his evidently not unwelcome burden across his shoulders and start down the street on a run, the boy's musical laugh ringing out, and the crowd cheering.

"That's his crony—Mike McGinnis," said the superintendent.

"Queerly mated pair," the president replied.

"Perhaps you never heard how they became friends?"

"No."

"Well, this little shaver's name is Alfred Atherton. He lived in a little town up in the state somewhere, and when his parents died, a couple of years ago, he struck out for himself, and came down to Cincinnati. For a few weeks he sold papers, and then got into the messenger service, and finally landed here. He was good-natured and clever, making many friends, but exciting some hostility by his indomitable teetotalism. When he was not aggressive about the temperance ideas, it became perfectly evident that he disapproved of his shopmates' habits of 'rush-

ing the growler." They resented this, of course. Ridiculing could not move him, however, and they resorted to the scurviest trick you ever heard about.

"Eight or ten of the biggest and toughest boys in the shop devised a scheme to inveigle him into one of the saloons and either persuade or force him to drink a glass of rum. Somehow or other they got him inside the door, and, failing to make him obey them voluntarily, began to threaten. 'We'll pour it down your throat,' they said. 'You will?' he cried with flashing eyes. 'We'll see! My father fills a drunkard's grave, and I promised my mother on her dying bed that I'd never drink a drop! Now make me break that promise if you can!' With these words still on his lips the little shaver flung off his coat and set his back against the wall.

"In a jiffy the crowd was on him, and he went down, but fighting like a wild cat! Several of them held his mouth open, and one was just going to pour the whiskey into it, when the big Irishman sprang from his chair and, seizing them one after another, flung them across the room as if they had been five-pound bags of salt. When he came to little Atherton at the bottom of the pile, he picked him up, set him on the bar, slapped him on the back, and said to him, 'You little spalpeen, you make me want to sign the pledge.'

"Then do it," said Atherton.

"But I can't keep it."

"Yes you can, with the help of God," the boy said.

"There was something about the honest look in the boy's eyes and the clear ring in his voice that made the giant tremble. He had been a terrible man, you understand, having taken to drink on account of the death of a little child. He was the best puddler in the city, earning good wages, but spending them all in weekly drunks and going home to abuse the sweetest and most patient little woman in the world.

"For a moment McGinnis looked him blankly in the face, while the boys picked themselves up and stood watching from a distance.

"My Dennis would have been just about your size," said the half-drunken puddler, and burst into tears.

"Don't cry! Don't cry!" exclaimed little Atherton, putting both hands on his shoulders in an agony of sympathy, for it hurt him to see the giant weeping.

"Come home with me lad," the Irishman replied, and, lifting him down from the bar, led him out of doors. No one knows just what happened; but it looks as if the McGinnisses had adopted the boy, for he stayed in the house, and the 'Volcano' has never drunk another drop."

"Send the boy to me at 7:30 to-morrow morning. I've been looking for him for twenty years," said the president, when the superintendent had finished his story.—Epworth Herald.

WINTER.

Snowflakes flutter down from the clouds
And icicles hang from the eaves,
But the sleeping flowers never know,
And lie warm beneath the leaves.

The children polish skates and sleds;
They never find it drear;
The house is full of spicy smells,
And Christmas-time draws near.

—St. Nicholas.

THE CHIEF AMUSEMENT OF CHINESE BOYS.

"What do the boys play most in China?" I asked a missionary.

The missionary laughed heartily. "Kites," he said. "All the kids up to eighty years old fly kites, and I fly them too when I am in China. When the winter is over and the fields are green and the air is balmy once more, all the people, young and old, bring out their kites. You never saw so many kites, and they are all sizes, shapes, and colors. It is very exciting too; at least I find it so. It looks funny at first sight to see grown-up and aged people take such delight in flying kites, but it is surely a simple and healthful amusement, and helps to keep everybody young."—North Carolina Christian Advocate.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension will be held late in April or early in May. This is the meeting where applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:

1. All applications must be made upon the printed form provided by the Board for that purpose. These application blanks may be had without cost from this office.

2. After the application has been properly prepared, it should be sent at once to the Secretary of the Annual Conference Board as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said Board or of the Executive Committee held in the month of March. Said Boards or Committees shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given Conference must be, by the Conference Board, graded and marked in the order of their relative importance, and the Secretary is thereby directed not to put on the calendar any application not in conformity with this rule."

3. The mid-year meetings of the Conference Boards or their Executive Committees are held in March. Do not fail to have your application in the hands of your Conference Board Secretary by March 1.

4. Personal representation in the interest of applications by other than members of the Board is not permitted, as the following rule declares:

"The Board has not time to hear oral arguments or statements in behalf of applications, and while considering applications for aid its doors are closed. Representatives other than those named in the application can be made in writing or through members of the Board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

5. The demands upon the Board have been so numerous and so urgent that over-appropriation has resulted. The fiscal year will close with many unpaid grants on the book which must be taken care of out of next year's receipts. It is hoped, therefore, that, except in cases of extreme need, no request will be made for aid this spring.

For further information, application blanks, etc. address W. F. McMurtry, Corresponding Secretary, 1025 Brook St., Louisville, Ky.

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Editorial.

It is said that it is by early work alone that one in growing a cotton crop can outwit the boll weevil. This is also the best way to overcome the influence of this pest in raising the Conference collections. If you desire to report in full on these claims next fall, the thing to do is to pay them off during the winter and spring. Why not make the attempt, brother? Should you not succeed, no harm will have been done. But you are certain to achieve some measure of success, if you will try faithfully.

Mr. Woodrow Wilson's candidacy for the presidency of the United States is now well under way. He has begun to address State Legislatures, and Mrs. Wilson's picture is beginning to appear in the papers. The more we observe the doings of public men in these strenuous times, the more our admiration for Grover Cleveland grows. He refused to chase around after the presidential nomination, and on one occasion when an effort was being made to secure and parade the pictures of his family, he threatened the parties doing this with a lawsuit. But we fear that we shall never see Mr. Cleveland's like again. Apparently the day of the statesman has passed in our country, and the day of the politician has come.

Harper's Weekly predicts that Mr. Taft will be chosen to lead the Republican party in the contest for the presidency and that he will be defeated. Col. George Harvey is a political prophet with no mean record, and his opinion will carry weight with many. We concur in the view that Mr. Taft will be nominated, but we consider the question of his being defeated as somewhat more problematical. However, we hope that he will not be re-elected. We think he is undoubtedly a man of good character and many admirable qualities, and that he has made a fairly good chief executive; but we hold the conviction that a great Christian nation should have at its head one who is an orthodox believer. We do not want for President a man who denies the deity of Christ. Some, doubtless, will call this narrowness, but we care not for that. Indeed, we have little admiration for those who are so broad that they stand for nothing.

THE CHURCH'S TRUE IDEAL.

Our ideals largely make us. They give direction to our energies and, to a great extent, shape our conduct and measure our achievements. Aye, more—they influence our characters, determine what we shall ultimately be, and fix at last our eternal destinies. What the paramount aim of one's life is, is a matter of the most fundamental importance. The difference between Abraham and Lott, between John and Judas, between Paul and Nero was, in the last analysis, a difference in their ideals—in what they conceived to be worth striving to attain. Every human soul has a domi-

nant purpose, a goal toward which it seeks to progress. This master passion often discloses itself in one's early years. Warren Hastings is said to have resolved when a mere youth that he would regain the ancestral estate that bad management and debt had placed in other hands, and this resolution is represented to have been the inspiration of his extraordinary career. Napoleon is reported to have had a fondness for military history and the drill when a mere lad, and we see that the ardent passion for martial glory still possessed him when, upon reaching the summit of the Alps, he exclaimed, "Hannibal is surpassed!" Chopin and Mozart evinced when only children that remarkable passion for music which subsequently made them masters in the realm of melody and harmony. Few are the difficulties which a resolute and persistent purpose to realize one's aspirations cannot surmount. The history of the world's progress is principally the history of men fired with an ambition to achieve some great end and their struggles to accomplish it. The power of an ideal is well-nigh immeasurable. If low and unworthy, it is man's greatest curse; if exalted and noble, it is his mightiest lifting power. Indeed, it is by giving the depraved soul a new vision, a new ideal, through the work of the Holy Spirit, that Jesus redeems and saves it.

In view of their great influence upon the life and character, it is obvious that we need to watch our ideals lest they should mislead us and keep us from measuring up to the best of which we are capable. They are not unchanging—they may expand, or they may shrink. A shrunken ideal is the explanation of many a career that began nobly and ended in disappointment and perhaps in dishonor. Particularly does the minister need to be concerned about his ideal—the ultimate object at which he aims. In the early days of Methodism the ministerial ideal was, in the generality of cases, evangelical. Unless a preacher's ministry was fruitful it was counted a failure. The consuming passion of nearly every itinerant was to lead men to Christ, and to accomplish this end he brought into requisition every power and resource at his command. Whether he received other compensation or not, he felt that he must have souls for his hire. In his reading and studying, in his pastoral calls and sermon-making, in his prayers and preaching, this was the one mighty purpose that fired his heart and urged him on. Efficiency in this work was the one thing that he craved and sought. The result is well known. These men became mighty revivalists who dispensed the Word in awakening power. Under their stirring messages conviction seized the unsaved, and the slain of the Lord crowded to the "mourner's bench." When the cultured Dr. Coke, who had come to the United States dreading the coarseness and ignorance of these pioneer ministers, listened to their earnest appeals and witnessed their effect, he lost control of himself and excitedly exclaimed, "I can't preach a bit! I can't preach a bit!" Such were the sons of thunder that this burning passion to reach and save the lost developed and gave to American Methodism in the opening years of its history.

But to-day what is the prevalent ministerial ideal among us? Is it not educational, rather than evangelical? It so seems to us, both with reference to the preacher's aim for himself and his people. Is it not to be feared that many of us are more concerned to instruct and please those to whom we preach than we are to convict and save them?—that we are seeking self-culture, with a view to being able to preach learnedly and eloquently, rather than effectiveness in the noble work of influencing the unsaved to surrender to Christ? The effect of this change in ideals is only what might logically have been expected. Having ceased to aspire to be evangelists, a majority of our pastors have little revival power and skill. The note of urgency that characterized the preaching of former decades is too often lacking in their pulpit utterances. They are true and noble men and are doing a great work of a benevolent, moral, and reformatory kind, but is

there not need among us of a more vigorous exercise of the spiritual functions of the Christian ministry, both in the salvation of sinners and in the perfecting of the saints? Do we not, as the commissioned ambassadors of Christ, need a new and clearer vision of what our high calling is? No matter what our intellectual attainments, do we not need so to present the truths of the gospel, that we can say with Paul: "And my speech and my preaching was not with the enticing words of men's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

We hear much talk in this day about a revival. The need of it is recognized as widespread and urgent. The small gain of the churches is exciting great concern, and rightly so. But if the much-discussed awakening is to come, here, in our humble judgment, is where it must begin. There must be a re-enthronement of the evangelical ideal. In all her operations, the Church must again lay the chief emphasis on spiritual things; she must pronounce as the most successful pastor not the man who brings up the finances, but the man who leads the largest number of people into the divine kingdom. Our theological schools must turn out not merely scholars, but equipped men with hearts on fire to do the work of evangelists. And, indeed, our preachers generally must feel not only "woe is unto me if I preach not the gospel," but woe is unto me if I preach not the gospel so as to bring men to repentance and salvation. Nor is this all. We must also have, as did the early Christian Church, a lay evangelism which enlists the rank and file of our membership in the supreme work of soul-winning. When Zion's heart is thus stirred and this has become her consuming aim and her united energies are thus directed, the day of spiritual dearth will soon pass, and from every quarter will come the glad news of glorious victories won for our Lord. It is only by sowing more bountifully to the Spirit, that we may hope to reap a larger spiritual harvest.

MR. CARNEGIE'S GREAT MEN.

As was stated in last week's Advocate, Mr. Andrew Carnegie has recently named the twenty men in the world's history who he thinks have done the most for humanity. We reproduce the list, which is as follows: Shakespeare, Morton, Jenner, Neilson, Lincoln, Burns, Gutenberg, Edison, Siemens, Bessemer, Mushet, Columbus, Watt, Bell, Armstrong, Franklin, Murdock, Hargreaves, Stephenson, and Symington. Is it not significant that Mr. Carnegie does not include in his list a single religious leader? Moses, the great lawgiver; Paul, the establisher of the early Church; Luther, the monk who shook the world, and Wesley, who infused new spiritual life into the decadent churches of the eighteenth century, are all left out. We have no disposition to criticize Mr. Carnegie severely. He is entitled to his opinion. But evidently from his list of great men he is a materialist. We have only this to say: A man with such ideals ought not to be allowed to give type to the Christian colleges of America.

THE METHODIST REVIEW.

The Methodist Review for January, 1912, is on our table. Both in its mechanical make-up and contents it measures up to its usual high standard. It opens with a luminous article—"The Social Teaching of the Old and New Testaments," from the pen of its scholarly editor, Dr. Gross Alexander. Following this are two strong and interesting discussions: "Modern Theology and the Preaching of the Gospel," by Prof. William Adams Brown, of the Union Theological Seminary of New York, and "Wesley's Relation to Theological Standards," by Chancellor Burwash, of Victoria University. Particularly appropriate is the paper entitled, "Dickens After a Hundred Years," in view of the fact that the centenary of the birth of the great novelist will be celebrated in the present year. Dr. Alexander rightly refers to Miss Bennett's contribution,

"The History of the World-wide Movement for the Liberation of Women," as an "informing" one. Indeed, this gifted woman writes with a rare and enviable brilliancy, and even though one may not agree with her, he cannot but be interested in her able handling of her subject. Of the other good things in this number of the Review, we cannot now write. The book reviews are especially instructive and suggestive. The Church has reason to be proud of this excellent periodical, which ranks with the best in the country. It deserves a wide circulation. To our pastors and people we say, Take the Review and read it.

PERSONAL AND OTHER NOTES.

Rev. O. L. Savage has been heartily received by the Belzona charge.

United States Senator Percy, of Greenville, Miss., was in New Orleans last week.

Rev. W. M. Young, of Amory, Miss., is planning to make a special canvass for the Advocate.

Rev. H. L. Norton has begun well at Purvis, Miss. His people gave him a splendid reception.

Rev. R. H. B. Gladney, of Sardis, Miss., has been unwell for some time, but has now about recovered and was in his pulpit last Sunday.

Miss Ella Bowden, a deaconess from San Antonio, Texas, spent a few days last week in New Orleans, the guest of Miss Ragland at St. Mark's Hall.

Rev. Hugh K. McKee reports that he is settled in his new field at Camden, Miss., and has made a good beginning. His congregation has given him a splendid reception.

The Sunday school officers and teachers were publicly installed last Sunday at both Louisiana Avenue and Parker Memorial churches. Appropriate addresses were made at both places.

Rev. P. O. Lowrey, Sunday school field secretary for the Louisiana Conference, is spending several days in New Orleans, assisting the pastors in solving the problems of the Sunday school.

Among the other poundings that have been administered since Conference, we note that the McDonoghville charge remembered their pastor, A. J. Gearheard, last week in a substantial way.

A splendid reception was tendered to Rev. C. D. Atkinson, the new pastor at Crowley, and to Rev. Robert Wynn, the new presiding elder of the Lafayette District, at Crowley last Thursday night.

Rev. George Manotte, representative of the American Bible Society, and an effective local preacher of our Church at New Iberia, La., is in the city this week pressing the claims of his cause.

Rev. A. A. Bernard, who served Covington last year and located at the last session of the Louisiana Conference, has moved his family to New Iberia and is now engaged in the wagon making business.

Everything is moving on nicely at First Church, Columbus, Miss., and the pastor, Rev. H. G. Henderson, has all the interests of the church in hand, including the subscription list of the Advocate.

The Rev. J. E. Sampley begins his second year on the Harriston charge under favorable circumstances. He has been made the recipient of many useful gifts from the members of his church since Conference.

We regret to learn that Rev. W. A. Bowlin, of North Carrollton, Miss., has been on the sick list. He is alive to the best interests of the church and is supported by an active and loyal congregation.

Rev. John R. Ramsey, of Utica, Miss., announces that all his stewards are subscribers to the Advocate. He claims and is justly entitled to a place on the Honor Roll. Such a church should not want for results.

Rev. Dr. H. M. Hamill, superintendent of the Training Department of our Sunday school work, stopped off in Montgomery on his way to New Orleans and delivered a lecture in the Dexter Avenue Church.

According to the announcement sent out by Mrs. J. B. Cobb, secretary of the Foreign Department of the Woman's Missionary Society, the Woman's Missionary Council will meet in Washington, D. C., on April 11.

Rev. M. A. Burns, of Greenwood Springs, Miss., reports that he was much delayed in reaching his new charge after Conference on account of the torrents of rain, but has at last arrived "in part" and found a pleasant field.

Rev. Lastie N. Hoffpauir has been visiting relatives since Conference. He preached at Estherwood last Wednesday night, and after a short

visit to his brother, Ellis Hoffpauir, left for his new work at Oak Grove, La.

Brother J. T. Otts sent us a list of twenty-four subscribers to the Advocate from Homer, La., and announced that he had hopes of getting more. We heartily thank Brother Otts for the interest he takes in the Conference organ.

Mrs. A. P. Holt has been chosen, as the president of the Woman's Home Mission Society of Crowley. Mrs. Holt is the wife of Attorney A. P. Holt, who is considered one of the most effective Sunday school superintendents in the State.

Sister T. S. Randle reports that her husband, the esteemed and loved Rev. Tom. Randle, is improved in health. Brother and Sister Randle have been visiting in Gibbstland, La., before departing for their temporary home in Brundage, Texas.

Mrs. Christian Keener, who is known as one of the most consecrated members of the Missionary Societies of New Orleans, has recently remembered each auxiliary in the city with a check for three dollars to be applied to local work.

We notice from a clipping from one of the Shreveport, La., papers that Queensborough, a suburb of Shreveport, plans to erect a \$10,000 Methodist Church. This congregation is under the efficient pastorate of Rev. H. W. Jamieson.

Miss Elizabeth Kilpatrick delighted the audience at Parker Memorial Church last Sunday evening with one of her excellent addresses on Sunday school work. The same audience was permitted to hear John R. Pepper, who as a Sunday school expert has few peers and no superiors.

We are under great obligations to Rev. B. F. Lewis, of Columbia, Miss., for gathering notes of the Sunday school Conference and in other ways assisting us in gathering data for our report. Rev. G. H. Greer, secretary of the Conference very kindly furnished us a typewritten copy of the resolutions adopted.

Rev. B. F. Lewis, of Columbia, Miss., occupied the pulpit at Carrollton Avenue Church last Sunday morning and delivered a strong sermon, using as his theme, "Our Relationship to God." At night, Dr. C. D. Bulla preached a practical sermon to a large audience. Both sermons were highly appreciated.

A great Sunday school rally was held last Sunday afternoon at First Church in which all the Sunday schools of our Church in the city participated. The Cambonne branch of the Carrollton Avenue Sunday school, of which Mr. L. Herman is superintendent, won the banner for having the largest percentage of the entire school present.

McDonoghville Church was delighted last Sunday with a strong sermon by Rev. W. H. Comer, of Lees Summit, Mo. Brother Comer is a personal friend of the assistant editor, being a member of the Conference from which he came, and this fact added to the pleasure of his visit to the city and to the Advocate office.

Rev. B. P. Jaco, presiding elder of the Winona District, spent last Sunday at Carrollton, Miss. The local paper from that place gives a brief but glowing account of the service, which, in spite of the inclemency of the weather, was largely attended. Brother Jaco, the report says, preached an excellent sermon, which was appreciated by all present.

We are in receipt of some excellent notes concerning the missionary work being done in the Lafayette District, which we expect to give a place in our columns next week. These notes are highly complimentary to the work being done, by Rev. C. V. Breithaupt, of Homer; Rev. R. E. Martin, of Lockport, and Rev. Martin Hebert, of New Iberia.

Among the many who called at the Advocate office during last week we cannot forget the presence of Dr. E. B. Chappell, of Nashville, Tenn.; Rev. G. S. Roberts, of Florida; Rev. R. P. Neblett, of North Mississippi, and Miss Elizabeth Kilpatrick, of Corinth, Miss. These four came together, and with them came the good cheer they carry with them in their Sunday school work.

In ordering the Advocate to continue to come to his home at Boswell, Okla., Rev. H. Rogers says: "I have a great field out here—one of fine possibilities. Our church at this place is a large one, which pays a good salary. I am delighted with my people." Brother Rogers' North Mississippi friends will be pleased to know that he is so pleasantly situated in the State of his adoption.

Rev. J. A. Bowen, Conference evangelist of the North Alabama Conference, has been undergoing severe trials recently. The death of a grandchild and the serious illness of his wife have been sufficient cause for grief. May the strength of our Lord sustain him and his family at this time. Brother Bowen is doing a good work in Alabama, as is Rev. C. A. Bowen at Trinity Church, Birmingham.

Port Gibson Female College is opening its second term under favorable conditions, the attendance of boarding students being a little greater

than it was before the holidays. In the report which the Board of Trustees of this institution made to the Mississippi Conference at its session at Meridian, Miss., in December, it was stated that thirty-three parishes and counties were represented in the student body, thus showing that the school has a wide and varied patronage.

The pastors of New Orleans met together last Monday morning at First Church and discussed the various problems of their respective congregations and of the entire city. All the pastors, but three, were present. They decided to pay \$15 a month towards the salary of Miss Bell, a Protestant missionary working at the Charity Hospital. The various charitable and penal institutions of the city were assigned as fields for labor to the several preachers. The next session will consider as a special subject, "City Evangelism."

Rev. W. E. Thomas has been assigned to the pastorate of Second Church, New Orleans, and will have charge of the boys' work of this city. He comes directly from Kentucky, where he has been in the regular pastorate. He is a graduate of Vanderbilt University, and was a volunteer for service in the foreign mission field, but on account of illness was forced to return to the States, after having reached the Far East. He is a well equipped man, and appears to be peculiarly adapted to the kind of work he has been called upon to undertake.

Rev. J. W. Sandell, of Magnolia, Miss., has issued a suggestive booklet entitled "The United States in Scripture." It numbers sixty-three pages, and was printed by the Tucker Printing House of Jackson, Miss. It is dedicated to "The Peacemakers." The price is 25 cents. The author, however, says: "I am giving this book to preachers, Confederate veterans, legislators, educators, statesmen, and others as I have opportunity. I will give it to any person who will call for it at my house at Magnolia, Miss., or order it by mail and send 4 cents to cover postage."

Rev. C. C. Selecman, who recently was transferred from the St. Louis to the Louisiana Conference, and who, jointly with Dr. Moore, was placed in charge of the First Church Mission of this city, was a pleasant caller at the Advocate office one day recently. He is busy adjusting himself to his new field and forming plans for the work committed to his hands. Brother Selecman brought news of the marriage of Dr. J. E. Godbey and Miss Martha Virginia Dunnivant, which took place at the bride's home at Kirkwood, Mo., on Dec. 25. Dr. Godbey is pastor of the Christie Memorial Church of St. Louis, having been assigned to that charge at the late session of the St. Louis Conference.

In the issue of the New York Christian Advocate appearing on Dec. 23, Dr. Buckley, in writing of the Trinity M. E. Church, of Albany, N. Y., which recently paid off and burnt up a \$10,000 mortgage note, recalls the fact that Bishop Galloway preached one of the sermons on the occasion of the dedication of its present imposing house of worship. He refers to the Bishop's discourse as "The preaching of that marvelous orator, Bishop Galloway, of the Methodist Episcopal Church, South, which for the time obliterated the shadow of division." It is doubtful whether American Methodism has ever produced a more eloquent preacher than Charles Betts Galloway, and his reputation extended to all parts of the country and across the seas.

The laying of the corner-stone of the Noel Memorial Church, Shreveport, which took place on the afternoon of Sunday, Dec. 31, and to which brief reference was made in our issue of Jan. 4, was an occasion of much interest. Besides the pastor, Dr. Felix R. Hill, Jr., and President Felix R. Hill, of Centenary College, who was the master of ceremonies, Rev. R. J. Harp, Rev. Paul Brown, and Rev. S. J. Davies were present and took part in the exercises. This structure, when completed, is expected to cost about \$65,000. Of this amount Mr. and Mrs. Jas. S. Noel have contributed \$50,000. The church is named in the honor of their son, James S. Noel, Jr., who died at Mooringsport, La., April 15, 1901. Dr. Hill's address at the laying of the corner-stone, which was printed in part in the Shreveport Times, was exceedingly happy and appropriate. That journal further says: "In a cavity chisled out of the bottom of the stone and encased in a brass-bound square box, which fitted the cavity perfectly, were placed the following articles for the enlightenment of future generations: The Holy Bible, the Church Hymnal, the Church Ritual, a copy of the Shreveport Times, a copy of the Shreveport Journal, a copy of the Shreveport Caucasian, a copy of the Nashville Christian Advocate, a copy of the New Orleans Christian Advocate, the Epworth Era, a sketch and history of the church, with the names of the presiding elder, pastor, stewards, trustees, officers of the Sunday school, Epworth League and Missionary Society; the names of the architects and contractors, one United States coin and private papers placed therein by Mr. and Mrs. James S. Noel."

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

WALTER SHEPHERD BYRD was born March 6, 1907, and died Dec. 10, 1911 age 4 years, 9 months. On Saturday and Sunday, as Mr. and Mrs. Byrd were visiting Mrs. Byrd's parents, little Shepherd was taken seriously ill at 2 o'clock p.m., and died at 4 o'clock p.m. Papa! mamma! don't grieve! for, if we live as God would have us live, we will some day be with little Shepherd in heaven. His childish laughter has ceased to awaken an echo in the hearts of dear ones, but me thinks I can see little Shepherd watching and waiting for papa and mamma to come. His little body was placed in the Hurry Cemetery. May God's blessings rest on the broken hearted family.

HIS GRANDMOTHER.

Little JULIAN WYLGUL, the son of James Mayfield and Lillie Harrison Wylgul, was born at Nettleton, Miss., Oct. 30, 1908, and died after a lingering illness Dec. 27, 1911. Little Julian blessed the home of Brother and Sister Wylgul for a little more than three years. He was very bright and full of energy, and, being the only son and the only living child, his death is doubly hard on the parents. He is the grandchild of Brother K. M. Harrison, a superannuated member of the North Mississippi Conference, to whom the dear father in Israel was deeply attached. Little Julian has gone to the Father on high to await the coming of the loved ones left behind. This is a link in the providence of God to bind the hearts of the parents to himself, and to heaven. May the blessing of God lead all the loved ones daily to a more consecrated life, and may they finally meet precious little Julian in our Father's house above.

W. M. YOUNG.

The reaper has culled another flower for the Lord of Paradise in the person of little NELL MAXWELL. Her bright, winsome presence had only gladdened the hearts and home of her parents, Mr. and Mrs. Willis Maxwell, three short years, when she was wanted in the garden of God. She made friends wherever she went and there are many sad hearts now, longing for a "touch of the vanished hand, and a sound of the voice that is still." She had been dedicated to God by her parents in baptism only a few months before and as the consecrating drops fell upon her brow, a look of such unearthly sweetness came across the little face that the eyes of the writer filled with tears, and the thought flashed across "She is too pure and good to linger here." How quickly we brushed the thought away, but how it comes back to us now! The home is sad now, but the little angel spirit is beckoning to father and mother to come. "A little child shall lead them," and she has only led the way to the

pearly gates and is waiting for you to come.

MRS. JOHN W. CHISOLM.

LUCY McCALEB NESMITH, wife of Thomas B. Nesmith and youngest daughter of the late John B. and Annie McCaleb, was born Dec. 4, 1872 in Claiborne County, Miss., married June 19, 1910, and died Jan. 1, 1912. In her girlhood she connected herself with the Methodist Church at Martin and lived a consistent Christian life. Her greatest delight was in Sunday school and church work. As a sweet Christian character, she endeared herself to all who knew her. Her Christian experience was very bright. Just a few days before she left us, she said to her mother, "Heaven is so near, I can almost reach up and touch it." She was ready and willing to trust in Jesus as her Savior who had prepared a home on high for her. She had been ill for several months, but up to her last conscious moment she was cheerful and thoughtful for the comfort of those around her. A loving daughter, an affectionate sister, a devoted wife and a sincere friend. She has left many aching hearts but their comfort is, she is with Jesus. Our loved one has only passed from darkness into light.

A FRIEND.

Miss ANNABELLE, daughter of A. F. and C. P. Cochran, died at the home of her parents, Dec. 31, 1911, after a brief illness of three days. Miss Belle was born Dec. 13, 1886, at Cross Roads, George County, Miss. Early in life she joined the Methodist Church and was a devoted member of the same until her death. Hers was a life that counted for righteousness in her church and community. The naturalness of her nobility coupled with meekness and humility was admired by all her acquaintances. Loving hands laid her body to rest in the beautiful cemetery at Cross Roads on New Year's Day. Her spirit was borne by loving angels to the new Jerusalem, where, with the heavenly hosts, her soul is resting satisfied and doing the will of God, and waiting for the coming of loved ones left behind. Her going was a sad loss to the Cross Roads community, yet it is far richer by her having lived and wrought therein. The bereaved ones are comforted in knowing that her life was not in vain. Her funeral was conducted by her former pastor, G. G. Yeager, assisted by Rev. J. Y. Bowman, of Lucedale.


G. G. YEAGER.

Marriages

Dec. 27, 1911, at the residence of the bride's parents, Olla, La., by Rev. H. Armstrong, Mr. L. C. NUNN, cashier of the Olla State Bank, and Miss MARY PRESTRIDGE.

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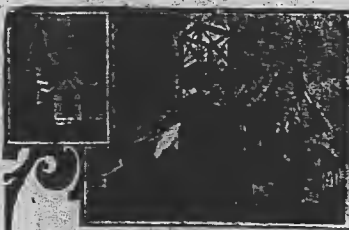
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See Announcement on Page 16

Tidings From the Field

Rose Hill, Miss.:

We have built a new church here and are badly in debt. We will be very glad for any reader of the Advocate, or any one else, especially those who formerly lived here, or are interested in Rose Hill, to help us.

MRS. D. E. VICKERS,
For the Committee.

Jan. 8, 1912.

Verona, Miss.:

The good people of the Verona charge gave us a very cordial welcome back for a second year. After making one round, during which we were encouraged with pleasant greetings everywhere, Mrs. Langley and I went on a long-talked-of holiday visit. When we returned, some parties had managed to get the key and entered the house, leaving flour, meat, sugar, coffee, canned goods of every description, fresh fruits, and many other useful articles too numerous to mention. They gave us enough to supply us for weeks to come. It is just like these Verona folks to do such a thing. May God bless them! And when the present pastor shall go to another field, may they have one more worthy of such kindness.—A. W. Langley, P. C.

West Point, Miss.:

We had a delightful and profitable service on the evening of Dec. 31, beginning at 10:30 o'clock and ceasing at 12 o'clock. Not for a long time had the congregation here observed the going out of the old year, but this year presented a peculiarly inviting hour, it being Sunday. It was freely predicted that we would have fifteen or twenty present, but when the service began we had quite a goodly number, and before it had progressed far there were eighty-eight present. We sang old songs, talked about the goodness of God during the past year, had several prayers, meditated upon the meaning of the hour, then Rev. J. E. Thomas, the presiding elder, preached an appropriate sermon. It was a good hour and many of our people registered vows for better living during 1912. The work here is in good condition. Brother Dorsey did a great work during his term of service. He left the church well organized. We are suffering somewhat because of a lack of more ample quarters for our Sunday school. When times are a little better, we hope to build a new house, such as will be adequate for the work to be done. In the meantime we will push the work of the church in its various departments with all possible vigor. We are looking for a year of gracious results in the building up of the kingdom.—E. S. Lewis.

Jan. 6, 1912.

Keatchie, La.:

It might be of interest to many of those who have labored in years past and gone among the good people of the Keatchie charge to know that their labors have not come to naught. Peo-

ple are still going to heaven from this historic old charge and not a few are ripening for the glorious harvest of eternal life. As I go to and fro over this work, I find the marks of heroes, "the latchet of whose shoes I am not worthy to unloose." Men all the way from those who have been chief shepherds down to myself have wrought in this field. Two of our comrades who fell asleep last year have been shepherds here for our Lord. So many good men and women have crossed over who have stood bravely in the Lord's army here that I feel like there is an immeasurable host watching my feeble efforts from the other side. May the Lord help us to lead aright! We are beginning our second year under most pleasant and favorable circumstances. It seems that everyone is willing to join with us in a forward spiritual movement, even seniors seem to catch the spirit of a forward movement. All except one of our appointments have "pounded" us since Conference. Logansport, with her fruit-cakes and money, and Keatchie, with her "linen shower," administered poundings substantial. Our people at Bell Bower are expending a hundred dollars or more on church repairs, and this church is one of the most loyal and enthusiastic of the whole work now. Let us all labor and pray for great progress and spiritual victory this year.—Henry T. Young.

Meridian, Miss.—7th Ave.:

For the fifth time I have been assigned to 7th Avenue, Meridian, and have been to one other place only since I have attempted to do pastoral work. In the fall of 1905 I attempted to preach here my first time; in 1906 helped in three meetings; in 1907 I was pastor; in 1908 I helped in two meetings; in 1909-10-11 I was pastor, and I have been assigned as pastor for 1912. "Well," says someone, "this possibly is the only place willing to endure you." It may be. Who knows? We had a real good time Christmas, especially on Christmas Day. We had religious services conducted by Dr. C. W. Campbell, of this city, in connection with a Christmas tree, without Santa Claus. Many were the tears of joy and penitence, and some cried aloud and shouted as the Spirit gave the message and fell upon the people. Also there were many glad hearts when the gifts were handed out, for all received a gift. On the same day the stewards met, and, with others, the pastor was remembered and his salary raised \$50. A gracious watch-night service was held the last night of 1911. We enter the new year humbled because of failures and blunders of the past, but conscious of the fact that the blood covered them all, and with firm confidence in God, his Word and Spirit, we face the future, praying for and expecting victory along all lines. Will all who read these lines, who know God, pray for me that God's purpose for me here may be fully accomplished?—J. A. Wells, P. C.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

One of the many benevolent things being done by Mr. Jud. Reaves, of Mansfield, is to support a Sunday school missionary in the American Sunday school union at a salary of \$800 per year. Who will do so much for the Louisiana Conference, M. E. Church, South?

Rev. J. H. Morris has inaugurated a vigorous policy for his Sunday school at Mansfield, having had his workers in conference and mapped out a forward move, looking to more effective work and an enlarged membership. The Elementary, Adult, and Home Departments are receiving special attention.

Rev. John F. Foster's Bible Class at DeRidder played Santa Claus on a splendid scale on the recent Christmas occasion. After collecting through suitable committees, money, toys, and fruits, a committee composed of a bank president, a notary public and a mill foreman, distributed over \$100 worth of presents to the poor children of DeRidder. Not only is this a fine example of what a Bible class may do, but incidentally suggests one way of binding the capitalists and laborers together in brotherly love.

During last year Brother H. R. Singleton built a neat little church at Oil City, in the heart of the Caddo oil field, and appointed Rev. T. J. Holladay, pastor. Being without suitable help, Brother Holladay has also superintended the Sunday school, and now boasts that he has the best Sunday school to be found in any similar field in the State and as good ground for his boast. Recently Mrs. Chas. Dean has been chosen Elementary superintendent and Mrs. J. C. Madison, Home Department superintendent and two Adult Bible classes organized.

FROM REV. W. D. BASS.

Sometimes I am asked by the preachers why I do not write oftener for the Advocate. Here I come with a word if you will give it space. I have been silent, but not inactive. I had some fine meetings last year in Tennessee and Mississippi. I wish to say to the brethren if a campaign for a genuine revival in the Church and the salvation of a multitude of precious souls is what they want, I am ready to serve them. I am open for some more dates in March. The good Lord never fails to bless my labors where the conditions are favorable. My faith in God (not myself) is such that I am willing to work with the understanding that only my traveling expenses are to be paid, if the meeting yields no results. But where the services are successful, the necessary requirement for my support will be made known in the proper way, and a reasonable effort made to raise the sum over and above the pastor's salary.

This "no-cure-no-pay" suggestion is not professional evangelism only in the sense that faith in God is professional. I have a side line that aids in the happiness and culture of Christian homes by means of which I hope to add something to my own support, and if I succeed in doing so, I will be in shape to often turn the public collection at the close of my meeting toward the pastor's support, especially in places where he is in need of more money.

My sole purpose and desire, as God is my judge, is to preach the gospel

"The Friendly Volunteers," for young men, and "The True Blue," for young ladies.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

God's goodness is a constant challenge to our philanthropy. As He has dealt kindly and generously with us, so must we also deal with our fellow-men. This we can do best by giving the best head and heart gifts to our fellow-men.

"Religion is friendship with God, a joyous fellowship with him who is the fountain of all beauty, the source of all light, the life of all life, the good of all virtue, and the crown of all excellence."

The kind of friend and teacher we should prize above all others is the one who keeps before us high ideals, not merely by his words, but by his character. Really, though, comradeship with Christ is the greatest inspiration to worthy living. As we come to know Christ, we come to discover that the highest and noblest things in our best friends and most inspiring teachers are but portions of Christ's own perfections. Young people are not really indifferent to the highest ideals of life; in their heart of hearts, they wish to live nobly, but they find it quite hard to live that way with the adverse currents of social and youth-time temptations setting constantly against them. Christ, the all comprehending, all satisfying friend, stands at the door of every life, particularly in the impressionable time of youth, and asks to be permitted to come in and abide in that life as its unfailing guide and friend. The Sunday school is just one constant, consecrated attempt to bring the youth of our land in this touch with this Christ.

and lead dying souls to Christ. I have made reference to the financial question because it and the gospel are inseparably connected. Pastors wishing to do so, may correspond with me intelligently relative to engaging my services, on conditions that are within the reach of all. Fraternally,

W. D. BASS.

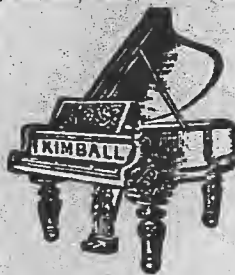
Corinth, Miss.

A REMARKABLE HONOR.

In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the United States Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective counties we have the honor to represent, many of us know, by happy experience in our own families, its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment."

For three generations Gray's Ointment has held first place in the treatment of boils, carbuncles, chronic sores, festering cuts and wounds, and in the prevention of blood poisoning. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

B OHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Base Ball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.



The whole world does not produce a Piano to equal the **KIMBALL** in popularity.

Over 225,000 Made and Sold. Over 100,000 over any other Piano. There's a reason.

Absolute Confidence Player Pianos

Can be placed in every Kimball product, so why not have one in your home? The price is within reason and we make terms to suit.

See us if you want the latest and most up-to-date Player Piano at the lowest price consistent with quality.

HAVE YOU SEEN OUR AERO-PNEUMATIC PLAYER? IT'S THE PLAYER PIANO SENSATION OF THE AGE.

A Full Line of Music, Talking Machines, Records, Musical Instruments, Conducted by the **ASHTON MUSIC COMPANY, Ltd.**

Junius Hart Piano House, Ltd.,

J. P. SIMMONS, President.

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Preparatory and College Courses for Girls. Also Music, Art, Elocution, Business. Strong faculty of experienced Specialists. Handsome, modern buildings, steam heat, etc. Gymnasium, Basket Ball, Tennis. Invigorating mountain climate. Pupils enter any time. **R. C. SOMMERVILLE, President, Lewisburg West Virginia, Drawer L.**

Make Your Own Lumber. Don't Buy It.



This portable machine cuts 2,500 feet per day with 6 H.P.

AMERICAN SAW MILL MACHINERY CO.
215 Hope Street, Hackettstown, N. J.
1500 Broadway, N. Y. Chicago, Savannah, New Orleans

Why buy lumber for your farm when the price of one carload will pay for an "American" Saw Mill with which you can cut a carload a day from your own grove? Be independent; increase your farm income. Make your own lumber; use what you need—sell what is left. And saw your neighbor's timber for him, too, at good profit. "Making Money Off the Wood Lot" is a book which tells the whole story. Let us send you a copy. Write to our nearest office.



No More Cold Hands

PERFECTION
SMOKELESS
OIL HEATER

A woman often does not notice what a cold day it is so long as she is bustling around the house. But when she sits down to her sewing and mending, she soon feels chilly.

It is then she needs a Perfection Smokeless Oil Heater. Its quick, glowing heat warms up a room in next to no time.

That is the beauty of a Perfection Smokeless Oil Heater. It is always ready for use; you can carry it wherever you please; and you light it only when you want it.

The Perfection Oil Heater is smokeless and odorless—a patented automatic device insures that. It is reliable, safe and economical—burns nine hours on one filling. Handsome, too—drums finished either in blue enamel or plain steel, with nickel trimmings.

Dealers everywhere, or write for descriptive circular to any agency of

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(Incorporated)

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NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist.

The Largest and Best Equipped
Dental Parlors South.

A TRIAL GAVE INSTANT RELIEF. THE GREAT KIDNEY REMEDY NEVER DISAPPOINTS.

Being broken down in health, suffering with Kidney Trouble, despairing of ever being well again, I was advised by a friend to try Dr. Kilmer's Swamp-Root which gave me instant relief, and after using several bottles, I am now sound and well, and can safely recommend Swamp-Root to anyone suffering with back or kidney troubles.

I also had rheumatism, and I have had more relief from Dr. Kilmer's Swamp-Root than any other remedy. A sufficient trial will convince anybody of the merits of Swamp-Root.

Yours very truly,

P. E. NELSON,
Murphy, N. C.

Subscribed and sworn to before me
this 17th day of July, 1909.

EDMUND B. NORVELL,
Notary Public,
Cherokee County, N. C.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For
You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

THE Louisiana & Arkansas Railway

The "Ever on Time" Line.

Dependable Double Daily Passenger Service,
Quick and Reliable Freight Service.

BETWEEN

Alexandria, La. Sibley, La.
Winnfield, La. Minden, La.
Shreveport, La. Jena, La.

Stamps and Hope, Ark.

—AND ALL POINTS BEYOND—

PATRONIZE THE LINE YOU
CAN DEPEND ON.

B. S. ATKINSON,
General Freight & Passenger Agent,
Texarkana, Ark.

ORPINGTONS: WHITE, BLACK, BUFF
"The world's best chickens." A few
trios \$10. Cockerels \$3.—\$5. Forty
prizes, four cups, gold leg band, gold
medal. Eggs reasonable. Write for cat-
alog No. 4, Woman's College, Meridian,
Miss.

LONGING FOR GOD.

On the surface there is a strong, a seemingly overwhelming flood of worldliness and irreligion, but there are indications of an undercurrent of unrest and longing for a definite faith and hope. Pastors tell us that in their closer interviews with those who do not attend the services they find a deep-seated longing for reality in spiritual things.

The heart demands reality; can not be satisfied with negatives. The actual world is real. It has definite objects, it has a defined spirit, but the more this definiteness is realized the less satisfactory it is. As years advance earlier hopes vanish; as we go out nearer to the unseen the more the soul demands solid ground for the feet.

The present mood demands very earnest presentation of the realities of our faith as found in the knowledge of God and Christ and Christian experience. Abstract doctrinal discussion in the pulpit has little effect, for it does not have that positive certainty the soul needs; it does not speak to the heart, it answers no longings. But in Christ the world is reconciled to God. Bring the soul into the presence of the Cross, and there is a response which otherwise is not obtained.—Presbyterian.

LATEST WONDER OF THE AGE.

Religious differences are gradually fading away. Christians are coming closer and closer together. The latest wonder is the breaking down of immersion sectarianism by Mahaffey's book on Baptism. It proves beyond a doubt, from the only Bible St. Paul ever owned, that sprinkling was the mode. Hundreds of thousands have read the book and now see the truth as plain as daylight. Single copy 16c; \$1 a dozen, by Mahaffey Book Co., Clinton, S. C. Order a copy at once and let the good work go on.

WHAT WILL MAKE YOU GLAD.

When the years have slipped by and memory runs back over the path you have trod, you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small, everyday things of life that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know I can trust him; he is true as steel."

You will be glad there have been some rainy days in your life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those he loves.

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad you brought smiles to men, and not sorrow.

You will be glad that you have met all the hard things which have come to you with a hearty handshake, never dodging out of them, but turning them all to the best possible account.

NOTICE

If you are interested in a high class tour of Europe and the British Isles, at a minimum cost, write Rev. J. C. Mimms, Pastor of Methodist Church, at Belton, Texas, and he will surprise you.

RED LETTER BIBLE FREE.

1,000 very fine Red Letter Bibles to be given away for a slight service. Grand opportunity to get a good Bible without cost. Write immediately for full particulars free. HOUSEHOLD BIBLE CLUB, 810 Jackson Street, Topeka, Kan.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Jeanerette	.....	Jan. 28,
Morgan City	.....	Jan. 30,
Patterson	.....	Jan. 31,
Lafayette	.....	Feb. 4,
Gueydan and Abbeville	.....	Feb. 6,
Lake Arthur	.....	Feb. 11,
Lake Charles	.....	Feb. 12,
Jennings	.....	Feb. 13,
Indian Bayou	.....	Feb. 18,
Eunice	.....	Feb. 19,
Vermillion	.....	Feb. 25,

R. H. WYNN, P. E.

Ruston Dist.—First Round.

ville	.....	Jan. 28, 29
Winnfield	.....	Feb. 3, 4
Jonesboro, at Jonesboro	.....	Feb. 4, 5
Vernon, at New Prospect	.....	Feb. 10, 11
Ruston	.....	Feb. 11,
Ringgold, at Ringgold	.....	Feb. 17, 18
Boyd Mission, at Boyd	.....	Feb. 24, 25
Blenville, at Blenville	.....	Feb. 25, 26
Lisbon, at Lisbon	.....	Mar. 2, 3
Bernice, at Bernice	.....	Mar. 9, 10
Simsboro, at Simsboro	.....	Mar. 16, 17
Minden	.....	Mar. 23, 24
Cotton Valley, at C. V.	.....	Mar. 24, 25
Haughton, at Haughton	.....	Mar. 30, 31
Lanesville, at L.	.....	Mar. 31, Apr. 1

R. W. TUCKER, P. E.

Alexandria Dist.—First Round.

Trout	.....	Jan. 27, 28
Jena	.....	Jan. 28, 29
Colfax	.....	Feb. 1,
Campiti	.....	Feb. 2,
Natchitoches	.....	Feb. 3, 4
Provencal	.....	Feb. 4, 5
Boyce and Lecompte, at L.	.....	Feb. 10, 11
Bunkle	.....	Feb. 12,
Marksville, at Evergreen	.....	Feb. 14,
Melville	.....	Feb. 16
Opelousas	.....	Feb. 17, 18
Alexandria	.....	Feb. 20,
Glenmora	.....	Feb. 21,
Harrisonburg	.....	Feb. 24, 25

The District Stewards will meet at Alexandria on Feb. 20, 1912, at 10:30 a.m.

BRISCOE CARTER, P. E.

Monroe Dist.—First Round.

Mer Rouge	.....	Jan. 27, 28
Florence	.....	Feb. 3, 4
Rayville	.....	Feb. 4, 5
Calhoun	.....	Feb. 10, 11
Gilbert	.....	Feb. 17, 18
Winnsboro	.....	Feb. 18, 19
Waterproof	.....	Feb. 24, 25
Brooklyn, at Franton	.....	Mar. 2, 3
Eros	.....	Mar. 3,
Oak Grove	.....	Mar. 9, 10
Mangham, at Little Creek	.....	Mar. 16, 17
Lake Providence	.....	Mar. 23, 24
Tallulah	.....	Mar. 30, 31

The district stewards will meet in Monroe, Feb. 7, at 11 o'clock a.m., at the district parsonage, 711 Jackson Street.

S. S. KEENER, P. E.

Shreveport Dist.—First Round.

Pleasant Hill	.....	Jan. 27,
Zwolle	.....	Jan. 29,
Coushatta	.....	Jan. 31,
Wesley	.....	Feb. 1
District stewards meeting,	.....	Feb. 2
Shreveport	.....	Feb. 3
Vivian	.....	Feb. 3
Oil City	.....	Feb. 4

PAUL M. BROWN, P. E.

Notice to Farmers.

We are headquarters for all kinds of High-Grade Field Seeds.

SIMPKIN'S PROLIFIC

Our leader in cotton seed. Selected from best farms in North Carolina during growing season by special representative, insuring you of the best to be had in seeds. Our seeds from sections not infected by the Boll Weevil.

OTHER HIGH-CLASS SEED

Cotton Seed—Simpkin's Prolific, Cleveland, Big Boll, Mebane's Big Boll Triumph, Toole's Early Five-Leaf Prolific. Seed Corn—Batt's Four-Ear Prolific. Mosby's Prolific, Mexican June, Ratican, Pop Corn, Kamir Corn. Other Field Seed—Artichokes, Alfalfa, Barley, Beans, Cane, Grass, Millet, Oats, Onion Sets, Peanuts, Peas, Potatoes, Rape, Rye, Vetch and Wheat. None but the best. In good condition.

Write for Prices.

Consolidated Produce and Seed Co.

(Successors to Fain Produce & Seed Co. and The Hub),
JACKSON, MISS.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it to-day. Any druggist.

THINK OF THIS.

Some one asked a famous musician: "What is your favorite composition?" The answer was: "Whatever I am playing."

That is the feeling which will cause a musician to throw his whole soul into his playing, and a workman to do his very best work. We have to like our work, or we shall not do our level best at it.

It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly, and in leaving no rough odds and ends to worry others.

To slight the music one is playing is a poor preparation for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are possible to him.

Promotion nowadays comes to few men unless they like the present job well enough to do their work as masters.—Onward.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

WITHOUT OPIATES NARCOTICS FOLEY'S HONEY AND TAR COMPOUND

STOPS COUGHS - CURES COLDS

For CROUP, BRONCHITIS, WHOOPING COUGH, LA GRIPPE COUGHS, HOARSENESS and ALL COUGHS and COLDS. It is BEST and SAFEST for CHILDREN and for GROWN PERSONS.

The Genuine is in a Yellow Package
For sale by ALL DEALERS Everywhere

FERRY'S

Plant breeding and selecting has been our business for years. We market the results in the shape of thoroughbred vegetable and flower seeds. They grow good crops.

1912 SEED ANNUAL
FREE ON REQUEST
B. M. Ferry & Co., Detroit, Mich.

SEEDS

We know a Woman

who would be beautiful except for a blotchy skin. You, too, can have a beautiful complexion by using

HEISKELL'S OINTMENT

Cures Blotchy, Rough and Pimped skin, Eczema, Erysipelas, Tetter, Ulcers and all skin ailments.

Price 50c at all Druggists

Send for sample and book, "Health and Beauty."

JOHNSTON, BULLOCK & Co., 521 Commerce St., PHILA., PA.

BEACON LAMP BURNER

FREE

Incandescent 100
Candle Power
Burns common
coal oil. Better
light than gas, electricity or six ordinary
lamps at about 1/10 the cost. Fits old lamps.

COSTS ONLY ONE CENT FOR SIX HOURS

We want one person in each locality
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Take advantage of our Special Offer to secure a Beacon
Burner FREE. Write today. Agents Wanted.

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TEXAS NURSERY CO. Sherman Texas

I WILL MAKE YOU PROSPEROUS

If you are honest and ambitious write me
today. No matter where you live or what
your occupation, I will teach you the Real
Estate business by mail; appoint you Special
Representative of my Company in your town;
start you in a profitable business of your own;
and help you make big money at once.

Unusual opportunity for men without
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Valuable Book and full particulars FREE.
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Phone Main 4482.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Mendenhall..	7:30 p.m.	Jan. 28,	29
Terry	11 a.m.	Jan.	31
Deasonville, at Vaughn....	Feb. 3,	4	
Canton	7:30 p.m.	Feb.	4
Jackson, 1st Ch. 7:30 p.m.	Feb.	5	
Jackson, Rankin Street			
7:30 p.m.	Feb.	7	
Madison	Feb. 10,	11	
Jackson, 1st Ch. 7:30 p.m.	Feb.	11	
Jackson, Capital Street,			
7:30 p.m.	Feb.	14	
Edwards	Feb. 18,	19	
Bolton	2 p.m.	Feb.	19
Jackson, Galloway Chapel,			
7:30 p.m.	Feb.	21	
Lintonia	Feb. 24,	25	
Yazoo City..	11 a.m.	Feb.	25
Flora	11 a.m.	Feb.	26
Florence	Mar. 2,	3	
Jackson, Galloway Chapel,			
7:30 p.m.	Mar.	3	
Satartia, at Phoenix	Mar. 9,	10	
Fannin, at Oakdale	Mar. 16,	17	

J. R. JONES, P. E.

Newton Dist.—First Round.

Homewood, at Homewood..	Jan. 27,	28
Lake, at Eureka	Feb. 3,	4
Montrose, at M'trose. Wed.	Feb.	7
Stallo and Indian Mission,		
at Waldo	Feb. 10,	11
Chunkey, at Chunkey. Fri.	Feb.	16
Hickory, at Hickory.....	Feb. 17,	18
Forest, at Forest. Fri.....	Feb.	23
Morton, at Morton.....	Feb. 24,	25
Newton	Wed.	28
Neshoba, at Sand Town..	Mar. 2,	3
Philadelphia	Mar. 3,	4

T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round

Magnolia	Jan. 28,	29
Topisaw, at Sartinsville....	Feb. 3,	4
Tylertown, at China G.....	Feb. 10,	11
Barlow, at Brandywine....	Feb. 17,	18
Summit, at East McComb..	Feb.	21
Meadville, at McCall's....	Feb. 24,	25
Brookhaven	Feb. 25,	26
North Wesson, at Beaure-		
gard	Mar. 2,	3
Wesson	Mar. 3,	4
Adams, at Adams	Mar.	6
Gallman, at Bethesda	Mar.	9
Crystal Springs	Mar. 10,	11
Scotland, at Bethesda	Mar. 16,	17
Pleasant Grove, at P. G....	Mar. 23,	24
Buford, at Jamestown	Mar. 30,	31

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Pascagoula and Ocean		
Springs, at P.	Jan. 27,	28
Mississippi City and Hands-		
boro, at Miss. City, 7:30		
p.m.	Jan. 31,	
Hub and Oakvale, at Hub.	Feb. 3,	4
Columbia	Feb. 5,	
Lumberton	Feb. 6,	
Poplarville	Feb. 7,	
Derby, at Millard, 7:30 p.m.	Feb. 8,	
Carriere and McNeil, at C.	Feb. 9,	
Long Beach	Feb. 11,	14
Vanceave, at V., 11 a.m....	Feb. 18,	19
Wolf River Mission, at:		
Whittington	Feb. 24,	25
Coalville, at Coalville	Mar. 2,	3
Logtown	Mar. 9,	10
Bay St. Louis	Mar. 11,	

W. B. JONES, P. E.

Hattiesburg Dist.—First Round.

Oloh	Jan. 27,	28
Sumrall	Jan. 28,	29
Purvis	Jan.	31
New Augusta	Feb. 3,	4
Righton	Feb.	5
Seminary	Feb.	10
Collins	Feb. 11,	12
Magee	Feb.	16
Summerland	Feb. 17,	18
Estabuthie	Feb.	21
Prentiss	Feb. 24,	25

M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.

Meridian, Central, a.m.	Jan.	21
Meridian, South Side, p.m.	Jan.	21
Daleville, at Daleville	Jan.	25

Bucatanuna, at Chicora	Jan. 28,	29
Porterville, at Porterville..	Feb.	1
Vimville, at Coker's Chapel.	Feb. 3,	4
Enterprise and Stonewall, at		
Enterprise	Feb.	8
Waynesboro Ct., at Fedora.	Feb. 10,	11
Waynesboro, p.m.	Feb.	11
Scooba, at Scooba	Feb. 17,	18
Binnsville, at Wahalak	Feb.	19
Lauderdale, at Lauderdale.	Feb.	22
Shubuta and Quitman, at Shu-		
buta	Feb. 25,	26
DeSoto, at Cooper's Chapel.	Feb.	28
Meridian, Fifth St., a.m....	Mar.	3
Meridian, East End, p.m....	Mar.	3
DeKalb, at Pleasant Ridge.	Mar. 9,	10
Moscow, at Mellen	Mar.	11

W. H. LEWIS, P. E.

Port Gibson Dist.—First Round.

Silver City	Jan. 27,	28
Gloster	Jan. 30,	
Natchez, Jefferson St....	Feb. 3,	4
Natchez, Pearl St.	Feb. 4,	5
Washington	Feb. 8,	
Hermanville	Feb. 9,	
Woodville	Feb. 10,	11
Percy's Creek at P. C....	Feb. 12,	
Hamburg	Feb. 16,	
Wilkinson, at Carmel....	Feb. 17,	18
Rocky Springs	Feb. 20,	
Amite, at Woodland.....	Feb. 24,	25
Oak Ridge	Feb. 27,	
Payette	Mar. 2,	3
Nebo, at Nebo	Mar.	4

W. H. HUNTLEY, P. E.

W. H. HUNTLEY, P. E.

STILL TIME TO GET THE COM- PANION FOR \$1.75.

The publishers of The Youth's Companion announce that they will accept yearly subscriptions at \$1.75 up to the end of March. The new rate of \$2.00 will go into effect promptly on April 1. The large number whose subscriptions run over into the early weeks of the year, as well as those who were unable to send in new subscriptions before Jan. 1, will have this opportunity to get The Companion for another fifty-two weeks at the old price. If you had no other periodical reading for your family, The Youth's Companion would be sufficient—sufficient for keen enjoyment by every one, young and old; sufficient to keep you posted on the important news and events of the day; sufficient to give you a mind richly stored with useful knowledge. The new departments have become indispensable features of the paper. The page devoted to the interests of boys in school and college always has an article of expert advice on athletics by some one who speaks with authority, whether it is football, baseball, skating, swimming, or other vigorous pastime. The page for girls suggests useful occupations in the community, without forgetting that girls like to be ornamental as well as useful. And there is the family page, which in the course of a year fills the place of a domestic encyclopedia. Subscribe now—to-day—while The Companion may yet be had for \$1.75. New subscriptions received at the office of the New Orleans Christian Advocate, 512 Camp street; or you may write to The Youth's Companion, 144 Berkeley Street, Boston.

MIGHT BE DEAD TO-DAY.

Garden City, Kas.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive to-day if it were not for Cardul. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardul, the woman's tonic? You can rely on Cardul. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. It will help you. Ask your druggist.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It
Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

FOR COUGHS AND COLDS.



THE GO-BETWEEN

whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and supuration afterwards.

"It draws the fever"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO
HAS EVER USED IT!

Epworth League Department.

TOPIC FOR JANUARY 21, 1912.

ELIJAH, THE HEBREW PROTEST-
ANT AND PATRIOT; THE
STRENGTH OF REVOLT
AGAINST WRONG.

(I Kings xviii, 17, 18; John ii, 13-17.)

Introductory.

Since the days of Samuel and the establishment of the monarchy with Saul as the first king, of which we studied in our lesson last Sunday, many important events have transpired in the history of the Hebrews. David has come to the throne, and for many years reigned in glorious splendor; then Solomon, the builder of the temple; then the division of the kingdom into a northern and a southern division, known henceforth as Israel and Judah.

In the northern kingdom in course of time Ahab ascends the throne of Israel (875 B. C.). This brings us to the study of the great contemporary prophet Elijah, who has been called "the divinely commissioned scourge of Ahab's dynasty."

Elijah.

We know almost nothing of the early life of this brave prophet of God who came from among the sojourners of Gilead. I Kings xvii, tells of some interesting episodes in the life of the prophet. His public career presents to us the three crises in his life; the contest on Mount Carmel (I Kings xviii,) between the priests of Baal and Jehovah, the still small voice and its encouraging message to the disheartened prophet who has fled to Mount Horeb (see I Kings xix), and, lastly, the fearless accusation of Ahab the king for the murder of Naboth (see I Kings xxi.)

No more interesting figure comes to view in the Old Testament than this son of the desert with his unshorn locks and his rough mantle of camel's hair. He lives in the caves and desert places, appears in the city only to deliver the message of Jehovah and be gone. "He comes from the hills of Gilead as the champion and prophet of Jehovah in the dark days of Israel's apostasy. He comes to bear witness to the truths that ought never to have been denied in Israel. Like every true reformer, he takes his stand upon old principles. He is the personified conscience of the nation. He comes, a prophet of heroic mold, to witness by deeds rather than by words."

Some Modern Applications.

Elijah was the voice of God crying against certain social and ethical wrongs. The evils of our day are not the same as those of which the nation was guilty in the time of Ahab. But because our wrongs are not identical does not in any sense mean that they are less flagrant or less common. If Elijah were here, his voice would not be quiet; he would emerge from his desert solitude to strike at some of our social evils. What would they be? Let us glance rapidly at a few concerning which we need some prophet to warn us.

1. Domestic unfaithfulness. When the latest census reports tell us that

one out of every twelve marriages terminates in a divorce, the American people may well ponder the causes of such domestic infelicity. The home is the very center of our life. It is the unit around which humanity gathers. When the family life becomes loose and immoral, the very pillar of our civilization is shaken. Our young people need to know the sacredness of the marriage bond and the sense of a divine sanction which rests upon the union of two hearts in holy love. The laxness of our family ties is nothing short of a national disgrace. Against this fundamental form of social instability and thoughtless sin against God we must be fearless in our attitude.

2. A worldly Sabbath. The God who made us set apart one day in seven as a day upon which our usual tasks were to be laid aside and we were to give ourselves over to worship and rest. The chief credential which the Sabbath has is our need of it. No civilization can stand which does not provide a time for the contemplation of the divine and the doing of deeds of mercy. We have drifted very far from our old standards. Perhaps our Puritan forefathers were a bit too strict and made the Sabbath an unendurable day, but better their severity than our laxity in regard to this institution of God. In many cities stores keep open all day Sunday, theaters and saloons do a thriving business, and every money-making device is run "wide open," oftentimes contrary to the law on the statute books. The Sunday newspaper and the Sunday automobile trip is keeping many men and women away from the house of God. No plea like this, "It is the only day I have to rest in," satisfies God. He never intended for a man to work so hard that he must take Sunday in which to lounge about. Besides, there is no rest comparable to the rest of doing one's duty. "There is no rest for the wicked." What is the attitude of our Christian young people to this growing evil of our day?

3. Intemperance. Here we touch one of the most ancient and bitter foes of human society. I read the following illustration in a recent number of the Sunday School Times: "Wine not only defiles but it destroys. Not long ago a magazine argued in favor of alcohol: 'Drinking people have led the progress of humanity. The Jews drank and gave us monotheism. The Greeks drank and gave us art and literature. The Romans drank and gave us law. What have the teetotal race done for us?' The New Voice answered: 'The Jews drank, but where are they to-day? Total abstainers are contributing toward a fund to provide a place where they may live in safety. The Greeks drank, but where are they? Their descendants sell total abstainers peanuts on our streets. The Romans drank, but where are they now? Their posterity grind hand organs about our streets or entertain the crowd with their pet monkeys.'"

The Methodist Church has never taken but one attitude toward the whiskey problem. Do all of our young people share in this attitude of relentless enmity against this thrice-cursed demon? Or do we fear to speak out because forsooth "good men differ in their views on temperance?" Are there any good men in favor of whiskey as a beverage? Upon what, pray, do they base their claim to goodness?—Prof. Thos. Carter, in Epworth Era.

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See Announcement on
Page 16

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IMPORTANT SPECIAL ANNOUNCEMENT

THE Advertising Manager of the Advocate takes great pleasure in announcing that he has effected arrangements with Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in the country, for the organization of the "Advocate Piano Club." Membership in the Club is open to every reader of the paper and you are invited to write at once for full information regarding what we believe to be the greatest opportunity to obtain a high-class piano, ever offered by a reliable house.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 4.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2819.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, JANUARY 25, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

The best cure for doubt is doing. The man who keeps busy in the Master's service is seldom troubled with skeptical thoughts.

"Willingness to know the truth about oneself is the mark of a brave character; eagerness to hear opinions about oneself is the mark of a weak character."

We often hear used the expression, "a bird's-eye view," but the New York Independent tells of a visitor who went down in the subway of the great American metropolis and returned by the same route, boasting that he had had "a worm's-eye" view of the city. This phrase is quite suggestive. There are persons who live upon a plane so low and base that a "worm's-eye view" of things is about the only one possible to them. The state of a man's heart and his environment have much to do with how he looks at the world and its affairs. One who is himself mean and ignoble is incapable of forming generous and high-minded estimates of his fellow-men.

We publish in this issue of the Advocate an interesting sermon from Dr. J. H. Jowett, the accomplished pastor of the Fifth Avenue Presbyterian Church of New York City, who is regarded as one of the most brilliant and successful preachers in the English-speaking world. We desire to call attention to the simplicity and evangelical fervor of this message, spoken to one of the wealthiest congregations in the United States. It contains no display of rhetoric, no exhibition of learning, no apparent effort of any kind upon the part of the speaker to impress the audience with his own greatness. The truth is, there is no preaching so popular as that which presents the old and imperishable truths of the gospel in earnest words that are easily understood. The noble art of doing this is an acquirement well worth striving for.

Drummond's "Natural Law in the Spiritual World" is perhaps unorthodox at some points, but notwithstanding it is a remarkably vigorous and suggestive volume which is likely to be read for many decades to come. Particularly striking is the chapter on "Degeneration," which sets forth with great impressiveness the important truth that disuse and deterioration go hand in hand; that if an organ or faculty is not exercised it must inevitably weaken and ultimately atrophy. Thus, Maurice Maeterlinck is quoted as having said recently: "So far as I am concerned, I don't understand music; I consider it quite unnecessary noise." It is probable that he has neglected to cultivate a taste for it, and perhaps his ancestors before him did the same thing. Is there not in this and similar cases a lesson that we need to lay to heart? If we fail to exercise faithfully the spiritual faculties of the soul, there is no escape from this inexorable law of degeneration. If we would mount up as on eagle's wings, we must wait assiduously on the Lord.

AN INTERESTING PROPHECY.

That we are living in a transitional period must be manifest to every careful observer. This is true both concerning State and Church. Everywhere throughout the world the governmental trend seems to be toward democracy and socialism. Scarcely anything more remarkable could happen among the nations of the earth than the probable overthrow of the Chinese monarchy and the erection upon its ruins of a republic. Even in Great Britain, which has long been regarded as the finest example of a stable government in the world, striking changes are going on. The House of Lords has recently undergone great modification, and the government is steadily becoming more paternalistic. The same tendency is clearly discernible in the United States and in nearly all of the other countries. What will result from this trend of things is beyond the power of the human mind to foresee. Whether good or evil will come of it, time alone can tell.

In our judgment, the most impressive phenomenon of the religious world at this time is the disposition of the churches to draw closer together and co-operate or unite. While we are not an advocate of the organic union of the various Protestant bodies, we cannot help but see that the indications point to the existence of fewer religious denominations in the future than we have at present. In a recent issue of Zion's Herald, under the caption "The Permanent Church," this subject was discussed by the editor of that periodical in a most interesting manner. Without sanctioning all of his conclusions, we quote for the benefit of our readers what he has to say on this most important question:

"The church of Jesus Christ has never had smooth sailing nor an easy time. How can it have? Its mission is to fight and conquer sin. That means a bloodless war to the finish.

"The Son of God goes forth to war."

"The church to-day is under fire. Its most serious enemies are its own members. The threatening evil is within. The weak spot is the inconsistency and indifference of the people who make up the church. If the entire church membership were downright religious and true followers of the Master, sin of every kind and name would be ashamed of itself, and open defiance of gospel truth and the shameless winking at the laws of good society would cease to be, or hide away from the gaze of men.

"Thank God, the church is not wholly unchristian! Some of the best people the world has ever known are in the church of to-day, and they are, by wise zeal and pure lives and intelligent endeavor, helping on the certain triumph of love and truth. The church is not spent or dying. It is much alive, and about to take on new forms of life for a more vigorous and winning campaign. God has his own plan, and we are finding out the way of the Lord. Much is being said and written about organic union; some of it is uncanny and unnecessary and impossible. Organic union is not fundamental to the best work and the greatest achievements. Denominational lines

are less and less distinct, and ministers and people are standing together in love and service. What does this mean? As we see it, it means this: The church of the future, for the glory of God and for the well-being of humanity, will live and operate in three great organizations.

"First, the Church of Rome is to be reformed and modernized, but not destroyed. It is needed, for it fills a place in the economy of Christian worship and service. The next Pope will bring to pass great things; or, perhaps better, great changes are inevitable in spite of the Pope. The newer Romish Church is abandoning the idea of temporal power. The younger blood sees the futility of it. It is a providential compulsion to a nobler end. When Catholicism becomes purely a spiritual power, as she is fast becoming, she may go back to France and Italy and Portugal and Spain and Austria and become a mighty factor in the redemption of the world. That day is coming. That will be one branch of the permanent and triumphant church.

"Protestantism will be divided into two great bodies. One will be the class with an episcopal head, with ornate and ritualistic worship. There are people who get near to God in that way, and they are splendid people, too. All who love such forms and find help in that way of doing things will go into that communion. It will be an ever-increasing church and potential for good.

"The rest of Protestantism will come together in one fellowship and one faith and one work. Its worship will be dignified, but simple. Its spirit will be intense and fervent. People will go to that church to get a message. The sermon and the preacher will be the main features of the service. The preacher, therefore, will have to give the real message and deliver it well. Here we shall have a great and mighty and conquering evangelical force—the evangelism that saves the whole man. This is the great objective church which looms up in the to-morrow, the permanent church of Jesus Christ in its three-fold form and worship and work—a faith, a spirit, a deed. Speed on, O glorious day, for the glory of Christ and the triumph of the good!"

A WORTHY SENTIMENT FITTINGLY RECOGNIZED.

The following resolution was introduced in the Mississippi Legislature a few days since by Representative E. D. Cavett, of Noxubee County, and was unanimously adopted by a rising vote:

"Whereas, we have read with great pleasure the following remark of the devoted mother of our esteemed governor, Hon. Earl Brewer, who, when asked if the day that her son was inaugurated governor of the State of Mississippi was not the happiest day of her life, replied, 'I was just as happy when my boys joined the church;' therefore, be it

"Resolved, That the above expression be inscribed on our journal as an example to the mothers of our State, and to show our appreciation of this splendid sentiment."

NO ROOM FOR CHRIST.

(A Christmas sermon preached in the Fifth Avenue Presbyterian Church of New York City by Dr. J. H. Jowett.)

"There was no room in the inn."—Luke 2:7.

No room! Crowded out! I am going to take the liberty of using this incident in connection with our Master's birth as a symbol of a very frequent and continued tragedy in our relations with Christ to-day. Our Master is frequently crowded out. He has been excluded from the central place; He has been hustled into the yard; no room has been found for Him in the inn; He has been crowded out, and I am going further to suggest that the only place in which the Lord of Glory can find an inn to-day is in the human soul—the secret, inner room of the personal life. We sometimes sing that most tender and gracious hymn:

"O, make our hearts Thy dwelling place."

Well, He is waiting to do it. He is willing to do it.

O, make our hearts Thine inn! But when He moves toward us He frequently finds the inn already thronged and there is no room for Him, and He is relegated to the cold of the outer courts; He is crowded out.

Now, my brethren, the Lord Jesus Christ, the Lord of Glory, would have His home in human hearts, in the human soul. What do we offer Him in place of what He seeks? In place of the inn in which He could dwell what do we offer Him?

First of all, we build him stately material temples. We spend boundless treasure upon their erection. Art joins hands with architecture, and the material thing becomes a poem, a dream. Lily work crowns majestic pillars, and subdued lines of exquisite light and tender color add their graces to the finished pile. And when we have it all ready we turn our eyes toward heaven, and say: "Here is an inn for Thee, O man of Nazareth, King of Glory, here is a house that I have built for Thee." And there comes back the reply: "The Most High dwelleth not in temples made with hands," and there comes back the reply: "Where is the place of my rest, saith the Lord. I dwell in the high and holy place with him also that is of a contrite and humble spirit."

That is to say, He seeks the inn of the soul, and we offer Him a manger of stone. He is crowded out.

Or, we build Him stately homes of stately ritual. We spend infinite pains upon picturesque ceremonial; we devise reverent and dignified movement; we engage the ministry to ennobling music for the expression of our praise and swing the censer for the expression of our prayers. Or, perhaps, we are opposed to ritual and we discard the color and dismiss the glow and we banish the elaborate and the ornate, and we will have no flowers, and our ceremony shall be reduced to posture and our music shall be unostentatious and simple; everything shall be plain and prosaic. But whether it be Catholic profusion or Quaker simplicity, bewitchingly pretty or severely plain, a glorious glittering ritual or a ritual devoid of fascination, we turn to the Lord and say: "Here is a house that we have built for Thee, O Lord. Take up Thine abode in the dwelling we have provided for Thee," and there comes the reply: "My son, give me thine heart."

He seeks the inn of the soul and we offer Him a ritualistic manger. There is no room in the inn. He is crowded out. There are people who are busy building our Lord an impressive house of a stately creed. It is solid enough; solid and comprehensive.

Every item in the creed is sharp and well defined and mortised one to another with passionate zeal and intense devotion, and we are proud of its constituents and our creed is all the more beautiful because it is hallowed with age. The weather stains and centuries only add to its significance and glory, and there our creed stands, venerable, majestic, indestructible, and we say: "Here is a creedal house for Thee, O Lord, and I am jealous

for the honor of Thy house. I will contend earnestly for every stone in it. Here is a home, forever, O Lord; a temple of my creating," and I hear Him say, as He said before, when people spoke like that: "When the Son of Man cometh again, shall He find faith?" He does not want our belief; He wants our faith. Belief is attachment to a statement; faith is devotion to a person. Belief is mental assent to a proposition; faith is consent to will, to an authority.

Will He find faith? He asks for the inn of personal faith and I offer Him the manger of mental creed. He wants my soul, not my words. He wants the inn of the soul and I offer Him the manger of a big creed, and there is no room in the inn; He is crowded out, and so I say we are very busy offering these substitutes for the dwelling place He seeks, and if these are all the things we offer Him then we can quietly say as was said before: "The Son of Man hath not where to lay His head."

Now, come a little nearer to what I want to offer you. Let me quote from the apostle Paul, "Know ye not that ye are a temple?" Or, if I may withdraw the apostolic word and put in the words of my text: "Know ye not that ye are the inn?" Is there room for him? That is the house He seeks. That is the home in which He would make his abode.

I want to speak just a word to the younger people. I want to look inside that inn, the inn of the personal soul, because it has many, many rooms, housing many varying interests, and it is possible at this Christmas time we may exclude our Lord after all. Therefore I want you to walk with me through two or three rooms of the soul in which our Lord would like to dwell.

There is the first room; the room of the mind. It is the realm of understanding. A multitude of thoughts crowd its busy floors day and night. The room of the mind is crowded with thinking. Now listen (I quote from the word): "God is not in all his thoughts." Crowded out!

Now enter into another room, the room of desire, where love lives and sings and reigns and the room where love droops and sickens and sometimes dies. It is the room where impulse is born, where secret desire moves shyly and rarely shows her face at the window, the realm of emotions, and the Lord wants a place in the secret chamber of impulse, affection and desire. Is there room for Him?

Now take another room, the chamber of imagination, the bright chamber of ideals, visions, fancies and dreams. Prospect window is this room, and also the radiant window of hope. It is here we look out on the morrow, and it is here we have our wishes and visions, purposes and plans. It is the observatory of the soul, and our Lord delights to be in that chamber of ideal and purpose and vision and dream. Is there room for Him?

I beg you come into another of this many-roomed inn. That is the chamber of mirth. It is here that the genius of merriment dwells, and here you will find the bright presence of wit and humor. Here you will hear quip and jest and jollity. It is here that bridal joy is found. Will He turn in here? I warrant He will. Is there room for Him, or is He crowded out?

And here is the recreation room, the room of the soul in the hours of leisure and where it plays. Do we let Him in there? Has he any voice, any veto, in the matter and the manner of our play, or is there no room?

I have thought it well for the sake of my younger hearers to go through these rooms of the soul to make it plain that the personal incident that took place at our Lord's birth can be repeated all along the way, and that whereas to-day He is seeking all the rooms in that inn of my soul they may be so thronged that there is no room for Him and He is crowded out.

I come to this further point. Why do we shut Him out? It will be an exceedingly fruitful and impressive hour if we spend even a short time during this Christmastide in answering this question: Why don't we take Him into the inn? Well there are many reasons, but I will select perhaps the three most common. First of all we shut Him

out because we should not like Him to see all there is there. Not that He does not see it, but we don't care to consciously meet Him there. It would trouble us. It would disturb us to meet our Lord in any of the rooms I have mentioned. The only way in which some people can find comparative ease is by forgetting Him.

But he sometimes does get in for a moment. There is not a man or woman who has not had Him in for a moment. If you have not opened the door, you have heard Him knocking. Some little incident has happened, and suddenly a thought of the Christ has come into one of the chambers of your inn and you have been thrown into confusion. You cannot keep Him away. Many a business man hears the knocking at the funeral of a friend; many a mind looks into the unseen when he stands at the open grave. He hears the knocking. We shut Him out because we do not care to have Him in.

Another reason is that we are so taken up by cares that we are careless about Him. We are so full of worry that we have no time to think about Him. That is what He said: "The cares of this world choke the Word." So many cares that there is no room for Christ. So many worries there is no time to entertain the Lord. And yet His promise is waiting: "Cast all your care upon Him, for He careth for you."

Again we exclude our Lord from the inn by our sensational life. I mean that we can become so absorbed in the mere sensation of living that the things that really matter lie as if they were dead. We are so engaged with mere externals that we exclude Him upon whom the peace and joy and blessedness of life depends.

I wonder if you see why I have been preparing this sermon this week? If ever a preacher prepared a sermon for himself this is for me as well as for you. My brethren, I fear a Christmastide with Christ crowded out. Suppose we let Him in. What then? I had better give you His own words. He says: "I am come that ye might have life." I am come that ye may have vitality, buoyancy, everything significant of the full and buoyant life. I do not come to disturb your pleasure, to kill your joy; I am come that ye might have life.

Let Him in then. Let Him into your chamber of mirth and see what He will do. Take Him into your hearts and you will find all through your amusements there will be wonderful light and depth of joy that will go right into your new year, for in this matter it is possible for us to have Christmas all the year round.—Brooklyn Eagle.

IS THERE A HIGHER LAW?

(Reprinted from The Outlook of December 23 by courtesy of its Editors.)

A correspondent puts with ability the case against Cardinal Gibbons in a letter from which we make the following extract:

"The Outlook informs us that Cardinal Gibbons holds that the limits of civil and ecclesiastical government are 'well defined; that within its domain the civil government, in all matters which do not violate the moral law, is supreme; that within its sphere the Church is supreme.'"

"Does not this rule exclude the people from jurisdiction over matters and things that are violations of the moral law? Is not this rule a bold and audacious challenge of the sovereignty of the American people as enshrined in our Declaration of Independence? a bold and audacious denial of the right of 'the people' to form government on 'such principles' as shall seem best to them—the people, not popes, or bishops, or kings? Is not this rule a denial of the right to thus build our government? Acting under this sovereignty, have not the people written it in our Federal and State Constitutions? Is it not shining there like fixed stars in the dome of our republican government—that these Constitutions and the enactments thereunder are the 'supreme law of the land?' Is there room still above this ultimate law for a law made in the Vatican?"

This writer thus raises squarely the issue: Is there any higher law than the law which Congress makes and the Constitutions which the people make? To that question The Outlook

answers with a vigorous Yes! There is a higher law. And the country needs nothing more than the affirmation of the sovereignty of that law by press and pulpit, by teacher in the school, parent in the family, statesman on the platform.

There is a law of gravitation, the law that all bodies are drawn together in a certain well-defined ratio. This gravitation is the force which binds the universe together. Man did not make it. Man cannot unmake it. He can violate it and suffer the consequences. Or he can obey it and apply it and gain the advantages of it. But it is a law higher than any he can make.

There are certain laws of social gravitation which bind human society together. Man did not make them; man cannot unmake them. He can violate them and suffer the consequences. He can obey them and apply them to the constant changes of human society and get the advantages of obedience. But they are laws higher than any he can make.

Congress cannot make laws. All it can do is to discover and apply laws already existing. There are higher laws—higher than Congressional statutes or Constitutions of State or Nation.

The supreme authority does not rest in the people. The majority are not God. Votes of a majority are only a convenient way of finding out what are the laws of the social order and how they should be applied. Majority rule means, not that the majority are omniscient or should be omnipotent, but that the common people are better guides to the discovery of the laws of the social order than any oligarchy, whether ecclesiastical or hierarchical. But whenever, if ever, the majority thinks itself the final authority, a foundation is laid for a despotism quite as unendurable as that of any autocrat that ever lived.

Mobocracy is worse than autocracy; and mobocracy is simply the majority acting without regard to any other law than that of its own self-will.

A good compendium of the moral law is contained in an ancient code with which our readers are familiar. In this code are the four following fundamental laws of the social order:

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

There are more mobs and murders in the United States than in any other civilized country except perhaps Russia. Murder is adopted as a scientific profession by hired assassins in a so-called labor war. The recklessness of life is astonishing. More men were killed in one year on our railways than in the Russian army in the battle of Mukden, the greatest battle of modern times. Our factories and mines are robbing children of their childhood and women of their womanhood. We are grinding up women and children to make cheap goods—an expensive cheapness.

Why?

Because we do not believe in a higher law. Because the mob thinks it may burn a defenseless Negro if it is sure that a jury will not convict the murderers; because murderers masquerading as workmen think murder is right if they can escape the detectives; because there are railway officials who think it lawful to refuse to employ safety appliances on their railways, provided they can evade or overturn the Congress-made law; because there are employers who think it lawful to destroy the lives of women and children if there is no law on the statute-books of the State to prohibit this form of killing.

In the decade ending in 1906 divorces in the United States were granted at the rate of two hundred every court day in the year. Adultery is a profit-making trade in our great cities—sometimes a slave trade.

Why?

Because there are men and women who think there is no law against the unrestrained indulgence in their passions provided a Reno law permits it; and other men and women who think there is no law against more flagrant self-indulgence if statutes do not prohibit it, policemen do not prevent it, and society disregards it.

There are men, once eminent financiers, who are to-day serving their terms in State prisons for robbing the men and women who trusted them; and others who gamble in breadstuffs while the children in the tenements cry for bread; and others who sell worthless stocks to the unwary and pick their pockets with a valueless certificate; and others who sell poisonous adulterations in lieu of health-giving food and curative medicines.

Why?

Because the lawyers the financiers employed were not shrewd enough to show them how they could rob with impunity; and the lawmakers can find no way to make gambling with breadstuffs illegal; and selling worthless stocks to unwary purchasers is not legal fraud; and the discovery of adulteration is difficult. And these plunderers of society know of no law which they need obey if they are shrewd enough to evade the man-made laws. They do not know that there is a higher law which no man can evade.

The "yellow press" is worse in America than in any other country, except perhaps Japan.

Why?

Because there are journalists who would scorn to sell rotten fruit yet who do not hesitate to sell rotten gossip; and men who would never feed their bodies with gatherings from the gutter yet who do not hesitate to feed their minds with it. They do not know that there is a law, Whatsoever a man soweth, that shall he also reap.

There is a law higher than any Congress can make; an authority higher than any majorities can confer. The will of the majority is not the supreme law. When the will of the lawmaker comes in conflict with this higher law, loyalty demands disobedience to the lower law. It was loyalty which made Daniel disobey the Court-made law and go to the lion's den. It was loyalty which made the Protestants disobey the Church-made law in Spain and go to the stake. * * *

This higher law the Church interprets for some; the Bible interprets for others; the conscience interprets for still others. The Outlook welcomes all three interpreters, and counts no one of them infallible. We welcome them even when we think their interpretation wrong; because the country needs nothing more urgently, nothing perhaps so urgently, as faith in the Higher Law—faith that legislatures and congresses and popular majorities can never make a moral law; it can only discover and apply the laws that are already made. We do not believe in the infallibility of either the Roman, the Greek, the Anglican, or the Protestant Church; but we welcome the cooperation of all four in the endeavor to teach the American people that there is a higher law than any which majorities can enact, and so to inspire democracy with the spirit of loyalty and of self-restraint.

REMINISCENT.

By Rev. H. Armstrong.

No. 4.

After a few weeks in the Corinth hospital my patients were well able to travel. Some returned to their commands, and others to their homes on furlough. Dr. Nesbit, at Iuka, being informed of this, wrote me to report to Iuka for further duty. I went at once, and on my arrival the Doctor said: "I think we had better hold on to you, as you have had some experience in hospital work. I have decided that you are the man to take charge of our hospital books." Besides keeping the register, it was the clerk's duty to make out all requisitions for rations, medicines, and everything else necessary to be had. This required close attention and considerable work, and yet, as a Paddy would say, it was a "nice clane job." It was far preferable to nursing the sick.

There I sat at a well-furnished table with the hospital physicians. In addition to our government allowance, we had as many extras as we were willing to pay for. There was no more toney nor independent character than a doctor in government employ. He was known by his

dress, and his business being to attend the sick, the guards passed him without question. The army negro was next to the doctor in point of liberty, and he was known by his color and was allowed to pass without question.

The capacity of the Iuka hospital was limited, but substitutes for beds were brought into requisition until several hundred were accommodated. Almost every disease that flesh is heir to could be found there. Cholera, leprosy and yellow fever were about the only exceptions. One squad of soldiers had marched from some point in Texas; a number had measles on the way, and from exposure the death rate was wonderful.

In the month of May, I believe, Huntsville, Ala., fell into the possession of the Federals, and the Iuka hospital was moved immediately to Columbus, Miss. As our train rolled into Columbus, Dr. Oliver, of Hernando, who was seated with me, clapped his hand on my knee, and exclaimed: "My young friend, white people live in this town!" He was right. Of course, he did not mean that they were all white as to color, for the blacks were the more numerous.

The Doctor was proud of his State people in Columbus, who were noted for their thorough culture, refinement and hospitality. After our arrival, a large new hotel building was occupied and used as a hospital, its capacity being 800, and it soon filled up with sick and wounded. It was astonishing and interesting to know the large numbers of the convalescents who were taken from the hospitals by citizens to private homes. They were visited daily by the Columbus ladies, and their condition was closely observed. Some families took as high as five or six. From two to six, as a rule, were taken and kept until they were sufficiently recovered to report for duty.

My health failed, and I was excused from duty for about two weeks. Rev. G. T. Stainback, D.D., pastor of the Cumberland Presbyterian Church, took me to his house, where I was treated with all the tenderness and kindness possible. While there, Brother Gaston, one of Dr. Stainback's members, living six miles in the country, took me to his house. There I recuperated rapidly, and at the close of a week's time I returned to my office in the hospital. On my return I was told that the Rev. Philip Neely, a noted Methodist divine, would preach in the Methodist Church the next day (Sunday) at 11 o'clock. I was anxious to go, but had no right to go without permission from the post surgeon, Dr. Prim. He ranked as a brigadier general, and appeared very dignified and haughty. Some of the boys said they would as soon tackle a circular-saw as to approach Dr. Prim. I was undecided until the second bell rang, when I quietly closed my door and went to preaching.

(To be concluded.)

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NEW ORLEANS, LA.

Church News

By Rev. A. J. Gearheard.

Smith & Lamar, Agents of the M. E. Church, South, have completed arrangements to open a branch office in Richmond, Va.

The reform Church of America has recently published its 1912 year-book in which it claims 65,675 families as its immediate field.

The Y. M. C. A. will, from now on, attempt to do Association work on board the American warships. This should be a fruitful field for service.

The Holston Conference held 474 revival meetings last year, reported 12,983 conversions and 7,778 accessions to the Church. This is getting results worth reporting.

The net gain of the Methodist Episcopal Church for 1911 was 32,116, which brings its total membership up to 3,518,099. It gained 52,098 scholars in the Sunday school, but lost 20,786 members from the Epworth League.

The American Bible Society issued 3,231,722 volumes of the Scriptures during the past year. It publishes the Bible in more than 100 languages and sells the Gospels at 2c per copy, the New Testament at 5c per copy and the Bible at 17c per copy.

A Methodist Mission will soon be in operation in Jerusalem. The late Bishop Newman and wife gave a building valued at \$20,000 and an endowment of \$63,000 for its maintenance. It appears as if the Mohammedans will soon lose their strong grip on the Holy City.

During the year the Moravians gave an average of \$10 per member to the cause of missions. There are but 40,000 members of the Moravian Church, but it is setting an example to the larger churches which, if followed, would mean the rapid evangelization of the world.

The program for the second annual Sunday School Council of Evangelical Denominations, which meets in Toronto, Canada, during this week, is strong in everything that makes for a great Council. Drs. Smith, Chappell and Hamill of the M. E. Church, South, are among the speakers.

Dr. John T. Gracey, founder and president since its organization of the International Missionary Union, died at Clifton Springs, New York, Jan. 5. He began his ministry in the M. E. Church, South, in 1850 and served two years. He then joined the M. E. Church and continued in its ministry until his death. He ranked as one of the strongest forces in the missionary world.

The Nez Perce Indians, living near Ft. Lapwai, Idaho, are said to be the most advanced of all the tribes in America. Recently a number of them requested that they be received into the Southern Methodist Church from the Presbyterian Church, of which they were members. The class has grown rapidly and now numbers 70.

Sunday, February 4, is named as Ecumenical service day and all Methodist pastors are requested to read to their congregations the message addressed to Methodists of all the world from the Ecumenical Conference recently held in Toronto, Canada. Copies of this address have been mailed, as near as possible, to all pastors in each branch of Methodism.

The coming of Mr. Ballington Booth to New Orleans is of more than ordinary importance. She is now on her trip through the Southern States inspecting prisons and looking to the gaining of reform legislation for the benefit of prisoners' families. The Hope Halls, of which she is the dominant spirit, one of which is in Louisiana, has graduated 8,000 men since their erection.

A new feature in Institutional Church methods

is the lunch club for business women. Clubs are organized, members paying 25c per month dues, and lunches are prepared for the members at a rate somewhat cheaper than is furnished by restaurants. The principal gain, however, is in a social way, the club becoming to the working women a rest room as well as a place to satisfy hunger.

The Executive Committee of the Board of Education, which is composed of Bishop E. E. Hoss, Dr. W. F. Tillett, Dr. J. W. Blackard, Dr. J. S. French, and the Secretary of Education, met Wednesday afternoon in the office of the Board at the Publishing House. All the members of the Committee were present. The time for holding the annual meeting of the Board of Education was fixed for April 2. The meeting will be held in Nashville. Arrangements were made to hold an Educational Conference for the entire Church some time during the year. This Conference will probably be held some time in June in connection with the Biblical Institute of the Vanderbilt University. The Secretary of Education was instructed to pay the appropriations made by the Board last April in full; also to pay to the Vanderbilt University for the use of the Biblical Department for the current year \$8,880.

The Year Book of St. Bartholomew's Protestant Episcopal Church of New York City sets forth, within the compass of more than 200 pages, a full statement of the activities of this large parish, of which the Rev. Dr. Leighton Parks is rector. One obtains an excellent idea of the scope of the institutional work when it is found that the paid workers of the parish number 272, in addition to 485 volunteer workers. The list of the paid workers is as follows: Clergy, 8; deaconesses, 2; lay reader, 1; organists, 3; assistant organists, 3; choir members, 78; choir mothers, 2; physician, 1; parish visitors, 5; patrons, 2; dentists, 2; druggists, 1; nurses, 6; registrars, 2; housekeepers, 2; superintendents and assistants, 6; kindergartners, 9; attendants (kindergarten), 2; instructors and teachers in clubs, 35; librarians, 3; sextons and assistants, 5; secretaries and clerks, 10; bookkeepers, 2; pianists, 5; custodians, 3; directress, 1; telephone operators, 2; elevator men, 3; printers, 4; carpenters, 2; watchman, 1; janitor, 1; engineers, firemen, etc., 5; laundresses, 8; porters and cleaners, 16; window cleaners, 2; gardeners, 2; farm hands, 3; cooks and helpers, 7; waitresses, 3; chambermaids, 7; useful men, 4; physical directors, 3; total, 272.

MORE AGGRESSIVE WORK NEEDED.

(The following remarks advocating more aggressive Sunday school work were made at the late session of the Mississippi Conference by Rev. W. Fred Long, the Mississippi State Secretary of the Interdenominational Association. This Conference authorized the Sunday School Board to employ a missionary to look after the undeveloped territory within its bounds.—The Editor.)

"In the recent International Sunday School Convention at San Francisco this definition was given of the home mission task:

(a) To establish the Christian Church, proclaim the Christian gospel, and win disciples to Christ, throughout the entire population.

(b) To shape personal character and social relationships to public institutions by the law of Christ.

If our Church is to grow in numbers, usefulness, and efficiency, and to do its part toward the attainment of this ideal, we must reach, teach and train the many at our very doors. Some one has said that twenty million of our population attend religious services regularly, twenty million irregularly, and fifty million never darken a church door. With the population increasing every decade as 10 to 80, and our church membership as 3 to 100, we begin to see the urgent need.

One way in which these conditions can be helped is by this Conference putting a Sunday school missionary or field secretary into the field whose business it shall be to visit all waste places and establish new schools, incidentally encouraging those already at work by holding institutes and keeping them in touch with the big things that are

being done by our denomination and all other agencies.

Our own State is no exception when it comes to the matter of need. I reported at San Francisco that the Sunday School enrollment was only 18 per cent, while 82 per cent of our population were out, and this compared favorably with other States—in fact, less than one dozen States made a better showing. We have some very destitute missionary territory. In one county this year were discovered eleven Methodist churches without a Sunday school. In another county the presiding elder said he had five churches on one circuit that had no school, and I doubt not that in many places could have been found ten people, the requisite number to organize a new school.

If I could get the ears of our Bishops, our General Sunday School Board, and the powers that be, I would suggest a vigorous campaign of Sunday school extension all along the line, beginning with a general secretary, with headquarters at Nashville, who is an organizer and who would assist in putting out Sunday school missionaries in each Conference, carrying the organization down through the districts until every place had a school and every boy and girl was reached, and every Sunday school board had its eyes open to the harvest.

Seventy-five per cent of the churches now in existence are the result of a Sunday school first being planted. I clipped the following from one of the periodicals that comes to my desk, which shows what our sister Church is doing:

"The Board of Sunday Schools of the Methodist Episcopal Church has completed its second full fiscal year of service. In a recent appeal made to the Church, the following statistics are given: The Board is now supporting twenty-six Sunday school missionaries, whereas two years ago there were none in the field. Its missionaries have organized 878 new schools, and out of these nearly two hundred churches have grown."

SOME WORDS OF EXHORTATION.

To the Pastors, Epworth League Presidents and Sunday School Superintendents of the Jackson District, Mississippi Conference—

Dear Brethren: The fourth Sunday of this month, Jan. 28, is our Hospital Day, by order of our Annual Conference. Let all of us observe the day with becoming loyalty to our Church and interest in this great work of benevolence.

We should count it a great privilege to aid in building the hospital in Memphis. When it is completed, and the sick and afflicted are being cared for, we shall be glad that we had a worthy share in this blessed work for our Lord. Remember his words: "In as much as ye have done it unto one of the least of these, ye have done it unto me."

Please send your offering to Mr. J. R. Pepper, treasurer, Memphis, Tenn.

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I am fraternally,
J. R. JONES.
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Secular News and Comment

By Rev. A. J. Gearheard.

Ex-Governor J. K. Vardaman was chosen as United States Senator from Mississippi by the State Legislature last week.

The immigration statistics for the past year show a decrease of 300,000 immigrants from Europe and an increase of 109,000 emigrants to Europe. This decrease is among the Greek and Italian laborers.

Cincinnati is to soon begin the construction of a five million dollar union station for steam and electric cars. It will take five years to construct the building which, when completed, will be one of the most modern in the world.

Dr. John Grier Hibben has recently been chosen as the fourteenth president of Princeton University to succeed Governor Woodrow Wilson, who resigned last October. Dr. Hibben is a native of Illinois, and is the son of a clergyman.

Some of the vaults that were buried in the ruins of the Equitable Life Building in New York City have been opened and the securities contained therein were not injured. A vault that stood the test of such a fire can truly be called fire-proof.

Isaac Delgado, the New Orleans philanthropist who recently died, left \$100,000 to the Charity Hospital under certain conditions, \$100,000 to the Eye, Ear Nose and Throat Hospital, without condition, and \$500,000 for the construction of a Trades School for Boys.

New York City is attempting to do away with all forms of fortune-telling and eliminate from her population the so-called second-sight people. Pursuant to this plan, the police department is raiding every house operated by the occult scientists and taking the "professors" into the toils.

Hon. Earl Brewer was inaugurated Governor of Mississippi last week and now holds the reins in that State. That his administration may be one in which the interests of the people are carefully looked after, is certainly to be hoped. His many friends are confident that he will make a notable record as chief executive.

Andrew Carnegie has expressed the opinion recently that the day of competition is over. He claims that the time has come when prices on all necessities will be fixed by associations, corporations or the government. He denies that the law of supply and demand will have a great deal to do with the future prices of articles of consumption.

The president of the Commercial Travelers' National League, Mr. Dow, of Syracuse, N. Y., is authority for the declaration that after February 1 no member of the union will give tips to restaurant or hotel waiters. He rightly claims that this form of charity belittles the manhood of the waiters themselves, besides being a dead expense to the man who has already paid for courteous treatment.

A leading judge of Louisiana has recently voiced the statement that only five out of every thousand commit crimes. The use of the word "only" indicates that the judge is optimistic concerning the goodness of this generation. We favor optimism whenever the facts warrant it; but when one man out of every 250 is recognized as a criminal, we are disposed to draw the corners of our mouth and say it is appalling.

In 1910 there were 305,000 American Indians exclusive of those who live in Alaska. In 1890 there were 243,000, and in 1900 there were 270,000. It is often said that the Indian is dying out, but the figures do not sustain that statement. He is growing in intelligence, morality and business sagacity. In Oklahoma there are 117,000 Indians, and among them are to be found some of the best specimens of citizenship and manhood of the

State. The Indian may yet become a great power in the world.

Governor Hooper of Tennessee recently spent three days studying the needs of the convicts. As a result he announces that stripes will be abandoned and a school will be opened in the penitentiary. He holds that the memory of stripes is degrading and that the object of the State in incarcerating a man in the penitentiary is lost if he is finally released in a more depraved condition than when he entered. He also advocates many other wise and needed reforms.

The secular papers are filled with reports that Postmaster General Hitchcock is backing a movement looking towards the government ownership of all telegraph lines and stations. Objection to the proposed change is based on the supposition that the telegraph operators and managers would become a great army of political "healers," as many of the postoffice employees are alleged to be to-day. Whatever the dangers along this line may be, we are inclined to look with favor on the proposed innovation.

London, with a population of 7,000,000, reported but nineteen cases of murder last year. Of this number, five of the murderers committed suicide, four were never apprehended and all the others were either executed or committed to an insane asylum. During the same time Chicago, with but 2,135,283 population, reported 202 murders, with only one of the murderers executed, fifteen sent to the penitentiary and all the others set free. In more ways than one, the United States might sit at the feet of the Mother Country and learn the lessons of civilization.

Morse, the defaulting banker who has been confined in the Federal prison at Atlanta, Ga., has at last been released, his sentence having been commuted by President Taft. He is alleged to be in bad health and his life is despaired of by his wife and physicians. A skeptical public is disposed to hold that a man who steals tens of thousands and suffers because he was caught is no more worthy of leniency than is the man who steals a few dollars. Truly Mrs. Morse, his loving wife, suffered chagrin because of her husband's downfall, but no more than does Mrs. X, whose husband is not a banker and who is taken into the toils of the law.

That Governor Lee Cruce is Governor of Oklahoma was evidenced last Friday when he ordered out the State militia to enforce his orders moving the county records of Delaware County from Grove to Jay. Certain politicians decided to stop the records at New Jay, a suburb of Jay, and appealed to Chief Justice Turner for a restraining order. It was granted and the enraged Governor notified the Chief Justice that he was Commander-in-Chief of the State militia and Governor of the State, and if the courts intended to interfere with him in the carrying out of the laws of the State it would have to send a larger force on the field. The records moved on without further delay.

LOUISIANA CONFERENCE EVANGELISM.

Our Conference Evangelist and the chairman of the Board of Missions were ready to start to the Mid-winter Institute and Leaders' Conference in Nashville, when certain conditions led them to be of the same mind that it was an opportune time to begin a revival in Trinity Church, Ruston.

Following the closing of the Student Y. M. C. A. Conference on Sunday, Dec. 31, we began the meeting on Monday and continued it for ten days.

Although many of our most prominent men were too busy closing out the business of the old year and beginning that of the new to be able to attend regularly, yet the interest was good from the beginning and the attendance was growing constantly, when the weather became so inclement as to seriously hinder the work. However, those who were able to attend regularly were greatly helped by the services. It was gratifying to note that Brother Turner had so far recovered from his recent illness as to grow stronger and gain

weight every day with the strenuous work of constant preaching.

I take this opportunity to call attention to three strong points in Turner's work.

First, his preaching ability. During the entire ten days each sermon seemed to be the one exactly suited to the occasion. The sermon itself was always a simple, yet powerful presentation of the gospel, revealing expository ability and couched in a ready flow of good English.

Secondly, his methods. Nothing sensational is attempted, but a strong, earnest appeal is made to the intellect and conscience of men and women.

Thirdly, and most important of all, his spirituality. Every effort, either in sermon, exhortation, or prayer, is with a consciousness of the presence, power and love of God.

We are fortunate in having such a man in the evangelistic work of our Conference under the appointment and direction of the Church. I most heartily commend him to any pastor and people needing evangelistic assistance.

Let every pastor who desires to have Brother Turner in a meeting please notify the writer at once, stating preference of time, so that we may arrange his slate.

The Board of Missions has undertaken to establish an evangelistic fund, which must be sufficient to pay the evangelist's salary and railroad fare. Everything collected by the evangelist will go into this fund; but as we expect to use him at some weak places that may not pay enough to cover their part of these expenses, we desire every pastor who has evangelistic gifts to give ten days to a revival somewhere and to send everything above expenses that is collected for his services to the treasurer of our Board for this fund.

Several have already given their name for a ten-days' meeting on this plan. Let any other who will do so send name at once. A list of these names will appear in the Advocate and whenever a pastor writes for the services of Brother Turner, let him name as second choice any one of the list, and if the evangelist cannot go, we may be able to give him the other choice.

Yours for success in the work,

WM. H. COLEMAN,
Chairman Evangelistic Committee.

WANTED—A housekeeper wanted at Minden, La.; a middle-aged lady to have charge of house and children. Please give references. No outdoor work. A good place for some one that needs a home. Address, P. O. Box 763, Minden, La.

SOMETHING EVERY PREACHER SHOULD KNOW.

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In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain 10 cents commission on each subscription to cover expense of remitting, etc., provided they remit by money order, or New York exchange, or stamps, or registered letter. We reserve the right to give the paper to poor persons, on recommendation of their pastors, for \$1. Other than this, there will be no deviation from the conditions herein stated.

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DR. YUONG J. ALLEN.

By Rev. Theo. Copeland.

The heroes of the nineteenth century, with but few exceptions, had their training and their triumphs in the mission fields of the Orient and the islands of the Pacific Ocean. No wheeling squadrons or thundering battalions of war were required to achieve their victories; no captive kings nor spoils of conquered nations were displayed to grace their triumphal processions.

It would involve a long list to mention even the names of the illustrious men who, armed with the sword of the Spirit, which is the Word of God, went forth to conquer and regenerate a resisting world. Carey and Chamberlain and Bishop Thoburn in India; Judson in Burmah; Moffatt and Livingstone in Africa; Morrison and Allen and Hudson Taylor in China; Paton in the New Hebrides; Williams in the South Seas; Allen Gardner in the Land of Fire—these and many others witnessed the power of the gospel to regenerate men and uplift society and revolutionize nations.

Among the distinguished men whom I have mentioned, Dr. Allen easily takes a conspicuous place. It is true that he did not, like Livingstone, urge his adventurous way across the Dark Continent, penetrating jungles and forests and crossing lakes and rivers that he might open Africa to civilization and Christian effort; he did not, like John G. Paton, encounter cruel cannibals who wage perilous warfare with the monsters of the sea, and who feast on human flesh and gloat over human suffering; he did not, like Hudson Taylor, lift the banner of the Cross in the far interior of China and inaugurate a great missionary movement in the inland provinces; but he accomplished a work of equal importance to the well-being of the great empire for which he labored nearly half a century; he identified himself with the social, religious, and literary phases of his adopted people, and labored untiringly to lift China from ignorance and superstition to a favorable position in the comity of nations. Writing for the Review of Missions in 1899, Dr. Allen said: "We must teach and train; we must capture the tongues of the nations and make them vocal with the gospel; we must capture the schools of the nations, and teach them that to fear God and keep His commandments is the whole duty of man; we must capture the literature of the nation and transform them by giving them the Bible and the truth as it is in Jesus Christ—the truth which sets free, gives dominion over nature, suppresses heathenism, and makes Christian progress and civilization a universal possibility and blessing." In 1902 we find in the same Review these words from his pen: "I am sorely moved for China, and as deeply concerned for my native land, lest that equal-handed Providence, so conspicuous in history, should fail of due recognition and response at this time when China and America are, as it were, in mutual need of each other."

Not having a list of Dr. Allen's literary productions in the Chinese tongue, I cannot speak at great length on this important part of the subject. He was a voluminous writer, and his literature covered many fields of vital interest. In a letter to the Woman's Missionary Advocate several years ago, he stated that his book on "Woman in All Lands," comprising 42,000 volumes, was then passing through the press. We learn from this letter that the Chinese Society for the Diffusion of Christian knowledge issued the same year of his books fully 100,000 volumes.

These citations will show that his works are in great demand. It is indeed doubtful whether other foreigners have been held in such high esteem as Dr. Allen. He has stood before kings. His counsel has been sought in the highest political and literary circles; and no man has done more than he to lift China to her present hopeful outlook.

Dr. Allen's address before our General Conference, at Birmingham, "The Gospel Liberating China," produced a profound impression. It shows perfect familiarity with the conditions prevailing in that struggling empire, and evinces profound

sympathy for that nation which is rapidly emerging from the long night of superstition. During Dr. Allen's last visit to America, he was interviewed by President Roosevelt on the subject of Chinese immigration, a fact which proves that his opinion about international affairs was worthy of the highest consideration.

His patriarchal appearance, his ripe scholarship, his godly counsel, his evangelistic piety have left an indelible impression on the hearts and minds of the multitudes among whom he toiled for his Master. His missionary labors in the foreign field reflected signal honor on the church which he so ably represented; while in his death the whole Christian world sustains an irreparable loss.

St. Louis, Mo.

WE MUST BUILD A GREAT METHODIST HOSPITAL.

The tardiness of our church in undertaking the hospital work is embarrassing and discrediting us at more than one point. Many unacquainted with the facts say that we are merely enterprising the work because we are not willing that the Baptists shall outdo us in this direction. Hence, in the estimate of these, another has taken our crown, and we are esteemed but imitators of our Baptist friends. The truth is, we led them in the agitation and inspired them with the thought, and it was only when, some years ago, our effort seemed aborted they, seeing the wisdom and possibilities of the movement, entered upon the work.

Again, in the absence of hospitals of our own, many of our pastors and members are dependent on the charity of others for their hospital treatment. Within the last two years at least three of our Methodist pastors and more than twenty members of our Methodist preachers' families have had to be cared for in the charity ward of the Roman Catholic Hospital in Memphis. This was indeed generous and beautiful in our Catholic friends, and we can but be sincerely grateful; but it was inexcusable, shameful for us. Our membership is too numerous and too prosperous for such conditions to render anything but discredit upon us. Just in proportion as it is creditable and praiseworthy in others to do this work, is it discreditable and blamable for us to neglect it.

We should certainly provide hospital facilities for our own people. Those who are able to pay all charges will esteem beyond price the privilege of congenial surroundings in an institution of their own church. And surely, if there be any Christian spirit in the church, if any brotherhood, it should be manifested in ample provision to care for its own pastors and members who, when sick or injured, are unable to meet the expense themselves.

Besides this, we have a duty to the unfortunate who are not members of our church. If the religion of Jesus enjoins any obligation it is that of relieving the distressed and helping the helpless. It is this—not the reign of the emotions, not fidelity to ritual, not the worship of legalism, not orthodoxy of belief—this, the relief of the distressed and the helping of the helpless, which Christ has himself declared is to be the ultimate test at the judgment.

Our only chance to carry the Gospel to many of both the rich and the poor will be won by ministering to their diseased bodies. This was Jesus' way, and the church always loses by straying from it. While our skilled physicians and attendants are helping the patient back to health, our faithful ministers will have a splendid vantage from which to impart and press the sweet old Gospel truth. We expect the Hospital to be one of the greatest soul-saving agencies of the Church.

Our Methodist Hospital will be an emphatic but unboasting proclamation of our sympathy and love. It will say to the afflicted: "We want to relieve you. See how we love you, and have prepared to help you. We are ready for you, and waiting. Come, give us the chance to nurse you back to health." And many will come to find health and salvation who else had soon fallen into the grave and, perhaps, eternal doom.

That church which comforts sorrow, supplies want, relieves distress and offers care and healing to the sick and wounded is the church which is going to win the love and loyalty of mankind in the coming years. It is the test by which the denominations shall be tried, and by which they shall stand or fall. The church which has no enterprise and institutions actively engaged in saving men from their present physical hell of misfortune and agony will rightly find no hearing when it seeks to warn them against a spiritual hell which is remote and invisible.

The North Mississippi Conference will of course bear in mind that this enterprise had its origin in the hearts of their good people. Their Home Mission Society urged the building of a Methodist Hospital years ago. Mr. J. H. Sherard, an honored layman, often delegate to the Annual Conference, saw the need and began agitating some eight or ten years since. It was his persistence in pressing the claim which has brought us to the present organized and determined effort. Surely North Mississippi will stand by its men and women and its institution and allow no Conference to outdo it in interest and liberality.

And I would love for my Mississippi Conference to show that no hearts are tenderer, none more prompt to respond to the cries of human distress than theirs. With a splendid sympathy for their suffering fellows, and with full consecration to the redemptive purposes of the loving Christ, and with the exemplary loyalty to the benevolent and Spirit-prompted enterprises of their great church, may they match the best in appreciation and liberality.

Every Methodist in the bounds of the four conferences should have as large a share as possible in the offerings for this Hospital. If one will give to any cause, he will give to relieve the sick and injured. Besides, no one knows how soon he may desperately need the Hospital to snatch himself, or one far dearer, from death and the grave. Any Methodist can give one dollar, and some should delight to give tens of thousands.

And so, on Hospital Rally Day, Jan. 28, "with a strong pull, and a pull all together," let us set the cause of our Methodist Hospital well on its way, and forward so many and such liberal offerings to our treasurer, Mr. John R. Pepper, Memphis, Tenn., that the Commissioners can at once begin the work of construction.

H. M. ELLIS, Field Secretary.

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

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The Home Circle

OUR BABY.

Who is the king who has no crown,
Though he is dressed in a velvet gown?
Ever since first to town he came
Everyone's loved him,—what's his name?
This is his majesty, and his suite
All in a court dress nice and neat.
Whenever to hold his court he goes,
They follow his ten wee toddling toes.
His sceptre's a rattle, I must own;
Mother's lap is his nicest throne;
His army's tin and his navy's wood;
His subjects love him, he's so good!
Where is his kingdom? Don't you know?
Why, in the hearts that love him so.
Though he is only a baby small,
He is a king, so say we all.

—F. Gray Severne.

A BOY IN BLOSSOM.

"Oh, grandpa," said Charlie, "see how white the apple trees are with blossoms."

"Yes," replied grandpa; "if the tree keeps its promises there will be plenty of apples, but if it is like some boys I know, there may not be any."

"What do you mean by keeping its promises?" Charlie inquired.

"Why," returned grandpa, "blossoms are only the tree's promises, just as the promises little boys make sometimes are only blossoms. Sometimes the frost nips these blossoms, both on the tree and in the boy."

"I see," Charlie remarked; "then you think when I promise to be a better boy, I am only in blossom. But I'll show you that the frost can't nip my blossoms."—The Young Evangelist.

A HAT AND A HEART.

Lola walked slowly down the street on her way to Sunday school. Usually she ran or skipped, but to-day all her other little friends were far ahead of her. The last bell had rung, and she was sure to be late unless she hurried, but that did not seem to make any difference to her.

Would you like to know what was the matter? Why, just this: Lola had on a new hat!

A beautiful hat it was, too; made of something soft and fluffy, just the color of the sky in the middle of the day. It was trimmed with a wreath of tiny pink roses. Yes, it was a wonderful hat, and Lola's little face looked like a flower under it, with soft little golden curls clustering around. Lola knew this as well as anyone else, for she had looked into the mirror just before she had left home. She thought she must be the prettiest little girl in all the town. She was thinking as she walked along how the other children would look at her, and wish they were as pretty as she was.

After a while she reached the church and found the children had already gone to the primary class, of which she was a member. Lola did not mind this much, because she knew the children would look at her all the harder if she came in late.

But Lola was mistaken. When she opened the classroom door she found Miss Evans teaching the class, and the children listening to her with all their might. Though one or two glanced around when the door squeaked, they did not stop to notice Lola's hat.

Lola took her seat near the front, by a poorly dressed little girl who belonged to the class. I am afraid Lola rather drew her white dress away, as if she did not want Mildred to touch it with her plain little calico skirt.

What was the teacher saying? She had hardly looked at Lola when she came in, but Lola was eyeing her with all her might now.

"Children," she said, "your Golden Text to-day is: 'Man looketh on the outward appearance, but God looketh on the heart.' That means that God doesn't mind what kind of clothes you wear, whether they are plain or very fine, because he searches your hearts and sees whether they are kind and good and pure and sweet. Suppose there should be a little girl in this class whose heart was all filled with ugly thoughts, so that she was

vain and proud, do you think even a fine dress or hat could hide it from God? No, indeed; he looks right on the heart, and sees whether it is good or evil."

Lola's face was very red. Had the teacher meant to be talking about her? Lola thought she must have been, because she had been thinking ugly, selfish thoughts all the way to Sunday school. But the teacher was looking far off, not at any little girl in particular.

Lola had not forgotten her part, but she was, oh, so ashamed of having been so vain about it, because she knew that God was looking right into her heart, and the hat didn't matter to him.

Then she slipped up close to Mildred and gave her hand a big squeeze, and just then Miss Evans looked down and smiled at her!—The Child's Gem.

THE NEW BOY'S MOTTO.

After Halstead Murray and Roger Barnes left school they each applied for a place in the First National Bank in Hughestown, the small city where they lived. Roger got the place and came around to tell Halstead about it. "Sorry for you, old fellow," he said cheerfully; "but there was only one place, you see, and I had the pull. You know Mr. Stevens is one of the directors, and my uncle worked for him for years. Uncle Sam said a good word for me, and there I am."

Mr. Murray was blacking his shoes when Halstead told him about Roger's visit. He finished the side of the shoe he was rubbing, and then, as he dipped his brush in the blacking box again, he asked with a quizzical smile, "What did you say to that?"

"Why," Hal laughed a little, "I said I was glad for him. That was all. There seemed to be nothing else to say."

"That's right," said the father, as he fell to rubbing the second shoe. "We'll have to try to catch hold of some other rope, boy."

But no other opening appeared, and Halstead was feeling rather blue when he received a card asking him to call at the bank one day. He went promptly, and came back with the great news that Roger had left and he was engaged in Roger's place.

A week afterward he found his Cousin Clara at the table when he came home, a little late, to dinner. "How's banking?" she began.

"I can only tell you about ice banks," returned Hal, cutting his beef soberly. "I'm an ice chopper, ma'am. Been at it all morning."

Clara looked puzzled. "Why, your mother said you'd gone into the First National. What do you mean?"

"I'm hardly in," he said. "I'm rather an outside clearing-house. It has stormed nearly all the time for a week, you know, and my part of the banking business is to keep the bank steps and sidewalks cleared."

Clara smiled. "I see," she said, "beginning at the lowest round, and all that sort of thing. Too low down for Roger, wasn't it?"

"Roger says," replied Hal, "that he told Mr. Peters that he could shovel snow anywhere. He came here to learn banking."

"How about you?" Clara persisted.

Halstead hesitated. Then he opened his watch at the back and passed it across the table. Engraved on the inner cover were the words, "Obey orders." Father and mother had that put on when they gave me the watch, two years ago," he said.—Zion's Herald.

THE BOY CHOPIN.

Frederic Francis Chopin was a bright, happy, little lad, overflowing with fun and spirits, but, while still a mere baby, if he heard music, everything else was forgotten and he would listen eagerly, his brown eyes slowly filling with tears, not of unhappiness, but of pleasure so exquisite that there seemed no other way of expressing it.

Almost as soon as he could walk, he would climb up on a stool before the piano and try to make music for himself. His parents seemed to take it as a matter of course that their son should

inherit their love of music, and one of the best masters in Warsaw was engaged to give him piano lessons, which he shared with his older sister.

Little Frederic not only made surprising progress, leaving his clever sister far behind, but soon the tiny hands sought and found lovely new melodies and chords, and he would beg his teacher to write them down for him. As he grew older, he would "make up stories on the piano," as he called it. All his life, even after his fame became world-wide, he exercised this wonderful gift of improvising, and many who were privileged to hear him have said that, beautiful as his written music is, only those who sat near him in the twilight and listened in rapt silence to the divine sounds which the slender fingers sent pulsating through the stillness, knew the greatness of his genius.—St. Nicholas.

THE BEATEN GOLD OF GOD'S PROMISES.

Spurgeon says in one of his sermons: "One promise of God is like a piece of gold; the Christian is the gold beater, and he can hammer that promise out for whole weeks. I can say myself, I have lived on one promise for weeks, and want no other. I want just simply to hammer that promise out into gold leaf and plate my whole existence with joy from it."

As usual with the great, rugged preacher, this figure is one that everybody can understand. And how accurate it conveys the truth. God's promises are pure gold. They can be beaten out until they cover every experience of life. Somehow they never seem to obtain their full worth until they have been hammered long and hard on the anvil of life by the blows of testing experiences. The beating of sorrow comes upon us. To the Christian it touches the gold of God's promise before ever it strikes his spirit. And then the promises of Divine comfort and strength are laid upon us in shining and yielding strength. It is new life to our sorrowing spirits. We cannot see the way to go forward; the pathway wanders and the reach of it cannot be seen. Then the promises of God grow splendid, and we see where we ought to walk. So in every experience of our mortal life. There is many a trial; but, oh, the beaten gold of God's promises! He keeps them every one.—Zion's Herald.

Geo. W. Riehl.

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Editorial.

A GOSPEL OF HOPE.

The gospel of Christ is a gospel of hope. Nowhere in it is there a note of despair or pessimism. On the contrary, an unfailing spirit of optimism stands out conspicuously on nearly every page. To be sure, it has its dark and depressing scenes, but brighter ones soon rise upon the vision and make them fade away. Over against Gethsemane and Calvary stand the empty tomb and the ascension from the slopes of Olivet. The inspired writers of the New Testament wrote no *Illads* of Jeremiad. They believed in the final victory of good over evil, and the ultimate redemption of human society and the earth upon which the race exists. They taught that "earth hath no sorrow that heaven cannot heal;" that man sustained no loss in the fall of the first Adam which is not fully repaired in the triumph of the second Adam. They wept not over the Paradise lost, because they were thrilled and inspired by the coming beauties and glories of Paradise restored.

Nor was theirs a gospel of hope for only society in general. It also comes with a cheering message for every individual on the planet. Though teaching without palliation the turpitude and inexcusableness of sin, it speaks to every transgressor of the possibility of forgiveness and deliverance from the dominance of evil within. It cries, "Behold the Lamb of God that taketh away the sin of the world!" "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is doubtless such a thing as the last call of the Holy Spirit, but it does not speedily come. The gate of mercy is not soon shut. Because one has tried and failed in the Christian life is no reason why one should despair and continue in an evil course. Even to those who have repeatedly fallen God's helping hand is still outstretched. Our Lord will take hold of every person crippled and scarred by sin and make him stand erect in newness of life and strength, if only there be penitence and faith in the heart.

"Go, sin no more." These are the Savior's words. The past is past. True life is here and now. With seal of God's forgiveness on thy brow Greet life's new morning, happy as the birds That lift their songs when sunshine fills the air; For God is love, and love is everywhere!"

VERY MUCH OUT OF PLACE.

We have little desire to stir up a controversy, bent as we are upon doing what we can to awaken a revival spirit throughout the Church (to which peace and harmony are essential); but we cannot refrain from saying that we think the following utterance contained in the December number of *The Monthly Bulletin*, published by the Woman's Home Mission Society, is very much out of place: "Every large body of Meth-

odists grants legislative recognition in its church councils to its women such as is granted to the laymen, except the M. E. Church, South, and the various branches of negro Methodism."

Personally we have no objection to having our Church grouped with the negro bodies, as we have not the slightest prejudice against our brother in black; but apparently the purpose of this classification is to try to reflect upon the Methodist Episcopal Church, South, and this we think is in bad taste for a publication that claims to be the organ of one of the societies of the Church. These advocates of woman's rights carried their cause before the last General Conference, where they were shown every courtesy and their leader was allowed to speak in its behalf; but it was voted down by an overwhelming majority. Prior to this the College of Bishops, after carefully considering the scheme, had pronounced against it with practical unanimity. If these sisters (whom we believe to be only a small minority of the women of the Church) feel that they must carry on their campaign for the rights of the laity, we sincerely hope that they will conduct it on a high plane, and in an independent manner, not seeking to use the machinery of the Church for such a purpose.

It is not a brilliant argument to contend that the Southern Methodist Church ought to do a thing simply because other bodies have done it. Our Church has a number of features which are distinctive, and which, in our judgment, are superior to the regulations of the other Methodisms. At any rate, our communion is outgrowing any of them, and that speaks well for it. Possibly, if they had more of our conservatism and would get rid of some of their innovations, they also would make more satisfactory progress.

WILL REMAIN UNDER THE PROHIBITION BANNER.

The outlook for the prohibition cause is very bright in Mississippi. The State mass meeting in the city of Jackson on January 9 was a large and enthusiastic gathering. There were three sessions held; one in the morning, presided over by Mr. L. P. Brown, of Meridian; one in the afternoon, presided over by President J. W. Provine, of Mississippi College, and the other in the evening with President D. C. Hull, of Millsaps College, in the chair. At the first session there was a debate between the students of Millsaps and Mississippi Colleges, the question being, "Resolved, That prohibition in Mississippi should be by statutory legislation rather than by popular vote." The discussion was pronounced highly creditable. At the other meetings a number of forceful addresses were made. The ablest leaders in the Legislature seem to have committed themselves thoroughly to the maintenance of the present prohibition laws. Governor Brewer in his admirable inaugural address, declared unequivocally for statutory prohibition and recommended the enactment of more strenuous legislation for its better enforcement. Evidently, there is not the slightest prospect of Mississippi joining the column of States in which the legalized sale of intoxicants is allowed.

"LOUISIANA METHODISM."

Under the above caption the Central Christian Advocate (Methodist Episcopal) published in Kansas City, Mo., recently contained an article written by Dr. J. W. Lively in which appeared the following paragraph:

"To this day there are whole parishes in Louisiana with forty and fifty thousand souls without a Protestant preacher or church or worship among the whites. In 1880 in the 13 cotton States there were 3,343,514 voters 21 years old, and 1,250,000 of them could not read their ballot, more than one-third. There has been great progress, but in 1900 46 per cent of the people were illiterate in the State of Louisiana."

This is an amazing statement to be published in a great paper such as is the Central. We who live in Louisiana may well understand why the Northern Church is pouring its money into the South and crowding its preachers into this territory

when its organs are circulating such a statement as to the conditions here. We do not know of a single parish in the State that is without Protestant houses of worship. Our own Church covers the entire State, including every parish. The Baptists are numerous among the whites, and in Southern Louisiana, where the Catholics are strongest, the Presbyterians are active in every parish.

Why should the educational status of the State be judged by a census taken twelve years ago? It is doubtful whether any State in the Union has made more advancement than Louisiana along educational lines within the past six years. This is not a heathen country. We are not neglecting this field. On the contrary, our Church is spending tens of thousands of dollars in order to carry the gospel to those who need it in our own State. We raise a protest against such an erroneous and misleading article being circulated among people who have no other means by which to learn the truth than through their Church papers.

Just notice, please, the outrageous recklessness and falsity of some of the statements contained in the above quotation from the Central Advocate. Take, for instance, the following: "There is to this day whole parishes in Louisiana with forty to fifty thousand souls without a Protestant preacher or church or worship among the whites." There are but five parishes in the State in which the population reaches or exceeds 40,000. In Caddo, we have Shreveport with its four flourishing churches and Centenary College. In Calcasieu we have Lake Charles with two church buildings, besides six regular pastors in the parish outside of Lake Charles. In Rapides is located Alexandria with its beautiful church building and at least five pastors working in the parish. In St. Landry is Opelousas, where the Louisiana Conference was organized, and then we come to Orleans in which is located New Orleans. Thus it is easily seen that the writer was grossly ignorant of the State concerning which he was attempting to inform his readers.

A. J. G.

CONCERNING THE TER-CENTENARY BIBLE.

We regret to state that there has been unusual delay in filling orders for the special Ter-centenary Bible which we have been advertising for \$1.35. This Bible is such a bargain at this price that there has been an overwhelming demand for it from all parts of the country, and the publishers, the John C. Winston Company, have not been able to make them in sufficient quantities to supply their customers promptly. Our contract with them called for the mailing of the books from the place of their publication in Philadelphia, and every order that we have received has gone forward at once and the delay has been due to no fault of ours. We ask our friends to exercise a little patience, and we think the books will soon be delivered. Should they not, we will refund the money on every order sent us. We sincerely regret this unavoidable delay, and our customers may rest assured that not one of them will be allowed to sustain any loss.

PERSONAL AND OTHER NOTES.

A mission Sunday school was organized last week at Gretna, La.

The congregations at preaching and prayer meeting are increasing under the pastorate of Rev. John W. Ramsey at Utica, Miss.

Rev. C. J. Nugent of the Kentucky Conference, who is in the city visiting his niece, was a pleasant caller at the Advocate office last week.

Prof. McNeace, of the Mississippi Orphans' Home, was booked to speak at the Salvation Army service in Jackson last Sunday evening.

The New Orleans pastors held a live session last Monday morning at First Church, after which they lunched together at one of the leading city restaurants.

The following brethren have our thanks for subscriptions sent in within the past few days: Rev. E. S. Lewis, West Point, Miss.; Rev. J. M. Wyatt, Ackerman, Miss.; Rev. C. V. Breithaupt, Houma, La.

Dr. A. F. Smith's themes at the First Methodist Church in Jackson last Sunday were "Burden-

bearing" and "The Prevailing Word." He is in high favor with his flock both as a pastor and preacher.

The State secretaries and International field workers of the International Sunday School Association will begin their annual session in New Orleans next week. They will occupy the pulpits of our churches on Sunday, Feb. 4.

The work is progressing favorably at Franklin, La., under the direction of Rev. L. C. Wilson, who is held in high esteem by his parishioners. There is no bluster in the methods of this quiet toiler, but the results achieved attest his efficiency.

The last issue of the Nashville Christian Advocate contained a striking and most suggestive article on "The McNamars: A Lesson and Opportunity," by Rev. Walter G. Harbin, of Haynesville, La. Brother Harbin writes as well as he speaks. This is saying much.

We received a pleasant and interesting letter from Rev. T. M. Johnson, a superannuate member of the Louisville Conference, in which best wishes for the Advocate and Methodism were included. Brother Johnson has pleasant memories of this part of the field of Methodism.

In a personal note, Rev. M. F. Johnson, formerly a pastor in New Orleans, but now of Berryville, Ark., writes words of kindest greeting to Louisiana Methodists, and announces that he is keeping up with the preachers of this Conference and especially with "Tug" Atkinson and Hampton Singleton.

Dr. S. H. Werlein is reported to be preaching to large audiences at Alexandria, La., and to have made a fine impression both upon his own people and the general public of that prosperous city. He is happy in the selection of his pulpit themes, and is uncommonly impressive in his presentation of them.

Next Sunday is Hospital Day in Mississippi. We trust that it will be observed in every pastoral charge in the State, and that the results will be such as to give this needed enterprise a great forward impulse. All moneys collected for this cause should be promptly forwarded to Mr. J. R. Pepper, Memphis, Tenn.

A forward move worth while, decided upon by the New Orleans pastors, is their plan to go into districts in a body, together with laymen and trained workers, and make a systematic evangelistic canvass from house to house. The field of each church in the city will be visited in this way during the year.

Rev. J. L. Sutton, of Louisiana Avenue Church, has instituted a novel plan for his prayer meeting which promises good results. The Woman's Missionary Society will have full charge one week, and the other meetings will be under the leadership of the Epworth League, the Sunday school and the official board.

Rev. J. G. Snelling reports that the Carrollton Avenue Church of this city has under advisement plans to increase the building equipment of that church. The stewards have advanced the pastor's salary \$300 over last year, and every indication points to advancement under the efficient pastorate of Brother Snelling.

Rev. H. R. Singleton, the accomplished pastor of the Parker Memorial Church, this city, is announced to lecture to-morrow night, under the auspices of the Epworth League, for the benefit of a fund which is being raised to purchase a pipe organ. Brother Singleton has the reputation of being a most entertaining platform speaker.

Dr. J. W. Moore has begun a series of sermons to young men at the First Methodist Church of this city. He delivered the first of them last Sunday evening, which was a ringing message concerning the class of men that should be elevated to office. The utterance was a most fitting one to be spoken on the eve of the State election.

We received an announcement of the meeting of the executive committee of the Woman's Missionary Societies of the Mississippi Conference which was to meet in Jackson at Capitol Street Church last Friday, but the announcement was dated the 15th of January and did not reach this office until after last week's issue was off the press.

A note from Rev. W. W. Jones, our pastor at Calhoun City, Miss., written on the 19th inst., brings news of the death of Brother Sid Bounds, one of the substantial members of the Bounds Church, whose remains were laid to rest on Sunday, January 14. Brother Jones adds: "We ask that prayers be made for the children as they pass through this trying ordeal."

During the month of December, Rev. P. O. Lowrey traveled 1065 miles in the interest of Sunday school work. He delivered 9 addresses, preached 4 sermons, established 4 teachers' libraries, organized 3 adult Bible classes, 4 home departments, 1 cradle roll and 2 teacher training classes. This

looks as if the Louisiana Conference field secretary spent a busy and effective month.

Information has reached us of the destruction by fire of the attractive residence of Mrs. E. T. Clark, at Cleveland, Miss., on the afternoon of January 12. The entire roof was in flames when the fire was discovered, and but little of the contents of the house was saved. The loss was partially covered by insurance. The many friends of Sister Clark will deeply sympathize with her in her misfortune.

It was announced some weeks ago that the Conference Sunday School Board had granted 300 quarterlies to Rev. H. S. Johns for use in the Louisiana State Penitentiary; but a letter from Brother Johns states that before the session of the Conference closed, the Board revoked the order. However, several superintendents have come to his relief. Brother Johns operates fourteen Sunday schools.

A communication to this office from Rev. W. H. Benton, who went from the Louisiana Conference to the Presbyterian Church and is stationed at White Castle, La., states that the Advocate has always been a visitor to his home and shall so continue even though he is affiliated with another Church. Brother Benton is serving a pleasant charge at White Castle and has a delightful home in which to live.

A note from Rev. J. A. Bowen, written on the 15th inst., stated that Sister Bowen was better, and that hope of her recovery was entertained. Mrs. C. A. Bowen was also thought to be improving. Brother Bowen's many friends in Mississippi will be pleased to hear this news; for they deeply sympathize with him and his son in their grievous affliction, and will feel solicitous until they know that all danger is passed.

We acknowledge the reception of the following invitation: "Mr. Charles Clarence McCowen invites you to be present at the marriage of his daughter, Ruby Austin, to Rev. James Orion Ware, of the Mississippi Conference, on Wednesday, January 31, 1912, at 1 o'clock p.m., in the Methodist Church, at Terry, Miss. At home at Sharon, Miss." We extend hearty congratulations, and wish the contracting parties a long life of usefulness and happiness.

Rev. J. W. Faulk, who came to our Church at the recent session of the Louisiana Conference from the Methodist Episcopal Church has reached his charge, the East Feliciana Circuit, and is happily domiciled in the commodious parsonage at Oaknolia. Before Brother Faulk and family arrived, the good people of the circuit stocked the larder with every necessity from butchered whole hogs to shakers of salt, so that not a single worry hindered the pastor from taking up his church work, which he has begun with energy.

We are in receipt of three interesting photographs from Mrs. W. B. Murrah, the accomplished wife of Bishop Murrah, which were taken in the Orient. One shows the Bishop and Mrs. Murrah as mountain climbers, with their guides; another shows them with friends on board the Princess Alice, on Dec. 3, and the third shows them in jinrikishas, moving along the highway. We were much pleased to note the ruddy appearance of these good friends, whom we hope to have back with us in the States in the near future. In common with many others, we miss them not a little.

The editor spent the whole of last week in Mississippi, looking after urgent personal business which had been neglected for many months. This explains why some communications which their authors doubtless expected to appear in this issue have been delayed. It was our pleasure, though suffering from a severe cold, to occupy the pulpit of our church at Lexington on Sunday evening, January 14. While in that city we also had the privilege of baptizing Martha Harris, the sweet babe of Rev. and Mrs. T. H. Lipscomb, at the parsonage.

We received a few days since a card from Bishop and Mrs. W. B. Murrah bringing greetings from Jerusalem. It bears the date of December 30, 1911, and was mailed at the Grand New Hotel, where they were quartered. It is needless to say that we were pleased to hear from these esteemed friends and to know that they are journeying homeward. We pray that a kind Providence may watch over and keep them until they are again beneath the flag of the stars and stripes.

Rev. J. J. Hoffman, of the Helping Hand Mission of this city, entered upon the fifty-second year of his ministry on January 16. He was born June 12, 1842; ordained January 16, 1861, and has been in New Orleans since 1882. We thank Brother Hoffman for kindly greetings on the day of the anniversary of his entrance into the ministry, and we trust that he may be spared to work for the Master for many years yet. He is rendering a noble service in maintaining the mission at 610 Baronne Street, which is one of the most deserving religious enterprises of the Crescent City.

The many friends of Brother and Sister T. S. Randle in Louisiana will be pleased to read the following message from them, sent from Brundage, Texas: "We are 700 miles in Texas, where we have come in search of health, and already our sick ones seem better. We have a good screened tent for the winter, with a comfortable stove under it. Pray that the Lord will provide, and that we may be able to work in his vineyard. We anxiously glean the pages of the Advocate to learn of our friends. Please do not forget the superannuates who are sojourning in another State."

Many of the brethren write that the work of the Church has been greatly hindered in their charges by the inclement weather and bad roads. The Advocate has appreciably felt the effect of the adverse conditions which have prevailed throughout its patronizing territory for the past few weeks. Our receipts for the present month are considerably behind those of January, 1911. We trust that our pastors will do their best to secure the renewals of the clubs which are now expiring at many places and also to introduce the Conference organ into other homes. This is the best time to work to extend the circulation of our church periodicals.

The Minutes of the North Mississippi Conference for the year 1911 are out, and through the kindness of the Conference secretary, Rev. J. R. Countiss, a copy is on our table. It scarcely needs to be said that the work of issuing them has been well done, and that the pamphlet is an attractive one. Brother Countiss has for several years been giving us our printed minutes in a form well-nigh perfect. But, in our judgment, the present edition is the neatest in appearance that we have yet had. One interesting and useful feature added is the Conference Directory of Local Preachers. The mechanical work was done by M. Cowatt-Mercer Printing Company, of Jackson, Tenn.

We desire to state again that copy reaching us after Friday, unless it deals with matters of pressing importance, cannot be printed in the issue of the Advocate which is in process of publication. The main matter of the paper is set up on Thursday and Friday. After Saturday we will undertake to handle only brief notices and news for our "Personal" column. Reports intended for the "Findings from the Field" department will have to wait over a week unless they are in hand by Friday. We respectfully ask our correspondents to note these rules of the office, and govern themselves accordingly. The plan we have adopted is necessary to get the Advocate (which is mailed on Wednesday) out on time.

Under date of January 21, Mrs. R. G. Porter, relict of the late "Gilderoy" Porter, writes as follows from Boyle, Miss.: "God has again called me to pass under the rod. William B. Porter, my second son, who was 42 years of age, died at Shreveport, La., on the 19th inst. His remains will be carried to Starkville, Miss., and laid to rest beside his sainted father whom he honored. I go to Starkville to-day. All these trials are made easier for me because God is good and makes no mistakes, and because I know that I shall soon meet my loved ones in heaven. Pray for me." We deeply sympathize with our esteemed Sister and the others who mourn with her in this hour of bereavement, and pray that divine grace may comfort and sustain them.

We regret to be informed of the death of Mrs. C. E. Gore, who fell on sleep on Sunday, January 7, in the home of her distinguished son, United States Senator T. P. Gore, in Washington City. Mrs. J. M. Wyatt, of Whitworth College, her accomplished daughter, in a personal letter to the editor thus refers to the home-going of the deceased: "A life-long Methodist, a devout Christian, a great soul has passed to her eternal reward. Though stricken and bereft, her children are indeed rich in the precious legacy of her godly life. May a double portion of her noble spirit be preserved on earth through each one of us." We extend heartfelt sympathy to all who are touched by this sorrow, and pray that the divine Comforter may minister to them in this trying hour.

We are indebted to Mr. H. P. Todd, the principal of Stanton College at Natchez, Miss., for the following news item: "The district stewards of the Port Gibson District met in the Crawford Street Church of Vicksburg on the 9th inst., and entered into an organization which is to last for the year, with officers as follows: E. J. Bomar, Vicksburg, chairman; H. P. Todd, Natchez, secretary; M. M. Satterfield, Port Gibson, treasurer. It was the suggestion of Rev. W. H. Huntley, the presiding elder, that the organization be continuous throughout the year. The first work that awaits the stewards (after having made the apportionment of the assessments) is the collection of money to pay the past-due interest on the debt of the district parsonage at Port Gibson, and also as soon as possible a part of the principal. It was found to be very necessary to give prompt attention to caring for the incumbrance on this valuable property of the Church."

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. ANN MILTON (nee Thornhill) was born Sept. 24, 1877 and died at her home in Camden, Miss., July 26, 1911. She was converted and joined the church in early life and lived a consistent Christian throughout her long pilgrimage here on earth. As a devoted daughter she ministered to an aged and infirm father during his last years. She was a mother to the orphan sister left to her care and to the motherless boys who came into her care by her marriage to Mr. S. N. Milton. Devoted to her church, she was ever thoughtful of its interests and those of her pastor and his family. Suffering bravely and patiently through her last illness, she bore, uncomplainingly, the weary days and, though she longed to depart, was willing for God's will to be done. Those who came into her room, where she lay for weary months, went away blessed by her cheery words. The funeral service was conducted by her pastor, Rev. J. W. Chisolm, and we laid her away 'neath the flowers she loved to await the glorious morning, when we shall meet beyond the river.

JOHN W. CHISOLM.

Mrs. MARY EUGENIA MEADOR (nee Traylor), was born May 1st, 1870, and passed from earth to heaven October 31st, 1911. When sixteen years of age she united with the Baptist Church. On April 24th, 1890, she was married to Rev. Walton P. Meador, now a local preacher in the Hattiesburg District, Mississippi Conference. Soon after her marriage she united with the Methodist Church which she loved and in which she faithfully served her Master. She leaves behind two brothers, her husband, three boys and one daughter. One boy, Carl, had already preceded her to that "Land of Delight." As a daughter she was exemplary; as a sister, lovable; as a wife, faithful, true and devoted; as a mother we find her in her glory. Sister Meador was one of those rare, sweet spirits whose gentle life ennobled and blessed everyone who came to know her. It was always a genuine pleasure for the writer to be in her home and note how perfectly she performed those queenly functions of wife and mother. Long before she died she suffered much, though her lips kept back from loved ones the extent of her suffering. Patient and resigned, she calmly awaited the end. She told her husband she had turned all her cares and anxieties, with her children and himself, over into the hands of God. Just three days before she died she said to her pastor, Brother Neil, "I am one day nearer home." On Monday, the day before she passed away, she called the children to her, one by one, and gave to each a parting message, then with her hands raised towards heaven said, "I am so happy." That afternoon she said to Brother Thompson, "I am nearing the Beautiful Land." Shortly after three o'clock the next morning, just as those about her finished singing "O Come Angel Band," her sweet spirit passed

into that Beautiful Land. In view of her beautiful life and triumphant death it is no wonder her loved ones weep not as those who have no hope, for they know where to find her and expect to meet her in the "Land of the Unsetting Sun."

OSMOND S. LEWIS.

Mrs. MARY HAY was born in Lowndes County, Miss., May 12, 1846. She was the daughter of the late Col. Thomas Cannon, of Verona, and formerly of Columbus, Miss. She was united in marriage to Mr. G. M. Hay, of Verona, Miss., Aug. 24, 1876. She died on Nov. 24, 1911, at her home in Verona. Her husband, Brother G. M. Hay, and a daughter, Miss Maggie Hay, survive her, in deepest sorrow for the passing away of a faithful, devoted wife, and a fond, loving mother. It was a sad message that came to me at Starkville, over the long distance telephone, notifying me of the death of our ascended Sister Hay, and calling me to attend her funeral at Verona. For many years she had been a true and esteemed friend and it had been my pleasure to officiate at the marriage of herself and husband. Funeral services were held on Saturday morning Nov. 25, at the residence of her husband, participated in by the writer and Rev. A. W. Langley, her pastor, Rev. J. T. Cunningham, and Brother Hunter, pastor of the Presbyterian Church. The body was laid to rest in the Verona Cemetery, with a concluding service, in the presence of a large number of sorrowing friends, and the benediction by Rev. W. L. Duran of Tupelo. Sister Hay entered the Christian life and joined the Methodist Church in early life, and to the day of her death she adorned, without ostentation, her profession of faith, and made it lovely and attractive in the eyes of others. She was a woman of high ideals, a type of true, refined, and Christian womanhood. She did not wish to live an "aimless life." And as the years came on, the way of usefulness opened before her, and she became a shining example of earnest service, and a consecrated Christian life, in her church, and in the community where she lived. As we looked upon her, as she lay in her casket with folded hands as one in peaceful sleep, one who knew and loved her well, said, "Those hands worked for others." Another high commendation I recall, as spoken by some one, was, "She was the life of the church." The passing away of one of so many excellent traits of character seems a great loss to the church. May the mantels of her useful, godly life, fall on some other one, who shall take up and carry forward her work. Besides her husband and daughter, four sisters live to mourn her loss. May our Father in heaven sustain all these stricken ones, and comfort them with the assured hope of a happy meeting with the loved one in the better world. The uplifting influence of the beautiful noble, Christian life of Sister Hay will long be felt, and will remain as a priceless legacy, not only to her family, but to her church, and to the people among whom she lived.

T. C. WIER.

RESOLUTIONS OF RESPECT.

Adopted by the Ladies' Aid Society, of New Augusta, Miss.:

Whereas, God in his inscrutable

providence has called Mrs. KATHERINE CARPENTER from labor to reward, therefore be it resolved by the Methodist Ladies' Aid Society, of New Augusta, Miss.,

First—That in the death of Sister Carpenter this Society has lost one of its most valued members.

Second—That we shall cherish her memory and endeavor to emulate her spirit of devotion to Christ.

Third—That a copy of these resolutions be presented to the bereaved family with the assurance that the sorrowing husband and motherless children have our deepest sympathy and that we will remember them in our prayers.

Fourth—That these resolutions be spread upon our minutes and a copy be sent to the New Orleans Christian Advocate for publication.

Marriages

Dec. 24, 1911, at the parsonage, Lorman, Miss., by Rev. J. E. Sampley, Mr. T. E. EMBRY to Miss PEARLIE WALTERS.

Jan. 6, 1912, at the parsonage, Lorman, Miss., by Rev. J. E. Sampley, Mr. W. G. MADDOX, of Harrison, Miss., to Miss ROSA MAY RUSSUM, of Greenwood, Miss.

Dec. 18, 1911, at the residence of the bride's parents, near Latimer, Miss., by Rev. R. T. Pickett, Mr. T. E. CAMPBELL to Miss EDNA HOUSE.

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SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater to-day than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin to-day. Why wait?

Peculiar After Effects of Grip This Year.

Leaves Kidneys in Weakened Condition.

Doctors in all parts of the country have been kept busy with the epidemic of grip which has visited so many homes. The symptoms of grip this year are very distressing and leave the system in a run down condition, particularly the kidneys which seem to suffer most, as every victim complains of lame back and urinary troubles which should not be neglected, as these danger signals often lead to more serious sickness, such as dreaded Bright's Disease. Local druggists report a large sale of Dr. Kilmer's Swamp-Root which so many people say soon heals and strengthens the kidneys after an attack of grip. Swamp-Root is a great kidney, liver and bladder remedy, and, being an herbal compound, has a gentle healing effect on the kidneys, which is almost immediately noticed by those who try it. Dr. Kilmer & Co., Binghamton, N. Y., offer to send a sample bottle of Swamp-Root, free by mail, to every sufferer who requests it. A trial will convince any one who may be in need of it. Regular size bottles 50c and \$1.00. For sale at all druggists. Be sure to mention this paper.



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NOTES FROM RUSTON DISTRICT.

The preachers are all at their posts despite the bad and cold weather, and are starting off very hopeful.....A. W. Turner, Conference evangelist, has just closed a ten-day meeting at Ruston. He delighted the people with his preaching. Because of the inclement weather, the results were not what he and the pastor had hoped for. The general impression is that he is the right man in the right place.The presiding elder is on his fourth year, and, up to date, has filled every appointment in person on time, and is pleased with the prospects for this year.....There was a good congregation at Benton Sunday, the 14th, and every one was uplifted by the able sermon of Rev. R. W. Tucker, the presiding elder.—H. W. Cudd.

DERIDDER CHARGE AND ALEXANDRIA DISTRICT NOTES.

The work is opening up finely and looks well for a successful year. My stewards are doing good work and have already made plans for 1912. The assessment is advanced and is ample for all my needs. The W. H. M. Society is at work and will soon purchase an Individual Communion service. They are even now at work on the Easter program and, with the stewards, are planning to enlarge the Sunday school. We need more room and must have it. The adult class is in excellent shape and with the social feature about to be added, will do much better work. A worker's council will soon be held by the class to bring together its members in order that each may serve the other better. This class will also do work for the Ruston Orphanage. A birth-day box is to be placed in the church for the Orphanage. The teacher-training class began last February and adjourned for Conference and the holidays, but reopened the 15th.

Brother Brisco Carter, the presiding elder, has been with us and made an excellent impression. He reports favorably from the field in this neighborhood, having used my room as a center from which to reach Elizabeth and Oakdale, Merryville, Bon Ami and Carson. A new home is being fitted up for Brother Oaks at Carson, and at Elizabeth for Brother Hoffpauir. Brother Bennett, of the Merryville charge, moves into a more comfortable house next week. All of this part of the State is moving ahead along church lines. We miss Brother Singleton here, but Brother Carter has hold of the situation.—John F. Foster.

NEWTON DISTRICT NOTES.

Rev. T. J. O'Neill, the active and efficient presiding elder of Newton District, Mississippi Conference, is in the midst of his first round, looking carefully after every department of the work.....Because of the prevailing inclement weather, some of the preachers were delayed in reaching their appointments, but all are now

settled and at work.....Brother E. L. Alford and family are delighted with their return to Pachuta. The assessment for ministerial support on this charge was made the same as last year. Through the wise leadership of Mrs. Alford, Pachuta has one of the best Senior Leagues in the district.....Brother D. E. Vickers, the new pastor at Rose Hill, has made a good beginning. The first quarterly conference for this charge was held in the new church building at Homewood. This new congregation manifested its interest and loyalty by making a liberal assessment for the support of the ministry. Brother Lane, the former pastor, was instrumental in the organization of the congregation and the erection of the building. The beautiful new church at Rose Hill is almost completed. Brother Vickers and family were given a cordial reception.... Brother R. T. Pickett and family reached their new field of labor, Carthage, on Jan. 5, being providentially delayed. They arrived in the river boat Caldwell No. 3. A very interesting crowd of young people assembled at the parsonage on the evening of their arrival and gave them a most cordial greeting and liberal pounding. Brother Pickett said that the latter was severe, but that he was quite willing to risk another. The outlook for the year on this charge is good.....Rev. J. H. Moore has been warmly welcomed by the Walnut Grove circuit. The good people of Walnut Grove filled the parsonage larder to overflowing with substantial expressions of appreciation. Liberal provision was made by the stewards for ministerial support. It is Brother Moore's good fortune to have the association and help of three faithful local preachers, viz: Brothers J. R. Hays, S. A. Ferguson and Cyril E. Cain. The church at Walnut Grove has recently suffered a loss by the death of Mrs. Malissa Miller, widow of the late Dr. Irvin Miller.... The Mississippi Conference Training School at Montrose is having a very prosperous session. Several students have come in since Conference. Fifteen ministerial students are in attendance. By every token Brother G. H. Galloway, as president, is the right man in the right place. He is planning for larger and better things. Brother H. C. Norsworthy, the junior preacher, has arrived, and is making Featherstun was given a royal reception by the church at Newton. He and Mrs. Featherstun had been suffering from an attack of malaria, but have about recovered. He held his first service at Newton the fifth Sunday in December. We understand he has made a fine impression on the people there.....Rev. W. A. Hays is delighted with his return to the Bay Springs charge. Liberal provision was made at the first quarterly conference for the pastor's support. Bay Springs has an excellent Sunday school, with Brother W. F. Thompson as superintendent. This school has one of the best organized Bible classes in the district under the faithful leadership of Brother C. E. Boulton, a local preacher. The ladies of the Home Mission Society, of which Mrs. Hays is president, recently gave the pastor and family a liberal pounding, which was highly appreciated. The church at Raleigh, the capital of Smith county, which is now a part of this charge, deserves mention for faithfulness along all lines.....The presiding elder is emphasizing the essential need of spirituality in his work among us. Many of us are praying and believing that this shall be a year of gracious revivals and of general advancement for the cause of Christ in this district.—W. A. H.

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And the life or usefulness of a valuable animal is ruined, unless Dr. Tichenor's Antiseptic is applied promptly—if this is done, the wounds will not inflame and will heal promptly leaving but little scar.

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THE MINISTER'S WIFE.

The minister's wife ought to be selected by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron, she should never be tired. She should be cheerful and intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, and copy his sermons. She should keep up the style of a lady on wages of a day-laborer, and be always at leisure for "good works," and ready to receive morning calls. She should be secretary of the Band of Hope, and president of the missionary society; she should conduct Bible classes and mothers' meetings; should make clothing for the poor, and gruel for the sick; and, finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty—and other people's too.—Pittsburg Christian Advocate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Jeanerette	Jan. 28,
Morgan City	Jan. 30,
Patterson	Jan. 31,
Lafayette	Feb. 4,
Gueydan and Abbeville	Feb. 6,
Lake Arthur	Feb. 11,
Lake Charles	Feb. 12,
Jennings	Feb. 13,
Indian Bayou	Feb. 18,
Eunice	Feb. 19,
Vermilion	Feb. 25,

R. H. WYNN, P. E.

Ruston Dist.—First Round.

Winnfield	Feb. 3, 4
Jonesboro, at Jonesboro	Feb. 4, 5
Vernon, at New Prospect	Feb. 10, 11
Ruston	Feb. 11,
Ringgold, at Ringgold	Feb. 17, 18
Boyd Mission, at Boyd	Feb. 24, 25
Bienville, at Bienville	Feb. 25, 26
Lisbon, at Lisbon	Mar. 2, 3
Bernice, at Bernice	Mar. 9, 10
Simsboro, at Simsboro	Mar. 16, 17
Minden	Mar. 23, 24
Cotton Valley, at C. V.	Mar. 24, 25
Haughton, at Haughton	Mar. 30, 31
Lanesville, at L.	Mar. 31, Apr. 1

R. W. TUCKER, P. E.

Alexandria Dist.—First Round.

Jena	Jan. 28, 29
Collax	Feb. 1,
Campti	Feb. 2,
Natchitoches	Feb. 3, 4
Provencal	Feb. 4, 5
Boyce and Lecompte, at L.	Feb. 10, 11
Bunkie	Feb. 12,
Marksville, at Evergreen	Feb. 14,
Meville	Feb. 16
Opelousas	Feb. 17, 18
Alexandria	Feb. 20,
Glenmora	Feb. 21,
Harrisonburg	Feb. 24, 25

The District Stewards will meet at Alexandria on Feb. 20, 1912, at 10:30 a.m. BRISCOE CARTER, P. E.

Monroe Dist.—First Round.

Florence	Feb. 3, 4
Rayville	Feb. 4, 5
Calhoun	Feb. 10, 11
Gilbert	Feb. 17, 18
Winnboro	Feb. 18, 19
Waterproof	Feb. 24, 25
Brooklyn, at Franton	Mar. 2, 3
Eros	Mar. 3
Oak Grove	Mar. 9, 10
Mangham, at Little Creek	Mar. 16, 17
Lake Providence	Mar. 23, 24
Tallulah	Mar. 30, 31

The district stewards will meet in Monroe, Feb. 7, at 11 o'clock a.m., at the district parsonage, 711 Jackson Street. S. S. KEENER, P. E.

Shreveport Dist.—First Round.

Zwolle	Jan. 29,
Coushatta	Jan. 31,
Wesley	Feb. 1
District stewards meeting, Shreveport	Feb. 2
Vivian	Feb. 3
Oil City	Feb. 4

PAUL M. BROWN, P. E.

MINUTES PRINTED.

The Minutes of the North Mississippi Conference have been printed and sent out to the preachers in proportion to their membership. Owing to their weight, practically all packages were sent by express, prepaid. Let inquiry be made at once at the nearest express office for these packages. I can supply any missing package if the loss is reported promptly. I have done the work faithfully, if not well, and ask the brethren to report any errors found in the printing to me. I will correct them in the Advocate. Fraternally,

J. R. COUNTISS, Sec.

GEORGIA MARBLE SURVIVES SEVEREST TEST.

Mr. O. W. Norcross, of Worcester, Mass., one of the largest contractors and builders in the United States, and a recognized authority, has this to say regarding Georgia Marble.

"In my opinion, the Georgia Marble has no superior as a building material. I have for several years made an exhaustive investigation into buildings, from all sources and information possible, as regards marble. I have carefully examined buildings that have been built and are now in existence, and from this observation and research, have come to the conclusion that a marble of the construction and ingredients of the Georgia Marble, will be a most lasting stone. It is a fact that the nearer any material is of one ingredient the more even it will wear, and of all the marbles that have come under my observation, the Southern marble answers all the requirements for a strong, durable and lasting stone. It is so made up, and so impenetrable to moisture, that while ordinary stones, even granite, would wear with rounded corners, the Georgia Marble will remain with its corners perfect, sharp and clean."

A more severe test of the absorbing qualities of Georgia Marble is to take a small cube, drill a hole in the center, fill it with common writing ink and use it a few months as an ink stand. Such a test has been made, and although this ink stand was in constant use, the marble did not absorb the ink any more than one made of glass. Apply the same test to any other marble, and the ink will be absorbed in a few hours.

Mr. Norcross continues as follows: "It can not be discolored by any ordinary means such as tend to discolor buildings. Near the Ames Building on Bedford Street, Boston, there occurred a large fire; this fire, with the soot, dirt and dust arising from it, discolored the Ames Building, which is built of yellow brick with Georgia Marble trimmings. A few days ago we washed down the front of the Ames Building with nothing but cold water and a stiff brush, without any acid. The building washed down perfectly clean and white, and just as fresh as the day it was put up. I am sure this result can not be obtained with any other building material, not even granite. In Gwilt's Encyclopedia of Architecture there is a description of Parian marble, which outlasted all other marbles. You will notice it is nearly all carbonate of lime; that it is a crystalline formation and translucent. The description of Parian marble here would answer the description of Georgia Marble and in my opinion, the Georgia marble bears a strong resemblance to the Parian marble of ancient times."

The crushing strength of Georgia Marble is upwards of 10,000 pounds and withstands heat to upwards of 1,000 degrees. It can be had in any size, pattern and any shade desired, with prompt deliveries. It is equally as suitable (if not more so) for monumental purposes as it is for buildings. Ask your dealer to show you samples of Cherokee, Creole, Kennesaw and Etowah Georgia Marble, and if he can't supply you, drop a card to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.



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TAKE W.H.BULL'S HERBS AND IRON

Preserves your health by purifying and enriching your blood. W. H. Bull's HERBS and IRON is different from other tonics in that its benefits are permanent. It is not a stimulant that you have to continue to use, but a REAL TONIC that builds lasting strength and vigor. W. H. Bull's HERBS and IRON insures perfect digestion; strengthens your heart and muscles, invigorates tired nerves, cleanses the bowels and restores the Liver and Kidneys to normal action.

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W. H. Bull's HERBS and IRON is sold on a positive guarantee of "Thorough Satisfaction or your money refunded." Get a bottle from your druggist, use two-thirds of it, and if you are not convinced that it is improving your health, take back the remainder to your druggist and he will refund your money.

PRIMO HIGH GRADE FERTILIZERS

Will help you double your yield per acre of Cotton, Corn, Cane, Rice and Vegetables. A special combination of plant foods for each kind of crop. Don't take chances with carelessly prepared fertilizers, but insist upon having

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Wm. H. Sloan, Hansboro, Miss., writes: "As near perfect for Mississippi soil and conditions as it is possible to secure."

W. A. J. Patterson, Columbia, Miss., writes: "I have the best crops I have ever had in my life. I can recommend it (PRIMO) and I will never use anything but the Primo Brand."

J. T. Kimbro, Merchant, Arlington, Ala., writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results, and not a single complaint from my customers."

L. D. Morgan, Tangitahoe, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."

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with 6 H.P.



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prizes, four cups, gold leg band, gold
medal. Eggs reasonable. Write for cat-
alog No. 4, Woman's College, Meridian,
Miss.

THE VETERANS MINISTER'S ASSO- CIATION OF THE NORTH MIS- SISSIPPI CONFERENCE.

This Association held its second annual meeting Nov. 27, at 3 o'clock p.m., in the Methodist Church at Macon, Mississippi. Rev. G. W. Bachman, vice-president, occupied the chair.

The annual sermon, was preached by Rev. J. W. Boswell, D.D., from Jeremiah vi, 16. The sermon was followed by singing, lead by Brother Bachman, who is ever ready with a song. During the singing, there was a cordial greeting and joyous hand-shaking—a jubilee time among the veterans and other brethren.

A tribute to Dr. W. T. J. Sullivan our first president, who died during the year, was read. A sketch of Rev. J. R. D. King was read also, he, a worthy veteran, having passed to his reward above since our last Conference.

On motion, the following officers were elected for the ensuing year: Rev. S. M. Thames, president; Rev. G. W. Bachman, vice-president; and T. C. Wier, secretary and treasurer.

At a meeting held Nov. 30 1911, the following Constitution was formally adopted.

CONSTITUTION.

ARTICLE I.

This Association shall be called, and known as "The Veteran Minister's Association of the North Mississippi Conference of the M. E. Church, South.

ARTICLE II.

All superannuated and supernumerary preachers, and all who have been in the traveling connection forty or more years, are to be declared members. And all sons of deceased ministers, who, if living, would be members, are entitled to membership, as the Sons of Veterans.

ARTICLE III.

The design of the Association is to bring its members into closer touch with each other; to strengthen the bonds of Christian fellowship; to give the retired brethren something to look forward to at the Annual Conference and induce them to attend its sessions.

ARTICLE IV.

The meetings are to be held annually in connection with the sessions of the Annual Conference. The secretary may read his report and a sermon will be preached, which may be followed by talks, reminiscential or otherwise, by members of the Association. Business meetings may be held later in the Conference sessions.

ARTICLE V.

The officers of the Association shall be, a president, a vice-president, and a secretary-treasurer.

ARTICLE VI.

The officers shall constitute an executive committee, for the transaction of any business in the interest of the annual sessions, and to arrange the program for the annual meetings. Rev. S. M. Thames, president-elect, occupied the chair when the above Constitution was adopted.

T. C. WIER, Secretary.

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Hundreds of thousands have had the last doubt removed by reading Mahaffey's book on Baptism. It proves from the only Bible St. Paul ever owned that sprinkling was the original mode. Plain as daylight! It should be placed in all of our homes. Single copy, 16c; \$1 a dozen. Write the Mahaffey Co., Clinton, S. C., and get a supply at once.

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New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopo St.; Rev. J. W. Moore, pastor; residence, 5830 Prytania St.; phone, Uptown 329. Rev. C. C. Selecman, associate pastor and superintendent city missions; residence, 3004 Prytania St.; phone, Uptown 2145-L.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 Pearce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R. Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. C. A. Battle, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 119 Vallette St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

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Other Nurseries are already cleaned up on Pecan Trees, although the season lasts until March. Ours is now the only complete stock in the whole country.

Grafted trees begin bearing in a few years and continue for generations. Nothing increases the value of a Southern farm like a Pecan Orchard, which in a few years is worth \$1000 per acre.

Every land owner should plant at least a few pecans. They are the surest, safest and most profitable investment. Ten acres means a fortune laid by for old age.

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LAFAYETTE DISTRICT NOTES.

There is no place in Louisiana where the missionary field is larger nor more promising than in the Lafayette District, of which Rev. R. H. Wynn is the efficient presiding elder. He has the field well in hand, and his force of men are even now accomplishing good. . . . Rev. C. V. Breithaupt is beginning his fourth year of mission work at Houma and in the adjacent territory. In Houma he has a comfortable parsonage valued at \$2000, with lots fronting 180 feet on each of two streets; has a good Sunday school, a splendid Woman's Home Mission Society; has now leased a large hall at the expense of the Conference Board of Missions, where he will carry on a number of lines of work. His work is highly thought of by Catholics as well as Protestants; the City Council, largely composed of Catholics, having recently voted to grant him free electric light service during the year. Besides Houma, he has four other preaching points, two of which are organized churches, and all of which have good Sunday schools. In this work he will be assisted by a most consecrated native Frenchman, Anatole Martin, who is a licensed exhorter. . . . The General Board of Missions has made an appropriation for new mission work in Lockport and the lower Lafourche country. Brother R. E. Martin will move to Lockport and undertake this work. He needs the earnest prayers and sympathy of the brethren. . . . Rev. Martin Hebert, who for years has been filled with evangelistic zeal for the salvation of the French speaking people in south Louisiana, has entered upon another year of work on a circuit that includes regular preaching places in four or more parishes. It is expected that his work will be partly self-supporting this year. At Mermentau, where there is a recently organized church, there is a good Sunday school under the superintendence of Prof. R. A. Smith, who was so long identified with religious and educational work in north Louisiana. At this same place, though the membership is small, there is a financial system. . . . The entire district is largely missionary territory, and other points will be entered as rapidly as time and means and men permit.

NOTES FROM GRENADA.

The recent session of the North Mississippi Conference terminated the pastorate of Rev. W. W. Mitchell, who had been with this church four years. He had wrought well and left substantial fruits to show for his labors. During the quadrennium more than \$4000 were spent in improvements on the church. An annex costing \$2000 and containing Sunday school rooms and study and organ loft was completed and paid for the past year. A pipe organ costing \$2200 was to have been installed in November, but owing to a delay at the factory is just now being erected. Brother Mitchell not only looks well after matters financial, but is an excellent preacher, making careful preparation for all his public utterances and delivering his message with earnestness and force. He leaves many friends in Grenada.

. . . . Rev. J. A. Hall, who comes to us from Winona, was already well known to many of the congregation by reason of his four years of ministry in our neighboring town. Perhaps no happier appointment could have been made at the present time. He has captivated all his hearers, made a good impression socially, and has started on his work with glowing prospects of success. The new study is being fitted up, needed furnishings placed in the parsonage, and there is manifest a spirit of enthusiasm in the church that augurs well for the future. The salary was fixed at \$1500. . . . Grenada College could scarcely have a more pleasant session. Our teachers are cultured Christian women, taking the warmest interest in the welfare of our students. The students themselves are all church members, but nine, and all Methodists but seven. This gives us absolute freedom in all matters religious. We are of one faith and one mind. Our student body is homogeneous. We are as one family. In addition to our regular chapel exercises, we have the Y. W. C. A., a Foreign Missionary Society, three mission study classes, weekly prayer meeting on Wednesday evenings, and daily morning prayers, all conducted by the girls themselves. A handsome reading room has been furnished and set apart for the use of the students. It is well lighted, banked with flowers and ferns, supplied with wholesome books and leading magazines, and it is a popular place for the girl with a spare half-hour. The scholastic work is extremely satisfactory, most of our students having completed their preparatory work before entering here. . . . My heart is sometimes hungry for the pastorate, but when I look at these fine young girls and know that I have their love and confidence so that they are deeply impressed with the association and teaching that for four or five years will be closer and more continuous than even that of their parents, I rejoice in my work and am content—and more. The young women who are here sheltered in walls erected by the church, trained by teachers largely paid by the Church, and reading the church papers along with other literature, will not be in the way of the pastors when they return to their homes. God bless them and make them a blessing!—J. R. Countiss.

WOMAN PAST HELP.

Chandler, Okla.—In a letter from this place, Mrs. Ella Flowers says, "I hardly know how to thank you for the good that Cardui has done me. Before I tried Cardui, I thought I was past help, but after taking it, I was relieved at once, and gained at least 10 pounds. Everybody says I look so much better. I am still improving greatly." Many women are completely worn-out and discouraged, on account of womanly weakness. Are you? Have you not tried Cardui? It only needs a few doses to convince you that Cardui is just what you need. Try it to-day. It will cure your pains.

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Send only 2c stamp and receive 5 very finest Gold Embossed Christmas Post Cards FREE, to introduce post card offer. Capital Card Co., Dept. 145, Topeka, Kan.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

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JANUARY 28: ELISHA, THE HE-BREW COMMONER; A LIFE OF SAVING SERVICE.

(2 Kings ii. 19-22; Mark iii. 4.)

Two proverbs at once spring to our notice when we begin to study the career of Elisha. The first of these is, "God buries his workmen, but carries on his work;" the other is, "Mercy rejoices against judgment." These two principles seem to have one of their most emphatic illustrations in that to us strange providence that saw fit to follow the hard and startling mission of the great Tishbite by the gentle and loving ministry of the man from Abelmeholah. For the two men are essentially different in temper, in training, and in the triumph each achieved; and no less different are they in both the form and spirit of their messages to men. The one a denizen of the desert, flashing in upon his fellows with the suddenness and at times the fatality of the lightning's stroke, now dazing men with his weird splendor, or terrifying them by his awful power; the other a dweller in the places where men abound, gently glowing like the genial sunshine, radiating light and warmth and cheer and life to all who rightly relate themselves to him. Elijah we admire; Elisha we love. Elijah was God's answer to a time that needed judgment, and no braver heart ever spoke for righteousness; Elisha was God's answer to the needs of a period of reconstruction. Elijah is the great protestant, rebelling against tyranny and idolatry; Elisha is the great conservator, dedicating his life and genius to a ministry of saving service, and thus winning for himself that great encomium, the prophet of the commonplace. It is from this standpoint that we had better approach this truly great character and in pursuit of this object let us consider first

The Call of a Plowboy.

Certainly our first glimpse of Elisha is commonplace enough. An old field more or less rugged and ragged; twelve yoke of oxen pulling sturdily the rude plows of the time; twelve drivers urging on their beasts, fighting bravely the battle for food—this is all quite humdrum, a queer place for God to be in. It is hard for us even to find him in the furrows of the fields of life. We find toll there, and trouble too, much to disturb and some things to disgust. But who ever today hopes to find God in a corn field or a potato patch? But he was there in that field of Abelmeholah, and his eye was resting on the twelfth plowman. Had it gone down the line and was this boy that brought up the rear his last hope? At any rate, the word had already been passed to Elisha that he should anoint his successor. And who knows the bitter anguish of this stern old prophet's soul—the jolt to the pride of that fiery heart that had made Horeb itself wane before its inherent spiritual grandeur? Who knows the bitterness of the pill he had to take when he was called upon to fling his mantle over the shoulders of this fledgling of the field. From plowboy to prophet's place is quite a stride. And yet for the prophet God needs at this time there are some elements right at hand. Among the

first is the fact of companionship. The previous regime had been one of spectacular invasion on the part of the prophet: this one is to be one of quiet persuasion; the call now is for a man who can live among men and in the daily performance of the drudgeries of life by his patient and kindly spirit be a constant reminder and inspiration to men of the everpresent grace and goodness of the living and loving God. And so God wanted the prophet that was at home with the plowmen, and upon Elisha's shoulders falls the mantle that none has borne more willingly nor winningly.

A Ministry of the Commonplace.

Turn we now to a brief consideration of the activity of this prophet of the commonplace. As he was discovered amid such an environment, so his long life and many labors never seem to escape the circumference of the common duties and tolls and tragedies or human life. He has no Carmel experience, no slaughter of foes to triumph in, no dramatic scenes in his life, no spectacular exit from the mortal sphere. All is made up of the small routines of ordinary experience, yet not gray nor dull, but ever glowing in the kindly light of heaven and ever enlivened by the best and sanest sense of earthly joy and good.

It is as unnecessary as it is impossible to narrate all the many incidents that brighten the pages of the prophet's history. Suffice it to summarize some of the salient features illustrated therein:

To begin with, we note the predominantly beneficent character of Elisha's deeds. Whether he is called upon to cure the poisoned waters of a spring or replenish the food supply of a preacher's widow, or give drink to thirsty armies, or feed a starving multitude, or cure a general, heathen though he be, of leprosy, or bring to life a mother's dead boy, or find a lost tool of a bewildered mechanic—no matter where we find Elisha, we find a spirit of individual and social service that marks a great forward movement in the advance of the kingdom.

Again we note, going along with this spirit of sacrificial service, an element of conscious dignity of his office which reminds us at times of the "spirit and power of Elijah," but which is not an element of discord in the character of Elisha, mild though as a rule his manner and method was. At times this flashes out in the curse called down upon those who would deride the prophet's office; it exclaims in the matter of the miracle of drink recorded in 2 Kings iii. 14: "Were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look forward toward thee, nor see thee." It is manifested in the absolute lack of concern with which he meets all of Naaman's pomp and pride, simply sending his servant with the abrupt command: "Go take a bath." It meets the hypocrisy of a Gehazi in the rage of righteous indignation and in the scornful satire with which he scourges the villainy of a Jehu. These are the principles not antagonistic, but complementary to the dominant features; they do not mar, but make the total character.—Epworth Era.

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Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"In the Master's Country"—(N. Tarbell—50c.) is a helpful and attractive book.

Put the Wesley Class finances on a dignified basis and make men in and outside the class respect the business organization as well as the religious and charity status of the men composing the class.

An Adult Class sent money to some half dozen sick and down and out men, toys to their babies and made them loving and helpful visits. Men, great men, on Christmas Sunday, did all these and more beautiful things for the sake of the babe born in Bethlehem of Judea.

The Kappa Sigma Pi boy movement is really interesting, founded as it is on strictly Bible lines. Vivid life and a little of the brotherhood feature makes it appealing to both boy and teacher. Mr. L. A. Rowley, Toledo, Ohio, will gladly answer any questions in regard to this matter.

The question of finances in the Adult Bible class has become a vital one and there is really no finer way to bring all into this department where what you give is returned unto you in 100 per cent measure, shaken down and overflowing than just here: If every member will promise, the first of the year, to give a stipulated amount (the best able \$25, \$10, \$5 or even \$1 a year) in a class with a medium membership, some \$300 or \$400 can be put in the treasury at once and then the occasional and every Sunday collection be used for the Sunday school running expenses. Thus missionary, banquet, etc., expenses can be met without the mention of money in the class-room and collections will be easy.

Roosevelt says: "To do anything for the average man is necessary to begin before he is a man. The best chances of success lie in working with the boy and not the man." This is what is clever as well as very wise man calls a "waiting opportunity" and opportunity had had, heretofore, a proverbial and rather well-earned reputation for not wasting even a little space after her one knock on the door of a man's opening life. If the boy is a "waiting opportunity" he needs immediate attention, else he'll be soon grown up and so "set in his ways," that it will take a moral volcanic eruption to change him. A stray leaf blown carelessly across a Missouri street fell into the hands of an awkward, ideal-less overgrown boy; it contained the story of Joan of Arc. This fired Mark Twain's ambition, and incited in him the desire not only for literary expression, but to help those oppressed and down-trodden, and his name has been smiled round the world and Joan of Arc immortalized in his great book.

THE BIBLE ETERNAL.

Mr. Theodore Watts-Dunton achieved reputation as one of the most penetrating and authoritative lit-

erary critics and artists of his day. In concluding a masterly delineation of the literary excellences of the King James Version of the Scriptures, he says:

"A great living savant has characterized the Bible as 'a collection of the rude imaginings of Syria,' 'the worn-out 'old bottle' of Judaism into which the generous 'new wine' of science is being poured.' The great savant was angry when he said so. The 'new wine' of science is a generous vintage, undoubtedly, and deserves all the respect it gets from us; so do those who make it and serve it out—they have so much intelligence; they are so honest and so fearless. But whatever may become of their 'wine' in a few years, when the wine-dealers shall have passed away, when the savant is forgotten as any stargazer of Chaldaea—the 'old bottle' is going to be older yet—the Bible is going to be eternal."—Northwestern Christian Advocate.

THE RELIGIOUS PRESS.

The religious press is one of the most important educational forces in the church. It has two primary func-

tions. As a journal, it records the religious activities of civil society; as an educational agency, it appeals to public opinion from the standpoint of the great invisible law of conscience of right and wrong. The religious press not only plants moral principles, but nourishes the roots of sound public opinion.

The religious press filters theology into the popular mind. This is such a "practical" age that few men in the common walks of life study books of theology. This busy age depends, for the most part, on the religious press for condensed and vital, practical statements of the great doctrines of the Christian system, such as repentance, conversion, regeneration, sanctification, and the witness of the Spirit. The volume of scientific thought, the intricate but influential system of philosophy, the new and exuberant growths of pragmatism, the invasion of a new psychology, all combine to demand the attention and the interpretation of the religious press. There never was a time when the real need of the religious press was really so great, and there never was a time when there was so little popular demand for the religious press. The conditions which have driven the religious press out of the field have left moral desolation. Public opinion has been alienated and exploited and surfeited until it has no patience for solid, thoughtful reading.—California Christian Advocate.

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded
now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love
so well
Shall know no more the weary, toiling days;
I'll lead her feet in pleasant paths
always;
And cheer her heart with words of
sweetest praise,
When I have time.

When you have time the friend you
hold so dear
May be beyond the reach of all
your sweet intent,
May never know that you so kindly
meant
To fill her life with sweet content,
When you had time.

Now is the time. Ah, friend, no
longer wait
To scatter loving smiles and words,
or cheer,
To those around whose lives are
now so dear,
They may not meet you in the com-
ing year.
Now is the time.

—Selected.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 5.

"Prove All Things; Hold Fast That Which is Good"

WHOLE No. 2820.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 1, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

"A ton of dreams will never weigh
Up to an ounce of fact;
A thousand aims fade quite away
Before a single act."

A writer in a current periodical says: "One who thinks for himself imagines that no one ever traveled that road before. But if he takes the trouble to look back, he will find the footprints of others along the way." Quite true. Most so-called originality is merely relative—re-discovering what others before had learned. It is given to but few to be real pioneers in the wide-reaching fields of thoughts.

A contributor to the Baptist Record, the official organ of the Baptists of Mississippi, heads his communication, "To Pastorless Churches." Such an article would be wholly out of place in a Methodist periodical. Unshepherded congregations are unknown among us. In all our territory from the Potomac to the Rio Grande, and from the Atlantic to the Pacific, there is no such thing as a "pastorless church." This is a fact which Methodists disaffected with our Church government would do well to reflect upon.

When the shadows gather above the Christian and his earthly pathway looks dark and dreary, it is well for him to think much of what God has prepared for those who love him. Abraham, when a homeless wanderer, "looked for the city which hath foundations;" Moses had "respect unto the recompense of the reward;" Paul, in the darkness of a Roman dungeon, was inspired by the prospect of the crown of righteousness awaiting him at the last day; and of our Lord himself, it is written, "For the joy that was set before him, he endured the cross, despising the shame." For the followers of Christ the future is radiant with promise, and the weary, foot-sore pilgrim may properly comfort himself with the reflection that heaven and home and his Lord and loved ones await him at the journey's end.

"The hope that we shall see that day
Should chase our present griefs away."

John the Baptist cried, "Behold the Lamb of God that taketh away the sin of the world." Some one has characterized this majestic man, as the great witness, as "a sign-board pointing the people to Christ." And is not this the mission of every true disciple? The Master said to his first followers, "Ye are my witnesses." Having found the Lord, it is our highest duty to help others to find him. One of the crying needs of the Church to-day is for the rank and file of its membership to set themselves to the task of seeking the lost and bringing them to him who alone has the power to save them. Faithful preaching, followed by faithful personal work, will not fail to yield gracious results. The public ministry of the Word is indispensable, but as Bishop Quayle has said, "It is the house-to-house canvass, the still, silent, daily hunt for souls, that brings in the returns."

OUR INVISIBLE CO-WORKER.

It is man's disposition to forget God as a co-worker and to rely upon his own strength in seeking to discharge the tasks devolving upon him. This is unfortunate, because the world's work is too vast and difficult for human instrumentalities alone to accomplish. In the complex affairs of life we can achieve success only as God works with us. The Infinite One is the invisible and silent partner, but he is the chief partner; and the extent to which he is recognized and enlisted is the true measure of achievement in all our moral and religious undertakings. The Master said: "Without me ye can do nothing." And over against this, the greatest of the Apostles said: "I can do all things through Christ who strengtheneth me." Man, toiling alone, though he may imagine he is strong, is weakness itself; but laboring together with God and leaning upon him, man's impotence is re-enforced by omnipotence.

Even in the physical world we can achieve only as we have the gracious assistance of the divine hand. The husbandman may upturn the soil and sow the seed, but what would that amount to without the moisture and the sunshine? It was God who hung in the heavens the great luminary that gives light and heat to the earth, and who keeps perpetually burning its inexhaustible fires. It is in obedience to the voice of Deity that the clouds gather on the horizon, march their battalions through the skies, and, amid the thunder and lightning, send down the early and the latter rain. The life-germ itself that springs from beneath the sod, that waves in the verdant stalk, and that finally produces the hundred-fold harvest to requite the laborer's toil, is the gift of our benevolent but unseen Creator. God not only made all things, but by him all things consist, all things are upheld. It is quite as much a miracle to maintain the universe, as it was to bring it into being. Were God to withhold his conserving power, universal ruin would swiftly follow. Our planet, instead of being a mighty cradle of life, would become a vast sepulcher of the dead—unless it, too, with the race should perish. The prophecy of the great English bard, spoken through the lips of Prospero, would possibly be fulfilled—

"The cloud-tapped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which inherit it, shall dissolve;
And, like an insubstantial pageant faded,
Leave not a rack behind."

But it is not only in the physical world that man is dependent upon God for his life and achievements; he is equally dependent upon him in the realm of the moral and spiritual. No truth is more plainly taught in Holy Writ than that it is only as we abide in Christ that we can live spiritually and bear fruit to the honor and glory of our Lord. And when we seek to bless and uplift others we are effective in the work only as the Holy Spirit dwells in us and co-operates with us. Without his presence and power, no human agency is adequate to the task of soul-winning. Learning, eloquence, personal effort, and the dispensing of

philanthropy are all alike unavailing. "No man can say that Jesus is the Lord but by the Holy Ghost." Paul may plant, and Apollos may water, but God alone can give the increase. The two essential requisites of success in laboring to extend the Kingdom are to find the Lord, and then to keep ever in harmony and touch with him. The dying Wesley was altogether right, when in reflecting upon the possessions of the infant Church that he had founded, he exclaimed, "The best of all, God is with us!"

This leads us to ask the question, Is not the Church depending too little upon God in her plans and operations to-day? Are not the strength and resources of her silent and invisible Partner taken too little into account in striving to carry forward her widely extended battle lines? To be sure, she should press into service every available human agency and strive to improve and perfect her methods of work; but it is folly itself to forget that her main reliance is the power of him who said, "On this rock I will build my Church, and the gates of hell shall not prevail against it. This liability to forget God and depend upon other things is a far graver danger than many imagine. In the physical realm God co-operates with man, whether his assistance is sought or not. The sun shines alike on the growing crop of the good man and the bad man; it rains upon the maturing harvests of both the just and the unjust. But in the spiritual realm it is not so. There God works only with those who feel the need of him and look constantly to him for help. Those who are negligent of him and who proceed without him, he leaves to their own puny strength. This is the explanation of the Pauline philosophy, "When I am weak, then am I strong." When the Church is in conscious touch with her ascended Lord, she is invincible; but when that contact is broken, though she may have worldly wealth, prestige and influence, defeat and disaster await her. It is not States alone which are menaced by large material prosperity. The lesson is written plainly upon the pages of history that the day of ease and peace and plenty is the day of peril in Zion. At this time when there is so much glitter and show in the religious world, we may well meditate upon the significant words of Kipling:

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet
Lest we forget, lest we forget!"

The expression, "an aristocracy of efficiency," sounds well, but a far better thing is the aristocracy of service. A man may have capacity and yet fail to turn it to account. The Master pointed out the only path to true greatness when he said: "And whosoever would be chief among you, let him be your servant."

"It is hard for men to learn by the experience of others. They insist on going through the sorrowful experience themselves. But lessons learned from experience are God's plan for softening our hearts into sympathy with others."

A YEAR OF RELIGION.

How could the year 1912 be made more memorable than in devoting it to the welfare of souls? A year given to hungering after the transcendental world, to much prayer, to experience meetings on the part of all Christians, particularly those of our household, would mean a new world. If the year 1912 could be famed for its prayers, for its realizations of a present Christ, for the passion for going out for souls for whom the Savior shed his blood, what would it not mean for our homes, our laws, our colleges, our missions, our land, the world? The great need this new year is the religion of the soul.—Central Christian Advocate.

WESLEY'S METHODS AND PREACHING.

The great revival was by this time in full progress, and even at this early stage two concurrent and parallel lines of work are visible in it. One is aggressive and consists of a great chain of preaching services stretching through the whole of Wesley's lifetime, and covering three kingdoms. The other is conservative, and is represented by the tiny societies which were formed everywhere, and within whose sheltering curves the new converts were gathered.

Wesley's supreme instrument was preaching. He used other forces, he built schools, he organized societies, he published books, he waged great controversies, he was tireless in correspondence and conversation. But not literature, or controversy, or personal influence is Wesley's trusted and most effective instrument. First and last the movement Wesley represents is the revival on an unprecedented scale, and with unprecedented effects, of the office and work of the preacher. "It pleased God," wrote Paul, as the spokesman of the earliest Christian generation, "by the foolishness of preaching to save them that believe." And in Wesley's movement Christianity simply reverted to its first and greatest instrument of power.

But the preaching of the new movement, as we have seen, broke away from traditional forms. It was open-air preaching, not imprisoned in stone walls. It was itinerant preaching, not confined to fixed spots. It took three kingdoms for its field. It turned aside from the drowsy hand-fuls in the churches, and sought with eager pity the forgotten multitudes outside them, fast drifting into a worse heresim than that which lay on the British soil before Augustine landed. Instead of the pulpit the preachers of the great revival took the hill-side, the market-place, the village green, the stone city lane; wherever men would listen there they delivered their message.

And the new conditions created new methods. The decorous platitudes of drowsy divines, mumbled to nodding congregations, gave place to the living speech of living men; of men with a message, who felt themselves to be the direct spokesmen of the Spirit of God. If Wesley and his comrades had not been thrust out of the churches, the essential genius of the movement, the nature of the work to be done, the methods necessary for its accomplishment, would have taken them out. The ancient channels through which truth ran were narrow at best, and they had become fatally clogged. No current could stir in them. New channels must be opened; new forces called into exercise; new classes reached. So at its very first step the great revival breaks out of existing ecclesiastical boundaries. It betakes itself to the busy street, the wind-swept moors, wherever men and women for whom a Christ died could be gathered. This was preaching as the first Christian century knew it.

And Wesley quickly became the commanding figure in the new crusade. He lacked some of Whitefield's special gifts as an orator, yet he somehow was as successful in open-air preaching as even his great comrade; and he brought to the work more orderly plans, and a more concentrated purpose, than even Whitefield.

What was the secret of Wesley's power as a preacher? In many respects it might be imagined that he was the last man to sway an eighteenth-

century crowd. He was a gentleman by birth and habit, a scholar by training, a man of fine and almost fastidious taste, with an Englishman's easy dislike of emotion, and a High Churchman's hatred of irregularity. He had little imagination and no descriptive power. He told no anecdotes, as a rule, and certainly fired off no jests. What fitness had he to talk to peasants, to miners, to the rabble of the city, to the slow-thinking farmer drawn from his plough-tail?

Yet he stood up, a little, trim, symmetrical figure; his smooth black hair exactly parted; his complexion clear and pure as that of a girl; his hazel eyes flashing like points of steel. And beneath his words the crowd was melted and subdued until it resembled a routed army shaken with fear and broken with emotion; men and women not seldom falling to the ground in a passion of distress. His voice had no trumpet notes; but it was clear as a silver flute, and ran across the wandering crowd to its farthest verge.

There was undoubtedly something of prophetic-like force in Wesley's preaching. He drew his inspiration from far-off realms. His printed sermons are only the bones of his spoken discourses, and they are commonly as dry as bones, though they have something of a Mastodon-like scale. But his spiritual insight was hardly less than terrible. He seemed to see into men's souls; to put his finger upon the hidden sin, the unconfessed fear. He had the power of making each feel as though he talked to him alone. And there was something in his discourse—a note in his voice, a flash in his eye—that thrilled the crowd with awe, awe that not seldom deepened into dread. The mood of the speaker was one of perfect calmness. But it was the calm of power, of certainty, of an authority which ran back into the spiritual world. Nelson gives perhaps the best picture of Wesley as a preacher. He says:

"Mr. Whitefield was to me as a man who could play well on an instrument, for his preaching was pleasant to me, and I loved the man; so that if any one offered to disturb him, I was ready to fight for him. But I did not understand him. I was like a wandering bird cast out of its nest until John Wesley came to preach his first sermon at Moorefields. . . . As soon as he got upon the stand, he stroked his hair and turned his face toward where I stood, and, I thought, fixed his eyes upon me. His countenance fixed such an awful dread upon me, before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak I thought the whole discourse was aimed at me. When he had done I said, 'This man can tell the secrets of my heart; he hath not left me there; for he hath showed me the remedy, even the blood of Jesus. I thought he spoke to no one but me, and I durst not look up, for I imagined all the people were looking at me. . . . But before Mr Wesley concluded his sermon he cried out, "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." I said, "If this be true, I will turn to God to-day."'

Who can wonder that a preacher with this strange power could shake the hearts of multitudes, and stamp himself upon the imagination of the three kingdoms? . . . The truth is, Wesley saw with Dante-like vision, and had the power to make others see that supreme fact of the spiritual world, the close relation in which the human soul stands to God; how near God is to man; in what relation man's sin stands to God's purity; man's need to God's pity, and all man's acts to God's judgment. So from the dim, remote, far-off spaces of the heavens, God appeared to Wesley's hearers, a Figure loving and awful, and above all, at the very touch.—Dr. W. H. Fitchett, in Wesley and His Century.

EDITING AND MANAGING A CHURCH PAPER.

The writer has had nearly three years' experience in editing and managing a Church paper. If every preacher could have as much as three years in the duties and responsibilities of running a

Church paper it would bring a great change upon our Zion in regard to the circulation of Church literature. One of the most illuminating articles we have ever seen in print was the nineteen years' experience of Mr. Frank Leslie who has been connected with the publication of the Alabama Christian Advocate. He certainly throws on the lights and shadows of the Church paper business. This proposition of the publication of Church papers has to be met and settled very soon in our Church. It is the most important arm of our service. If you were to take the instrumentalities we now employ, and begin to eliminate them one by one, the Church paper would be among the last to be disposed of.

Indispensable.

It is indispensable in our Christian work, and in our organized Church work. There is no other way as effective as it is in putting any religious cause before the people, and yet we are more inconsistent in our treatment of this great agency than in anything else connected with our Church work. If we are providing for a school, we have text books and books of reference, in the hands of every student or pupil; if we provide for a Sunday school, we put a lesson quarterly and a Sunday school paper into the hands of every person connected with it; if we hold a church service, we put a hymn book in the hands of every worshiper; if the Board of Stewards is alive and up-to-date, it puts an envelope in the hands of every contributor; but when it comes to the Church paper, only one family in seven has a Church paper in the home! We undertake to say that the pastors and officers of a church can better do without song books, insurance, Sunday school papers, and many other things combined, than to be without the Church paper.

Economy.

It would be the greatest economic movement our Church leaders could engage in, to put the Church periodicals in the hands of all of our people. It would at once swell all our collections, put a new spirit into our people, assure the success of all our education and missionary enterprises, and promote a spiritual revival throughout our whole connection.

Our brethren of the Laymen's Movement are trying to get a list of all the lay leaders of Southern Methodism. How will they appeal to them after they get their names? They will have to go to the trouble and expense of writing to many of them, whereas if they all took the Church paper one message in each conference territory would reach them all the same week.

A general in command of an army would be foolish to be content with no way to reach six out of seven of his soldiers. All our appeals, messages, reports, communications, accounts of great gatherings, plans for forward movements, only reach one family in seven connected with our Church. Yet the Church paper is more effective with those it reaches, than is preaching or pastoral visiting, because it possesses more variety and works with more frequency and regularity than is possible with any other agency. The paper has a variety of talent in its productions, and covers a field wider than is possible for any one man to be and to do. No pastor could speak with so many tongues every week as the paper can, and it makes a visit to every home on its list every week.

To the Pastors.

You say you desire the prosperity of your pastoral charge. It is hard for you to make others believe that, when you fail to employ one of the most effective agencies and helpers known to the pastor, the Church paper. If you had a Church paper in every home, it would make all your arguments, pleas, announcements regarding plans and enterprises, fifty-two times a year in every family, and make some of them stronger than you could.

To the Officers of the Church.

Brethren, do you not think it is as essential to have the Church paper in every family, as it is to have a pastor in the pulpit, a janitor for the church, an envelope and hymn book for every member? The paper could make your pleas for larger liberality, more loyalty, more co-operation,

much better than you can. It is always at it, and with many tongues. You may think you have many problems, but the one great pressing problem is the enlightening and arousing of our people, and the best possible agency with which to do these things is the Church paper.

To discourage, even to literally wear out and kill the editors and managers of our Church papers, is not so disastrous as to leave our people without literature. Bishop Kilgo said he would take the Church paper to acquaint his children with the names of the saints of the Church, if for no other reason.—Dr. E. G. Mann, in the Central Methodist Advocate.

THE REV. CLARENCE V. T. RICHESON AND EVIL THINKING.

By Rev. J. H. Bell.

The awful plight in which the Rev. Clarence V. T. Richeson finds himself, a self-confessed murderer, is only another demonstration of the truthfulness of the psychological principle, that we become like unto that about which we habitually think. Richeson may have been a hypocrite; he may have been a wolf in sheep's clothing and may have been depraved all his life; but I believe that he entered the ministry with an honest purpose to do the will of God, finally becoming a victim of his evil thoughts. Instead of being master of his mind, he allowed his mind to master him. One day an evil thought crept in and found room in his brain, then, doubtless, good and evil had a great battle for supremacy. Evil thoughts, reinforced by passion, drove out all the good and bound the soul of the man with the shackles of sin. Blinded by evil passion, a thousand wicked thoughts then probably took possession of his soul, and thus he was led on, not only to rob an innocent young woman of her most precious jewel and finally to send the soul of his victim into the presence of God, possibly unprepared, but to sink his own soul into the depth of despair.

From this terrible tragedy we may get an object lesson, namely: that evil thoughts, allowed to make their abode in the brain, will ultimately destroy character, and may lead the individual to commit grave crimes against the laws of man and God.

If this be true, and it is, then there is nothing that we should seek with greater earnestness than the discipline of the mind and the training of the heart. The Jews 3000 years ago grasped the significance of this fact when they made as the central code of their law these words: "Thou shalt love the Lord thy God with all thy heart and with all thy mind." And the Lord Jesus Christ spoke exactly the same truth when He said: "This is the first and greatest commandment."

Some modern writers say that thoughts are things; that they are forces, the most powerful and vital in the universe; that they have form, substance and power. One writer declares that we shall ultimately find, as we are beginning to see, that practically all disease has its origin in perverted mental thought. Anger, hatred, jealousy, each have their peculiar poisoning effect. If that be so, if you hate a person, you really suffer more than the person hated. Lecturing on the microbes of disease, a learned doctor said: "This is the age of microbes." He further said that "certain forms of bacteria will settle upon a certain organ and will secrete a poison which will become the basis of disease. Now, if I may use the illustration, in precisely the same way do evil thoughts affect the life in which they are allowed to dwell. You cannot harbor an evil thought without its becoming a parasite. Every doctor and trained nurse recognizes the power of thought upon the patient's recovery or otherwise. It is the recognition of this fact that lies at the base of Christian Science. It is part of the teaching of the New Testament and of modern psychology, and a teaching, I fear, that the Christian Church has too much neglected. We are beginning to see that thought has a great influence upon our moral health and character. What is permitted to dwell in your mind eventually affects character as an

act, and it is because of this that the care of the mind means so much to us.

Really we are not defeated when we have sinned. The point of our defeat is where we allowed the sinful thought to enter our mind and stay there. Our sin is only the outward and visible expression of the defeat that has taken place in our souls, maybe hours or days or weeks ago. Richeson did not lose the battle when he broke the laws of society, or when he murdered that young woman. The battle was lost to him months before, when he allowed an evil suggestion to take possession of him. Just where Richeson lost his grip on himself, other men have lost or are losing the mastery of their souls.

What pity that ministers of the gospel should be included in this vast number. It is a great tragedy when any man loses his spiritual balance. But when a man clothed with the authority of the Church to proclaim God's word, yields to lust, it is enough, if it were possible, to cause the angels to drape the throne of God with mourning and make the devil in hell leap with joy. And again, it is a great pity that the Church and the ministry should suffer because of the downfall of a preacher. The irreligious and anti-religious will draw an indictment against the Church and the ministry from the facts revealed in the Richeson case. The devils in hell will have it as a sweet morsel.

Listen, my brother preacher: let us take a lesson from this and remember that evil thoughts will ruin us, as well as any other man. How many preachers of your own observation have been victims of evil thinking. It is not necessary that a preacher be charged with immorality before he loses his influence and power to preach. Therefore, our Lord says: (Matt. 16:41): "Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak." When we pursue the pages of history, sacred or profane, we find that so many even good and strong men have had their lives weakened, if not ruined, by the influence of evil thoughts. Therefore, it behooves us all to heed the counsel of Paul to the Corinthians: "Watch ye, stand fast in the faith, quit you like men, be strong."

In his morning talks, at the North Mississippi Conference just held at Macon, among other things, Bishop Candler said, in substance, that one of the greatest tragedies enacted in human experience, is a preacher standing before his people, "dead," stripped of all his power to proclaim the gospel. What an awful spectacle was this man Richeson, standing before his people with these evil thoughts in his mind. Yet this tragedy is no more repulsive to the Lord, than it would be for you or me to poison our souls with anger, hatred, jealousy, malice, enviousness, lust, or a thousand other things that I might mention, and then undertake to preach. We cannot win souls for Jesus as long as we harbor evil thoughts, nor can we lead others to think on the things that are honest and just, until we are masters of our own thoughts.

Was it not Luther who said: "You cannot prevent a bird from flying over head, but you can prevent it from alighting and building its nest in your hair." Yes, we can do that. We cannot prevent the evil thought from coming, but we can refuse it house room. It is the type of thought you permit to dwell in your mind that transforms your soul. Therefore, "Keep thy heart with all diligence, for out of it are the issues of life."

Poor Richeson, (if I may pity him) is the victim of an evil thought, that poisoned his soul, destroyed his character and made him a fiend. He may pay the penalty in the electric chair for his shocking crime, but he will still live to be judged for the horrible deeds done in his body.

Finally, my brethren, let us continue to watch as well as pray and flee from an evil thought as we would from a poisonous reptile.

The last time Lord Rosebery went to see Mr. Gladstone, in his illness, the last words of the great statesman were these: "Rosebery, mind your soul, mind your soul." And may the Lord help us so to do. For He has said: "Behold, I come as a thief. Blessed is he that watcheth,

and keepeth his garments, lest he walk naked, and they see his shame."

Black Hawk, Miss.

PERSONAL EVANGELISM.

Rev. Jno. A. Rice, D. D., of Texas, says that sixty men in his congregation are pledged to personal evangelism. Another pastor reports every member of his official board pledged to the same thing. We congratulate these fortunate pastors, and the laymen who have thus taken up personal work for the Master. This is the only way possible to bring the unsaved of our country to Christ, to bring the unsaved of all nations to him. The regular preaching of pastors, and the special work of evangelists will be efficient but not sufficient. It is a physical impossibility for the preachers to reach all the unsaved millions of souls. We need to increase the working force of the Church of God. * * * Brethren of the ministry, look carefully among your people for personal workers. The harvest is ripe. We should have services in all our churches in the country and towns every Sunday, and we need hundreds of people to be on the lookout for souls privately, as well as speaking to them in public.—Central Methodist Advocate.

THE TROUBLE WITH PRECIOUS.

In a small cabin near Grenada College there lives with his family a strapping six foot Negro whose cognomen is Cain. His mother gave him the euphonious, but to me impossible, praenomen—Precious Cain. Recently the aforesaid Precious has been seriously ill. Passing the cabin, I inquired of his wife the nature of his illness. She replied, "I dunno, sir, but de doctor say he got indigestion o' de brain."

This discovery may not be in line with medical science, but I am sure that every pedagogue in the land will hail it with great joy. We have thought perhaps certain of our pupils were born tired and had a relapse, that they were in the incipient stages of sleeping sickness, or had become infected with the hook-worm disease, but now we need no longer be in doubt—they have indigestion of the brain. Long live the doctor who can cure it, and may his prescription become known to all of us who have undertaken to teach.

J. R. COUNTISS.

A HOPEFUL HEART.

So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy.
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
My heart will keep the courage of the quest.
And hope the road's last turn will be the best.

—Henry Van Dyke.

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Church News

At Fulton, Ky., where Dr. W. T. Bolling is pastor, an interesting revival is being conducted by Dr. J. L. Weber of Jackson, Tenn.

Bishop F. M. Bristol was operated on for appendicitis at Callao, Peru, a few days since. The outlook for his recovery is thought to be favorable.

The Trinity M. E. Church, South, at Los Angeles, of which Rev. R. P. Howell is pastor, is planning to erect a new house of worship to cost \$200,000.

Bishop W. F. McDowell is writing a series of "Letters to Men" in the Adult Bible Class Monthly of his Church. Whether he uses his pen or tongue, this chief pastor always give a message that is worth considering.

After a stirring sermon by Rev. George R. Stuart in the Chattanooga Auditorium on a recent Sunday afternoon, it is said that two hundred men stood up for prayer, and that seventy-five made a public profession of faith.

The Baptists of Mississippi are reported to have raised for missions last year \$37,575. They have been asked this year to raise at least \$38,000, and some of their leaders are urging that an effort be made to reach the \$40,000 mark.

In response to an invitation from the City Church Extension Board, Bishop Candier recently spent a Sabbath in Chattanooga, where he rendered valuable service. Methodism seems to be forging forward in that important center.

Bishop J. M. Thoburn, of the Methodist Episcopal Church, is reported to be gaining in physical vigor. The autobiography of this noble veteran, which has been appearing in the Western Christian Advocate for several months, will be re-published in the Northwestern Advocate.

The Baptists (North) have succeeded in raising \$200,000 to meet an offer of \$50,000 for the establishment of an endowment fund for aged and infirm ministers. Though well to the front in many kinds of Christian work, the Baptists have lagged in the tasks of parsonage-building and providing for their worn-out preachers.

In a recent communication to the Texas Christian Advocate, Prof. W. R. Webb of Bell Buckle, Tenn., says: "If I were called upon to designate the most useful, the most learned, the most devout minister of my acquaintance, I would name Dr. Tillett." This is high praise for the distinguished Dean of the Vanderbilt Theological faculty.

It is stated that the Christian Endeavor Society has received more than 1,000,000 new members within the past two years. Nearly 25,000 of this organization are said to belong to the Tenth Legion, i. e., they are titans. The movement for the closing of postoffices on Sunday and for the suppression of prize fight cinematographs are reported to have been started by the Endeavorers.

The Midland Methodist says: "Dr. T. W. Lewis has made good at First Church, Memphis. He preaches to great congregations what many call great sermons. Dr. Lewis is the 'marrying preacher' of the Memphis Conference. There is scarcely an issue of the Commercial Appeal that does not contain the notice of a marriage ceremony performed by him."

The Moody Bible Institute of Chicago is now twenty-five years old. It began in a tent, but now has advantageous quarters, its present assets amounting to about \$750,000. The attendance of students upon it last year was in excess of 700, and the graduating class numbered 112. Along with other agencies that he created, this noble institution is helping to perpetuate the influence of the great evangelist.

After a year of notably successful work, Rev.

Edward F. Ley has retired from the tripod of the Florida Christian Advocate. He has been succeeded by Rev. D. B. Sweat, who has made a good beginning. We wish for the new editor a useful career in the field of journalism. We scarcely dare to wish him a happy one. There are too many thorns in the editorial path for that. But they are not unmingled with flowers.

The Roman Catholic Church is represented as being opposed to the placing of Bibles in the Hotels of the United States by the Gideons. The San Francisco Monitor, which is anti-Protestant, thus refers to this work: "The idea is all right, but the books are not. They are spurious editions of the Holy Scriptures. Throw them out." The Romish Church was probably never more wide awake and aggressive in America than it is to-day.

A church built of tin cans is something new under the sun. This unique structure is at Vaughan, New Mexico. Wood is very scarce thereabout, but near-by is a quarry, where a great deal of powder is used for blasting. Not being able to provide any other kind of building material for the needed house of worship, the powder cans were carefully saved until there were enough on hand to construct the walls. This is an admirable illustration of the old aphorism, "Where there is a will, there is a way."

The Conference collections for foreign missions have, within recent years, steadily advanced in the Virginia Conference as is shown by the following figures: 1907, \$25,000; 1908, \$34,000; 1909, \$51,000; 1910, \$57,000; and it is thought that this year the amount may reach \$65,000. This Conference supports a missionary secretary, who gives his entire time to the work. Mr. Southgate, a young Norfolk commission merchant who is said to do a \$10,000,000 business annually, is the lay leader. This busy man is reported to have made the following record during the past year: miles traveled, 7,317; addresses made in churches, 64; pieces of literature mailed, 5,801. Evidently Mr. Southgate does not consider his office a merely nominal one.

An English couple, both rampant supporters of the woman suffrage movement, reported to the Rev. Hugh Chapman, chaplain of the Royal Savoy, to be married a few days since, and demanded that the word "obey" should be omitted from the ceremony. But having previously consulted eminent counsel, the minister informed them that under British law such an omission would invalidate the marriage. They then waived their objection and were made man and wife. But we dare say that Cupid's triumph will be of brief duration. When the suffragettes are aroused, they generally wage a warfare that is Punic in its continuity. Britain's time-honored coronation oath recently underwent modification, and it is likely that a similar fate will soon overtake the historic marriage service of the Established Church.

NOTES FROM THE NEWTON DISTRICT.

On Jan. 13 and 14 I was in Laurel, Miss. I found it no trouble to keep cool, for I think the thermometer went lower Saturday morning, the 13th, than it has been since February, 1899. Some progress is being made on the new church building at First Church, but it is not rising rapidly because of the inclement weather. I was greeted by a large and appreciative audience Sunday morning, and the report of the stewards to the quarterly conference revealed that they are inaugurating a better financial system than they have had before. The Sunday school prospers. There were 123 present Sunday morning. The Epworth Leagues are very active. In addition to the local work they are doing, which is extensive, they are doing special work for the Cuban Mission.

Doctor and Sister Weems report that the people have expressed their delight at their return in many substantial ways.

At Kingston, I found Brother Golden and his official board planning wisely for the work of the new year. Last year they paid off all of the out-

standing debt on the parsonage, paid more on the benevolences of the church than ever before, and lacked but little paying the pastor's salary in full.

Brother McClellan and his board of stewards at Sixth Street are planning to make this the best year in the history of Sixth Street, hitherto. The Senior Epworth League of this church has assumed the foreign mission assessment of the church.

Monday morning, the 15th inst., I had the privilege of baptizing Clara and Lois McClellan (Clara, the 2-year-old, and Lois, the 4-months-old daughter of Rev. and Mrs. J. F. McClellan). May a kind Providence watch over the lives of these little girls, and develop in them faith like unto that which dwelt in the grandmother of Timothy and make them powerful among the forces of the heavenly kingdom.

T. J. O'NEIL, P. E.

PRECIOUSNESS OF THE SOUL.

It was one of Mr. Moody's very often wise and beautiful remarks that God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two. Christ's business is not to be done wholesale. And you never do Christ's business in this world unless you are able to think of a human soul as so precious that it would be worth sacrificing anything to save that single person. When you see a very beautiful soul, and when you come into close contact with one that is really cleansed and strong and loving and helpful, then you form some idea of what a human being is.—R. F. Horton, D.D.

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Secular News and Comment

By Rev. A. J. Gearheard.

The wealth of the Rothchilds is put at \$2,000,000,000. This is four times that of the Rockefellers. At 4 per cent the yearly income from the present Rothchild fortune would be \$80,000,000.

The women of Virginia have just lost a long, hard fight for the ballot before the State Legislature, now in session at Richmond. They announce that the fight is but begun, and that they will be better organized and meet the issue with increased strength before the next legislature.

The Census Bureau has issued a report showing how many bales of cotton were ginned during the year ending January 16. The total is 14,510,676. Of this amount, Mississippi reports 1,057,094 bales, and Louisiana 357,393. Texas ranks first with 3,964,264 bales, and Georgia a close second with 2,657,639.

On January 22 the United Mine Workers in session at Indianapolis, Ind., voted to alter their constitution in such a way as to make it possible for them to go on record as favoring the Socialist party. This is but one of the series of the many victories the Socialists are winning among the laboring classes.

Perhaps one of the greatest engineering feats of modern times is the building of the Florida East Coast Railroad. The entire length of the road over the sea is 156 miles. At one place it spans the ocean for seven miles. The seven mile viaduct has 136 arches, and will stand as a marvel to engineers for years to come.

Six States grant women the privilege of voting for President of the United States. These are California, Colorado, Idaho, Utah, Washington and Wyoming. In the six States there are nearly a million women eligible to the ballot. Thus woman will have some little say as to who shall be the next President of the United States.

James T. Harrahan, former president of the Illinois Central Railroad was killed in a wreck on that road in Illinois last week. He was a self-made man and was easily one of the foremost men in railroad circles. It was a tragic death, considering that he died at the hands of the institution that he lived to make. Harrahan, La., at which place are located the Illinois Central shops, was named in his honor.

Hon. Charles J. Bonaparte, President Roosevelt's attorney general, together with other prominent men, has petitioned Congress to pass a law making illegal the use of the phrase "so help me God" in all oaths, and offering as a substitute, "In the presence of Almighty God, I do solemnly promise." Senator Burton presented the memorial to the Senate, and introduced a bill to put it into effect. We can readily see why the great Solons see the incongruity of appending a prayer to the character of oaths that are assumed in our courts in this age.

Dr. Cook, the erstwhile North Pole discoverer attempted to lecture in Richmond, Va., recently and met a North-pole freeze out. The audience was not. The profit on the lecture was not, and now the society under whose management the lecture was given is begging the city to refund the money it paid for use of the hall. "You can humbug all the people some of the time and some of the people all of the time, but you can't humbug all the people all the time," is a proverb that Dr. Cook should ponder.

On January 25 the New York State parole board granted a release to Edward E. Grimmell, a man who was serving a nine-year sentence for burglary. In March, 1911, physicians operated on

Grimmell, altering the shape of his skull as a test of the theory that criminals can be cured by an operation. The man claims that since the operation all the impulses of his life have been changed, and that he now feels a deep desire to be a gentleman and an honest citizen. He claims that all criminal desires have been taken away.

At the recent primary held in Louisiana, the following State officers were nominated: Jos. Ransdell, United States Senator; T. C. Barret, Lieutenant Governor; A. E. Hebert, Secretary of State; Paul Capdevielle, Auditor; Mr. Smith, Treasurer; R. G. Pleasant, Attorney General; Fred Grace, Registrar of the Land office, and E. O. Bruner, Commissioner of Agriculture. Hon. J. T. Michel and J. Y. Sanders have declined to enter a second primary and Judge L. E. Hall thus becomes the nominee for Governor and Hon. R. F. Broussard the nominee for United States Senator for the 1915 term.

On January 23 a mob of 100 men broke into the jail at Hamilton, Ga., and took four negroes out and hung them to trees three miles from town. After the victims were suspended from the trees more than 300 shots were fired into their lifeless bodies. The crime of which the negroes were accused is said to have been the murder of one white man, who received but one bullet wound. The victims are represented as merely suspects, and one of them was a woman. There is said to be a bare possibility that one of the accused negroes is a murderer—all may be accomplices; but one thing is certain, and that is, every one of the 100 men in the mob is guilty of the high crime of taking human life. When will our fair Southland take steps to wash her hands of such lawlessness by making examples of those who participate in mobs?

MEETING OF THE WOMAN'S CITY MISSION BOARD.

On Wednesday, January 24, the Woman's City Mission Board held an interesting meeting at St. Mark's Hall, with Mrs. S. A. Montgomery, the newly-elected president, in the chair. Among those present were Dr. J. M. Henry, presiding elder of the New Orleans District, and the three ministers leading in the new missionary movement in the city—Dr. J. M. Moore, Rev. C. C. Selecman, and Rev. W. E. Thomas. The session was also favored with the attendance of two most welcome visitors: Mrs. Christian Keener, and Mrs. Nellie Nugent Somerville of Greenville, Miss., who is widely known as a leader in mission work.

The main feature of the meeting was the account given of their work by the officers and employees of the Board. Particularly interesting was that of Mrs. John B. Parker, who affirmed that, though there is still room for great improvement in the operations of the Board, there is reason for encouragement because of what has been accomplished. She said there are 360 members of the Missionary Societies in New Orleans, out of an estimated church membership of 1305 women; that First Church leads with a membership of 70, and that 93 members take the Missionary Voice, the Rayne Memorial organization subscribing for the largest number. The following statistics were announced: Number of leaflets distributed, 1835; visits to sick and strangers, 1623 (of which First Church recorded 1042, an average of fourteen for the year for each member of its Society); amount sent to the Conference treasurer, \$378.24; contributed to the local work, \$1937.82, or an average of \$5.30 a member (Parker Memorial Church leading with an average of \$12); raised for assisting the needy, \$238.87, an average of 46 cents a member. The City Mission Board expended for all purposes, \$635.95, an average of \$1.76 per member.

Miss Ragland, the head deaconess of St. Mark's Hall reported increased attendance upon the various services and classes, and a deepening interest in the work. Mrs. Meekins, the city mis-

slonary, declared that the Mary Werlein Mission has taken on new life under the present scheme of operation. She commended Dr. George S. Brown who has kindly treated the poor of the mission, and stated that she had furnished about 400 meals and had given away considerable clothing. She also expressed a wish for some pocket Testaments for free distribution, and Dr. Moore promised to try to procure them. At the suggestion of Dr. Moore it was decided to have a pound party for St. Mark's Hall, and the President appointed Mrs. Carre, Mrs. Edward Aivis, and Mrs. Walter Willis to arrange for it. It was announced that a visit from Miss Belle Bennett and Mrs. R. W. MacDonell is expected some time in February. The meeting closed with a few appropriate remarks by Dr. J. M. Henry, who spoke encouragingly of what has been achieved and of the outlook for the future.

THE COURTESY OF FRENCH CHILDREN.

I found an appeal to the chivalry, to the grace of manner, to courtesy, never made in vain in France from the top to the bottom of society. One day, while making some sketches in the street, I was surrounded by a number of interested children; they kept dancing in front of me in their enthusiasm, getting finally very much in my way. I addressed a little fellow, who seemed to be a ringleader, saying, "Hélas! ou est votre politesse Française?" (Alas! where is your French politeness?)

He looked at me, then, with a mocking little grin, he planted himself in front of me, flapping his arms in a clever way like wings, shrilly shouting "O, Yankee doodle doo!" I was thoroughly surprised and amused when he dramatically pulled his cap over his eyes, pulled up his cape collar, and folded his arms, becoming an absurd but unmistakable image of the Little Corporal, as with bent brows he addressed his comrades: "Boys, she is right. Fall in line! Face! March! Fall back!"

The French do know how to be polite. The boys all marched behind me, and not once did one boy again forget and obstruct the view.—Annie Fields Alden, in Harper's Bazar.

WANTED—A housekeeper wanted at Minden, La.; a middle-aged lady to have charge of house and children. Please give references. No outdoor work. A good place for some one that needs a home. Address, P. O. Box 763, Minden, La.

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Concerning Missions

MISSISSIPPI CONFERENCE.

The executive committee of the Woman's Home Mission Society of the Mississippi Conference met in the Capitol Street Church, Jackson, Miss., Friday, January 19. Mrs. Holloman, the president conducted a short devotional service, reading Galatians vi. Mrs. W. M. Williams, from our Methodist Orphanage led in prayer. Mrs. B. F. Lewis, our corresponding secretary, read a letter from Mrs. A. C. Yeager, the district secretary from the Natchez district, who has recently moved to Water Valley. In this letter she consents to hold the office until the annual meeting, when a new district secretary may be elected.

A very important communication was then read from Mrs. MacDowell, the corresponding secretary of the Woman's Council, asking that the Woman's Home Mission Society of Southern Methodism take charge of the Mexican school at Laredo, Texas. This work had been previously enterprised by the Woman's Foreign Mission Society and was under the charge of Miss Holding. If each Conference would give one third of its half of dues, the work could then be carried on by the Woman's Home Mission Society.

After duly considering our financial condition, and in view of the fact that many urgent demands are being made upon us at present, and in view of the fact that this Conference is very anxious to establish a scholarship, we entertained a motion which was carried that we do not concur in this suggestion concerning the support of the Laredo school.

A petition from the Seashore district praying the Woman's Council to grant the 1912 week of prayer money to that district to be invested in permanent missionary property in Gulfport and Biloxi was heard and heartily endorsed.....A resolution was adopted in response to an appeal from Rev. H. M. Ellis, naming Mrs. C. R. McQueen a member of the proposed Methodist Hospital Commission. The resolution made clear that the Society could not assume any financial responsibility, since the movement did not originate with them.

The ladies of Capitol Street Church served a delightful luncheon to the Delegates, and made the noon hour one of happy social intercourse.

At 2:30 p. m., a joint meeting of the Executive Committees of the Home and Foreign Missionary Societies of the Mississippi Conference was held to make plans for our joint annual meeting. The meeting was called to order by Mrs. Lipscomb. Mrs. Holloman was elected president.

The subject of the time and place of our annual meeting was first taken up. Two invitations had been received—one from Main Street Church, Hattiesburg, and the other from the Capitol Street Church, Jackson. Although the invitation from Hattiesburg was fully appreciated, on account of Jackson being more easily accessible to all, the motion that we accept the invitation from Capitol Street Church was almost unanimously carried. April 27 to May 1, was fixed as the time for this meeting. The subject of the basis of representation at this union meeting next came under discussion. A motion was made that whether the societies in a church were united or not, one delegate should be sent from each department of the work. This motion was carried.

A resolution was passed that the proceedings of this meeting be embodied in a letter, which shall be sent out by the Conference corresponding secretaries of each society to their auxiliaries, giving full instructions as to the basis of representation, and asking that the representative be instructed how to vote in regard to the matter of union.

The program for our annual meeting was next taken up. Sunday at 11 a. m., annual sermon (probably by Dr. Rollins). Sunday afternoon is to be devoted to the children's and young people's work. Sunday night some representative from the Woman's Council will present the great mis-

sionary work including both home and foreign departments. Monday and Tuesday will be devoted chiefly to transaction of business. Monday night the subject will be Home Work, and the meeting will be adjourned by some worker in the field. Tuesday night will be given to the Foreign Work, and some foreign missionary will be present to speak on the needs of the foreign field.

Mrs. M. W. SWARTZ.
Press Superintendent.

Jackson, Miss.

REMINISCENT.

I left my business that Sunday morning without permission, with the hope of hearing Dr. Neely preach, but heard a substitute and was disappointed. I left the church and made a "bee line" for my neglected books. When I reached the hospital, I found the "fat was in the fire," and was sputtering. Soon after I went to church a sad father and mother came in quest of a son; not knowing whether he was dead, or living. I was gone, and no one else claimed familiarity with the books, so they awaited my return. A young man of the hospital crew told the post surgeon and others who were discussing me, that he was sure I had gone to preaching. He said he knew that I was a church-going young man. Dr. Prim gave me one of the lectures of my life. He said, calling my name: "I love to go to preaching in time of peace as well as any man, but in time of war I never think of such a thing." He was very emphatic and had a voice like a mate on a big Mississippi steamer. I replied meekly: "Doctor, the difference between us is that I like to attend church in time of war as well as in time of peace, and do attend at every opportunity." Those who heard the conversation said, afterwards, that they looked for me to be sent to the guard house for punishment, but that was the end of it. After dinner I resumed my place, and was ready to respond to any and every call that might be made.

That same afternoon, two or three nice looking disciples of Aesculapius passed through my office on their way to an upper room. One of them touched me, and said: "Come up in a few minutes, and see an amputation." I soon followed, but was too late. I found the young man's leg lying on the floor. I approached the bed to take a look at the suffering one, but he did not look to be suffering. The chief practical surgeon in that hospital was Doctor Paul F. Eve of Nashville, Tenn. He was said to be the author of a standard volume on surgery. As an author, he was powerful, but his personal appearance was almost contemptible. He was very slender, of bloodless complexion, no appearance of beard, light hair, pale blue eyes and a feminine voice. Yet that effeminate little man could cut the flesh and saw the bones of unfortunate men, as demurely and easily as need be. I was told that Dr. Eve was a Christian gentleman. He was very abstemious in his habits. He used no tobacco, no intoxicating liquors, and, best of all, he was a man of prayer and consecration to God. With the coming of hot weather, sickness increased, and our hospital was the recipient each day of new patients. There was a marked increase in mortality. How it came about I never knew, but just at this time I began to receive calls to visit the sick and the dying. Why call on me? I had been licensed to preach in my own State, before the Civil War broke out; but owing to bitter opposition on the part of my wicked, aristocratic family connections, I decided that when I got off among strangers I would be incognito, but not so. I saw one or two chaplains in camp, but in the hospitals there seemed to be none. City ministers would visit the sick, but they were not employed, and could not be depended on. I kept up with my official work, so that I might attend my suffering fellow soldiers when called upon. There were two brothers, named Doc and John Anglin who, I believe, were from Holly Springs. Doc was taken very sick in camp and was brought to the hospital. I placed his name in the register and, in

two or three days, John came and requested me to visit Doc who, he thought was much worse. I was at his side in a few minutes, and judged by his looks that the grim monster had come. He was perfectly conscious and composed. The "Golden Dawn" volume says: "The dying never weep." He told me he had tried to be a Christian, and that he was resigned. Two or three convalescents were present and I prayed, the boys all kneeling. When we arose, Doc said: "I am going boys, good-by to all of you!" And he was dead.

H. ARMSTRONG.

CHRISTIANITY AND DEMOCRACY.

The New York American, John Temple Graves (probably) wrote the editorial, says that in considering the revolutions and government changes in many of the old countries in comparatively recent years, we have let go unnoticed to a great degree the causes. It isn't a bad idea to assume that the work of Christian missionaries has been the indirect cause of much of the new-found enthusiasm for a democracy in China. The missionaries of course have not imparted the gospel of revolution; but the doctrine they have taught has caused the Chinaman to see a new light and think more for himself.

Light is the only thing on earth, which a government like the Manchus gave China, cannot withstand. The world is getting better and with it comes freer and better government. Whenever a people find out that they are being imposed on by a crowd of men, they usually start something, and without much ceremony either. China informed itself, learned that it wasn't getting what we call in this country a square deal, and it made a change.—Montgomery Advertiser.

ASKING AMISS.

We, ignorant of ourselves,
Beg often our own harms, which the wise Powers
Deny us for our good; so find we profit
By losing of our prayers.

—Shakespeare.

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AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

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The Home Circle

THE THREE WISE MONKEYS.

Did you ever hear the little tale
Of the wise little monkeys three?
They sat on the ground
With their arms around
Each other as nice as could be.

The first, no evil could he say;
The second, none could see;
The third was as free
As a monkey could be
From gossip and scandal was he.

One had his hand upon his mouth,
The other covered up his eyes;
And the other his ears,
And it really appears
That they were wondrous wise.

So now, my children, give good heed
To this tale of the monkeys three.
Guard ears, mouth, and eyes,
And be just as wise
And happy as you can be.

—Mrs. Charles K. Potts, in The Christian Intelligencer.

CHARACTER POTS.

I had sometimes caught a glimpse of the small scullery maid at my boarding house; but one day, slipping into the kitchen for a cup of hot water, I had a queer bit of chat with her. She was scouring granite pots with a vim and vigor that were bound to bring results, and all the while her face was as shining as her finished work.

"Do you like them, Alice?" I asked.

"No, I hate them," she replied emphatically.

"What makes you smile so over them then?" I asked curiously.

"Because they're 'character pots,'" the child replied at once.

"What?" I inquired, thinking I had misunderstood.

"'Character pots,' miss. You see I used to only half clean them. I often cried over them, but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, miss; and, O, it's been so much easier since I've knowed they was 'character pots.'"

I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Everyday life is brimful of disagreeable duties. Why not turn them every one into "character pots?"—East and West.

A LITTLE HEROINE.

Down in Reeds, a way station on the Louisville, Henderson & St. Louis railroad, only a few miles from Owensboro is a little girl only 8 years of age, who is not only entitled to a Carnegie hero medal, but is entitled to a donation from the Carnegie hero gift fund. The mother and father of this little girl are both ill of typhoid fever. Neither could wait on the other. The 8-year-old child was the only nurse for her parents, and loyally and faithfully she was doing the work. She was not only the nurse, but she was also the cook and the housekeeper. The task was one so great as to make the strongest-hearted adult shrink, but this little girl went about it joyfully. When neighbors discovered the condition of the afflicted family they went to the rescue of the little heroine. They relieved her of her household duties, provided attendants for the mother and father, and the little one now has no responsibility except that of rendering any assistance to the nurses which may add to the comforts of her parents, both of whom are critically ill. For a whole week this child bore the trials of nurse and housekeeper in the sadly afflicted home. No wonder that Christ took a little child in His arms and said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."—Owensboro (Ky.) Inquirer.

WHAT MONEY COULD NOT BUY.

"How long do we stop here, conductor?"

"About an hour, I am afraid, sir; the freight ahead is pretty badly wrecked, and it will take some time to clear the track."

The passengers grumbled, and talked about "double tracks," as delayed passengers mostly do, but John Pendleton thought it was fun to stop out in the deep woods for an hour. John, being a city boy, thought the woods a fine place.

"Please let me go out, papa," said John; "I want to play wild Indian a while."

"Don't get out of the sound of my war whoop, then," said his father; "mind now; keep close to the car."

It was more fun because it was getting dark rapidly; and it was easier to pretend that Indians were hidden behind the trees, and panthers and wolves lurking in the shadows. But in a few minutes John was back at the car window.

"Father," he said, "I can see a little cabin through the trees; they have just lighted a lamp in it; may I run over to it? I want to see who lives there."

His father consulted his watch. "I can give you thirty minutes," he said; "here, take my watch along, and don't be a minute later than half an hour in getting back."

John dropped the watch in his pocket and sped away through the trees. When he reached the door of the log cabin, he stopped a minute. What excuse had he for knocking at the door?

"I'm real, sure enough thirsty," said the breathless runner. "I'll ask for a drink of water." He rapped loudly.

"Come in," said a voice in tones of surprise, and he opened the door. There was only one person in the cabin, a black boy about John's size, and he was laid up in bed.

It did not take our young traveler long to get his drink, nor to find out that the boy's name was "Jake," that his father was a wood chopper, and that he himself had had his leg broken by falling trees some weeks before.

"Daddy generally gits home by this time," said Jake, "but I reckon he's gone to de sto' to git some victuals. Mammy she cooks for de Harrison's 'bout mile from here, and she don't git home till arter supper."

"You must be awfully lonely," said John.

"I ain't mind it so much in day time," said Jake, "but that one hour arter it gits dark is wus 'an all de res'."

John felt his heart swell with pity for the poor, bed-ridden boy. What could he do for him? He had only a few minutes to spend; he had no money in his pocket, but he took out a handsome knife, and his silk pocket handkerchief.

"Here, Jake," he said, "keep these to remember me by."

As he passed them over to the bed, the shadow from the little lamp Jake had lighted threw a great picture of his hand on the wall.

"O look here!" cried John, "do you know how to make a wolf's head? Put your two hands together, so, thumbs up; now curl the three fingers of your left hand a little (only a little), and stretch your fourth finger wide; now, move it up and down—see?"

The lame boy burst into a merry laugh, as the shadow of a wolf's head, with a moving jaw, fell upon the white wall.

"Here's another," said John, eagerly, "but it is harder to do. Put your right hand over the left, leaving the first and fourth finger tips up for ears, second and third fingers bent this way for a snout; two fingers of left hand for lower jaw, thumb and other fingers for legs—there!"

Another peal of laughter greeted the shadow of a pig sitting upright.

"Now I must run," said John; "I wish I had some money to give you—"

"Lord love you, young master," said a voice at the door, "you is done give po' Jake what money couldn't buy, dat is a good, hearty laugh."

Jake's father looked ready to cry with pleasure, and as John bounded away, he left the lame boy eagerly showing him his new amusement.

"I envy you that chance, my boy," said John's father, as the train moved on, "of lightening that poor creature's weary load."

"Father," said John, softly, "maybe that is what God stopped the train for."

"It would be just like Him," answered his father in the same tone.—Parish Visitor.

HELP URGENTLY NEEDED.

To our Methodist People in Louisiana.

We now have seventy-four children in our Orphanage at Ruston. Practically all the available space in the building is filled until the Superintendent and his family can move out. We have been compelled to refuse to take over thirty children since Conference, and some of them most desperate cases. Unless some generous-hearted Christian will furnish us the means with which to erect another building, we will soon reach our full capacity.

Since Conference we have received practically no support. This has been the severest winter ever known in this section of the State. Our fuel bill has been very heavy. Other expenses have been more than usual. With seventy-four children to feed, clothe and provide for it means no small expenditure. We will owe over \$600.00 at the close of the month of January, and have less than \$150.00 to meet these bills of our current expenses. We must have help if we are to carry on this work and care for these children.

I appeal to our preachers to present this need to their congregations without delay, and to all our people for immediate help. In the name of our blessed Lord, and for the relief of His most helpless children, I appeal to you in this time of our great need. Please send your contributions at once.

Sincerely,

ROBT. W. VAUGHAN.

Superintendent.

Ruston, La.

EFFECT OF MAN'S LULLABIES.

Eddie's Aunt Emma, who had been traveling in Europe, was expected to reach the house at midnight, and Eddie begged to be allowed to stay up to greet her. But his mother refused to give consent. "No," she said, decidedly, "It would be five long hours after your bedtime, and you couldn't possibly stay awake as long as that."

"O yes I can," Eddie wailed; "I can if papa will sing lullabies to me."—Woman's Home Companion.

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Editorial.

HOW THEY MANAGE IT.

The exchange of ministers between the United States and England is still going on. It has been announced recently that Dr. L. G. Broughton the distinguished Baptist preacher of Atlanta, Ga., has resigned his pastorate in that city to accept a call to the Christ Congregational Church, of London, which was formerly served by Dr. F. B. Meyer. This is one of the famous congregations of the great British metropolis, its house of worship being located on the Westminster Bridge Road, not far from the Houses of Parliament. Its tall and graceful tower is a memorial to Abraham Lincoln.

In this day of increasing fraternity it is not unusual for preachers who belong to other denominations to be called to Congregational Churches, and this sometimes leads to interesting expedients to avoid friction over doctrinal differences. The Church News Association thus describes the method adopted to overcome the difficulty relative to the mode of baptism, when Dr. Meyer, who like Dr. Broughton, is a Baptist, took charge of this church: "A baptistry was built in the chapel and here Mr. Meyer immersed such as desired to enter church membership by that form. An assistant minister, who was a Congregationalist, sprinkled those in the church those who desired that form of baptism. The baptistry being still in place in the chapel, the Atlanta Baptist is expected to enter into the same arrangement that was found to work well under the preceding pastorate."

This plan of allowing the candidate to elect his own mode of baptism is that which the Methodists have followed ever since the establishment of their Church, and it is interesting to note that others are beginning to bring it into requisition. This is only another illustration of how Methodist teaching and practices are winning their way toward a more general acceptance as the years pass and the spirit of secretarianism decreases. It has been said of late that the various denominations are being injured by an invasion of Unitarian ideas. With a much greater show of truth, we think it may be said that they are being broadened and helped by an invasion of Methodist ideas.

DR. CARROLL'S CHURCH STATISTICS.

In the New York Christian Advocate of January 25, Dr. H. K. Carroll gives his customary annual summary of church statistics. It is to be regretted that it is impossible to secure data concerning the relative strength and growth of the Churches which can be affirmed to be positively correct; but, though absolute accuracy cannot be claimed for them, such tables, if care has been taken in gathering the figures, are sufficiently reliable to indicate the religious trend of the times and prove quite instructive. Of Dr. Carroll's fitness for such

a task, we do not need to write. He was in charge of the Government Census of the Churches in 1890, prepared an annual exhibit of church statistics for The Independent for a number of years, and was the statistical secretary at the recent Ecumenical Methodist Conference at Toronto. Indeed, as a statistician he easily ranks among the first in the nation.

Dr. Carroll first discusses the aggregate growth of all the Christian Churches in the United States. He says: "The increase for the year is somewhat greater than that of 1910, in churches and communicants, being just under 600,000 members and a little over 2800 churches. The increase is less than one and seven-tenth per cent, which cannot be considered at all satisfactory. The greater part of the population, even after deducting infants and young children, are not numbered as members or communicants, and are, therefore, proper subjects of the evangelistic appeal which the Churches are supposed to make with sincerity and fervor. The body of ministers, whose work is to secure converts, is increasing, there are more churches as centers of evangelistic activity, and the number of devout men and women to co-operate in saving work is presumably not decreasing—why are the results not larger?"

The gains of some of the larger denominations are given as follows: The Methodist Episcopal Church, 47,960, a little less than one and a half per cent; M. E. Church, South, 41,305, a little less than two and two-tenths per cent; Baptist (North), estimated, 713, scarcely any increase at all; Baptist (South), estimated, 21,658, less than one per cent; Presbyterian (North), 11,596, less than one per cent; Presbyterian (South), 5254, one and eight-tenths per cent; Protestant Episcopal, 18,540, about two per cent; Lutheran, 46,411, more than two per cent; Disciples (Campbellites) not reporting; Roman Catholic, 131,000, a little more than one per cent.

The seven leading denominational families are set down in the following order: Roman Catholic, 12,575,085; Methodist, 6,819,660; Baptist, 5,634,565; Lutheran, 2,289,397; Presbyterian, 1,944,181; Disciples, 1,464,774; Protestant Episcopal, 956,930. The Methodist bodies taken together, show a larger growth than any other denomination, and the Lutherans next.

BRIGHT OUTLOOK FOR MANSFIELD COLLEGE.

At its recent session the Louisiana Conference voted to issue \$25,000 worth of bonds to cover the outstanding indebtedness of Mansfield Female College, and guaranteed the payment of the interest on the loan. Rev. N. E. Joyner was appointed Conference Secretary of Education, and the task of floating the bonds was committed to his hands. With characteristic energy, he did not rest until his work was well under way.

Last week a deal was closed by which the Hibernia Bank and Trust Company of New Orleans, purchased the entire issue of the bonds at par, and the money is now on deposit to the credit of Mansfield College. These bonds are secured by the Mansfield College property alone. When the matter of securing the loan was under discussion on the floor of the Conference, grave fears were expressed that all the property of the Conference would become involved in default of the payment of the bonds. All fears on this point may be allayed as the mortgage was placed with a clause inserted making it plain that the Mansfield College property, with the moral endorsement of the Conference, is the loan's only security.

Mansfield College is once more on its feet, with the greatest opening for a successful future in its history. Every dollar of outstanding indebtedness, aside from the bonds, will be paid. The college is now on a self-supporting basis, with a strong faculty and a large and increasing enrollment of the cream of Louisiana's Methodist girlhood. The curriculum is being strengthened, and even now a Mansfield normal diploma is of equal grade, and has equal recognition throughout the State, with diplomas from the State Normal College at Natchitoches.

The college property is worth \$75,000, has been improved since Christmas by having a natural gas heating apparatus installed; and, considering the modern equipment of her classic buildings, the scenic beauty of her campus and her capable faculty and choice student body, this institution may be classed to-day as one of Louisiana Methodism's choice possession—one whose interests she may well spend herself to promote.

Possibly one of the most hopeful signs for the future success of Mansfield College is the fact that it is under the management of the Church in every detail. The Methodist who sends his daughter to Mansfield is paying the profit on her schooling to the Church, and not to any man or set of men. The faculty and all the assistants, as well as the expense of maintaining the buildings, are paid by the Church, and all money paid in in tuition, fees, board, and so on, goes into the treasury, and any surplus that may accrue will be applied to promote the future interests of the school. Let the Methodists of Louisiana now be thoroughly loyal to this worthy institution, and aid in carrying it forward to larger things.

If every pastor in Louisiana will exercise his best energies to raise the educational assessment in full this year, the cause of education will be given a great impetus in the Conference. The assessment is \$7500, and the Board of Education needs every cent of it in order to hold firmly the ground that has already been gained, and keep open the way for further progress. At last, the friends of Mansfield College see dawning an era of prosperity for this school, which has made a remarkable record, notwithstanding the fact that it has suffered so severely from depleted finances.

HELP US, BRETHREN.

Many of our club lists sent in a year ago are now expiring, and we earnestly request the pastors in the various charges to seek to renew them. It is a matter of importance both to the Advocate and the Church that, if possible, these subscribers shall be retained. One of the most pressing duties of the hour is that of informing and indoctrinating our people, and by no other agency can this work be accomplished so well as through the church press. It is our purpose to conduct this year the most vigorous campaign to extend the circulation of the Advocate that, perhaps, has ever been carried on in the history of our Conference organ, and we desire the hearty co-operation of all our preachers and lay workers in this undertaking. We call special attention to the discussion by Dr. E. G. B. Mann setting forth the claims of the church paper, which we publish in this issue. It is a vigorous handling of a live question. Again, we venture to remind our friends that this is the best season to work for the Advocate. Other matters will be largely engrossing their time and attention a little later.

PERSONAL AND OTHER NOTES.

Rev. C. D. Atkinson has begun the discussion of a new church building at Crowley, La.

J. D. Boggs, who is now pastor at Dumas, Miss., has been heavily pounded by his good people.

Mrs. Robert Somerville, of Greenville, Miss., was the guest of Mrs. Christian Keener of this city last week.

Rev. George Manott, agent for the American Bible Society in South Louisiana, has moved from New Iberia to New Orleans.

Rev. J. L. Lay of the Simsboro, La., charge has our thanks for a nice list of new subscribers. He says his people must take the Advocate.

In a communication from one of the energetic laymen of Ripley, Miss., we learn that Rev. J. H. Mitchell has made a splendid impression both in and out of the pulpit.

H. B. Perritt, the pastor at Hammond, La., is delighted with the prospect there for a good year. He believes in circulating the church papers as one way of spreading the gospel.

Rev. P. O. Lowrey spent last week working in the interest of our New Orleans Sunday schools. He preached at Louisiana Avenue Church last Sunday morning, and at Gretna Sunday night.

On January 11 we made Rev. S. D. Howard say that the ladies of Baker presented him with a tailor-made suit of clothes, when we should have said the ladies of the Baker charge.

The outlook for the Lord's work was never more promising at Brandon, Miss. Rev. Osmond Lewis was returned for a second year's work there and has the field well organized.

Rev. J. J. Golden, of Laurel, Miss., is conducting a revival at the Port Gibson Female College for the benefit of the faculty and students. The meeting began Monday night, January 29.

Rev. J. A. Goad is moving off nicely on the New Albany Circuit, having already secured the Advocate list and begun a campaign to increase its circulation. He has a splendid people on his circuit.

The Mississippi State Sunday School Convention will be held at Jackson, April 3, 4 and 5. Dr. Hamill, Dr. Marion Lawrance, Prof. E. O. Excell and many other distinguished workers are expected to be present.

The vesper service of the Young Women's Christian Association last Sunday afternoon was conducted by Dr. J. W. Moore, the pastor of the First Methodist Church, of New Orleans. The hour was a profitable one.

Rev. A. G. Shankle was indisposed last week, but was able to be in his pulpit on last Sunday. He will have with him at the evening service next Sunday, Mrs. Bailington Booth, the head of the Volunteers of America.

Mrs. J. J. Akers, the mother of Mrs. E. H. Cunningham, the wife of Rev. E. H. Cunningham, of the North Mississippi Conference, died recently. The sorrowing ones have our sincerest sympathy in this hour of grief.

Rev. F. L. Crowson writes to us from Chaires, Fla., to which place he has recently moved from Sopschoppy, Fla., that all is well with him. He adds that he loves a progressiveness that destroys not the "old Land Marks."

Benjamin Rudder, commonly known as the father of Texas Avenue Church, Shreveport, La., died recently. He was one of the leading laymen of Shreveport, and his death is a great loss to the Texas Avenue congregation.

Rev. H. P. Lewis, Jr., found upon arriving as pastor of the Carriere (Miss.) charge, that not a copy of the Advocate was taken. He has already placed seven subscriptions, and expresses the hope of soon having a copy in every home on his charge.

The revival meeting now in progress at Mary Werlein Mission, this city, is growing in interest. The preaching is being done by Rev. C. C. Seelman, Rev. W. E. Thomas and Dr. Moore. They report a number of conversions and an increasing attendance.

A little unusual at this season is the basket-dinner-on-the-ground plan for the quarterly conference, but such was the program at the Muddy Springs (Miss.) Church when the presiding elder, Rev. J. T. Leggett, held the first quarterly conference there last Sunday.

Rev. W. E. Dickens, who is serving his third year as pastor of the Shiloh charge at Pelahatchie, Miss., is starting off the year under favorable conditions. He has our sincerest thanks for taking up among the first things the task of looking after the interests of the Advocate.

Dr. W. F. McMurtry, secretary of the Board of Church Extension, was expected to spend Monday of this week in Vicksburg, Miss. The purpose of his visit is to look the field over, with perhaps a view of lending a helping hand to the Washington Street Church of that city.

Dr. Moore is formulating his plans for a revival at First Church, New Orleans, during the Lenten season, and is endeavoring to get a strong man to assist him. He has some hope of having Bishop Mouzon with him during Easter week.

Mrs. Blanche Thibodeaux, of St. Patrick, La., in renewing her subscription added fifty cents to be applied to our "Help Fund." She also said: "I think the Advocate gets better every week; I could not do without it." We highly appreciate this act of kindness and these encouraging words.

The church at Myrtle, Miss., has paid off the debt of \$136, which was against their building, since Conference. Rev. E. H. Cunningham, the efficient pastor denies being responsible for this forward move, but one thing is evident, and that is, that the Master's work is in good hands at Myrtle.

Rev. W. W. Jones, who serves a new charge having as a center, Calhoun City, Miss., and covering much of the territory formerly included in the Pittsboro charge, has made a fine beginning. He has in hand a list of the Advocate readers and is looking after the interests of the Conference organ.

Since the beginning of the Conference year the pastors in New Orleans have received fifty-one members into the church. Of this number, Rev. H. R. Singleton of Parker Memorial leads, having received twenty. All the pastors have made some progress, and but one reports no new members thus far.

Rev. J. R. Jones, the capable presiding elder of

the Capital District of Mississippi, writes: "The work has started off well up this way." Brother Jones is in his fourth year, and has made a great record during his incumbency in his present office. He possesses in a marked degree the elements of leadership.

We were pleased to receive a note from Brother F. A. Howell, of Durant, Miss., a few days since, which contained some encouraging words. This faithful layman has been actively engaged in the service of the Church for a long time, and is widely known for his good works. He lets no opportunity pass to lend a helping hand to the Advocate.

The New Orleans pastors held their regular meeting Monday morning, and spent most of the hour discussing the subject of a standard of ethics for New Orleans pastors. Rev. C. A. Battle led the discussion and about all the preachers expressed an opinion. The meeting was decidedly interesting. Rev. P. O. Lowrey and Rev. George Manott were present as visitors.

Rev. L. W. Cain, who at the late session of the North Mississippi Conference was appointed district missionary evangelist for the Corinth District, requests us to state that he will reside at Baldwyn, Miss., where correspondents may address him. Brother Cain is a most efficient worker in revival meetings, and the pastors in his section of the Conference should keep him busy.

Mrs. J. K. Dunn, of McComb, Miss., the accomplished treasurer of the Woman's Home Mission Society of the Mississippi Conference, in remitting for her subscription a few days since, enclosed an additional dollar for our "Help Fund." This will send the Advocate for twelve months into some poor home into which it would not otherwise go. Money thus applied is certain to prove a blessing.

Rev. John G. Sloan, of Houghton, La., has made a successful canvass in the interest of the Conference organ, and forwarded us a list of eight renewals and four new subscribers. It is needless to say that we heartily thank him for this service, as well as for his commendation of the Advocate. We trust that our paper may effectively re-enforce him in his work for the Master in his important field.

From Pontotoc, Miss., on January 18, Rev. W. D. Wendel writes as follows: "We graded our Sunday school last night at our teachers' meeting. We have here a modern \$20,000 church, with all the up-to-date accessories. Brother Boone, our superintendent here, and I have just returned from the district stewards' meeting at Okolona. We are all charmed with our new presiding elder, Rev. J. E. Cunningham."

The Galloway Memorial Class, of Houston, Miss., held a reception in the Sunday school rooms of our church in that city, on Tuesday evening, January 16, complimentary to Mr. E. E. French, of Nashville, Tenn. Mr. French delivered an interesting address in the main auditorium at 7 p.m. to a delighted audience. Brother Neblett's Sunday school is well organized, and is accomplishing a great work.

In a business note to the Advocate office, Dr. C. W. Campbell, of Meridian, Miss., adds: "All the preachers in this city are at their posts and seem to have their work fully in hand. The prospect is bright for a successful and glorious year." Our pulpits in this Queen City of East Mississippi are ably manned, and it does not surprise us to be informed that gratifying results are attending the labors of so capable a band of pastors.

All the city pulpits will be filled next Sunday by the visiting delegates to the National Sunday School Association Executive Committee meeting which will hold its session here next week. A rally will be held in First Church Sunday afternoon, and on Monday, Tuesday and Thursday evenings, mass meetings will be held in the different churches. A large and profitable session is anticipated by those who have the program in hand.

Rev. M. L. Burton, of Gulfport, Miss., delighted the heart of the publisher on the 23rd ult. with a club of 11 subscribers to the Advocate. He sent exchange for the entire list, charging no commission and stating that the manager might place the amount to which he would have been entitled to the credit of the "Help Fund," if he wished to do so. Brother Burton is in high favor with his flock at Gulfport, where he is doing an excellent work.

Under date of January 23, Rev. J. B. Randolph, of Como, Miss., writes: "We let the contract for our new brick church last night to Messrs. Thomas & Beall. When completed and furnished, it will cost about \$15,000. Mr. John Galsford, of Memphis, Tenn., is the architect." We congratulate Brother Randolph and his enterprising flock upon this forward movement, which will make Como one of the most desirable charges in the North Mississippi Conference.

We regret to hear that Rev. G. W. McLain, who is serving the Bellefontaine work (North Mississippi) has been seriously indisposed for several

days. His illness has caused him to miss some of his appointments, and it is thought that it will be a week or two yet before he will be able to resume his pastoral labors. It grieves him not to be able to be present at all the regular services of the charge, but he hopes to make up for lost time as soon as he has recovered his health, which he trusts that he may speedily do.

Rev. W. W. Hartsfield, our pastor at Mooreville, Miss., writes: "Our new presiding elder, Rev. J. H. Mitchell, held our first quarterly conference on January 20, preaching sermons which furnished a feast for the soul. Death has called two of our best men away: Brother John Wheeler, and Brother James R. Gunter, a steward who was ever faithful to duty. Both the pastor and church will miss them." We regret to be informed of the decease of these worthy brethren, and pray God's blessings upon their bereaved loved ones.

Information has reached us of the serious illness of Miss Sue Jones, the eldest daughter of Mr. and Mrs. Ike Jones, of Black Hawk, Miss., who is reported to be suffering from a pulmonary trouble. We are informed that she expects, as soon as she has sufficiently recovered to stand the long trip, to go to Arizona, where it is hoped the climate will prove of great benefit to her. We sympathize with this anxious household in this hour of trouble, and pray that God may watch over the stricken one and have her in his gracious keeping.

Our energetic young friend, Rev. R. I. Collins, recently favored us with a list of six subscribers to the Advocate, and states that he hopes to send us as many as 25. Brother Collins has entered upon his second year on the Cockrum charge (North Mississippi), and is much in love with his flock. He says: "We have a pleasant people to serve, and they have been good to us during the winter, sending us backbones, sausages, and looking after us in a good old-fashioned way." Brother Collins ought not to tantalize a lean and hungry editor by telling how bountifully his table has been supplied with tempting things to eat.

A Woman's International Missionary Union, embracing the various Protestant denominations of the city, was organized at the Trinity Parish House last Friday night. The following officers were elected: Mrs. S. A. Montgomery, president; Mrs. Henry Leverich, first vice-president; Mrs. J. J. Zigler, second vice-president; Mrs. A. L. Rau, third vice-president; Mrs. J. L. Many, fourth vice-president; Miss Sudie Juden, recording secretary; Mrs. George S. Brown, corresponding secretary; Mrs. Charles S. Rice, treasurer; Mrs. J. M. Gwinn, secretary of literature. The object of the organization is to promote the cause of missions, charity and Christian work.

Rev. R. H. Kleiser, of Binnsville, Miss., has been much hindered in his work since Conference by excessive rains and impassable roads. Not until Sunday, the 21st ult., was he able to fill any of his appointments; but on that occasion he had a fine congregation, and he thinks the outlook is quite encouraging for a good year. Especially is he hopeful of rounding out his quadrennium with a sweeping revival. He states that he has spent three years largely in fighting blind tigers and other forms of lawlessness, and that he thinks the time is now propitious for a season of spiritual refreshing. We hope that our brother may realize fully his desire to see a general work of grace wrought among his people.

Under date of January 29, Rev. W. H. Huntley writes as follows from Vicksburg, Miss.: "The brethren and friends of Rev. and Mrs. W. H. Vanhook will learn with sorrow of the death yesterday (Sunday) morning, at the Silver City parsonage, of Eleanor, their first-born daughter. She had been ill with pneumonia for ten days, and the organically delicate heart ceased beating at 10 o'clock a.m. Earlier in the day, Brother Vanhook had gone to his appointment, leaving apparently hopeful conditions at home. The father, with the remains of the sweet girl, passed through this city this morning en route to Meridian. It was the privilege of the writer to be with him during the time that he was here. Will sympathetic hearts, touched by the news of this sore bereavement, remember this stricken household in their prayers."

The Central Methodist Advocate of January 18, contained a notice of the death of Mrs. C. F. Evans, the wife of Dr. C. F. Evans, which occurred at their home in Lexington, Ky., on Monday morning, January 15, after a serious illness of only a few days. Prior to this attack Sister Evans had been in poor health for several months, but recently she had seemed to be gaining in strength and hope of her recovery had been entertained. Her decease is represented as having been somewhat unexpected. The remains were interred in the Lexington cemetery, the obsequies being conducted by Dr. E. L. Southgate and Dr. John R. Deering. Mrs. Evans is the mother of Rev. W. G. Evans, of Hammond, La., formerly a member of the Louisiana Conference. Dr. Evans will have the deep sympathy of his many friends in Mississippi and Louisiana in his sore bereavement.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Dec. 31, during the closing hours of 1911, WINNIE DAVIS SHERFIELD was summoned to begin the New Year in the "mansion" prepared for her by her Heavenly Father. Suffering, borne with Christian fortitude, patience which never failed, and hopefulness that brightened the family, made the little invalid very dear to every one who knew her. She was 11 years and 5 months old. Although suffering from the dread disease, tuberculosis, she strove to be in her accustomed place at Sunday school and preaching at Fountain Head Church, where she had been a member for four years. Her mother died some years ago, but the loss was never fully realized by her, as her loving relatives, Mr. and Mrs. J. W. Blount, cared for her so tenderly. Nothing that could be done to stay the disease was left undone. Brother Burks, her pastor, held the funeral service at Fountain Head Church, where the precious body was laid to rest. To the sorrowing father and relatives we can only say, remember the promise left you that he will swallow up death in victory. Having been her pastor for three years, I knew her to be a happy, bright little Christian. J. W. RAPER.

After a painful illness of some weeks, Mrs. MARY ELLEN TINSLEY (nee Crowther) passed away at her home at Ponta, Miss., Sept. 14, 1911. In close attendance upon her, during those last trying days, were the four daughters who survive her, Miss Willie, the only single daughter, being constantly at her side. Those who cared most for her, aided by efficient service from skilled physicians, did all that was possible to make those last hours easier, but no human hand could keep her longer in this world where, for many years, she had been severely tested in the school of physical pain. She had long been familiar with the inconvenience of an invalid life, and she endured her last days patiently and trustfully, even though they were her most painful; for knowing Him whom she believed, and being fully persuaded that he was able to keep that which she had committed unto him, she was resigned. In early womanhood at the hour of conversion, her experience was clear and vivid. Throughout the years, that followed she maintained an unwavering trust in Christ, her Lord, trusting him alike through sunshine and shadow. As a mother, she knew what it was to give up her dearest treasure, three of the little ones committed to her care having been taken away in early childhood. Her husband, too, Mr. H. G. Tinsley, well known and appreciated by many, preceded her in death nearly three years. Her trusting, clinging nature led her to bear hard upon her Lord when the shadows came. She loved him, and loved his people, conversation with them being esteemed one of her greatest pleasures. Friendship and human companionship meant much to her, and it

was good to know that many of those whom she counted dearest could be with her during those last sad days of pain. The numbers present when the last sad rites were held in the Magnolia cemetery, Meridian, Miss., bore testimony to the esteem in which she was held. A brief summary of her life is as follows: Born in Kemper County, Miss., April 26, 1836; married to Mr. H. G. Tinsley, Jan. 26, 1861; converted and joined the Methodist Church at Linnwood, Miss., in 1865; died at Ponta, September 14, 1911; aged seventy-five years.

L. ELIZABETH HUGHES.

Marriages

Jan. 10, 1912, at the residence of the bride's parents, Mr. and Mrs. W. G. Ellison, near Pickens, Miss., by Rev. E. C. Sullivan, MAURICE LUCIAN RODGERS to Miss LENNIE ELLISON.

Dec. 24, 1911, at the home of the bride's mother, in Calhoun City, Miss., by Rev. W. W. Jones, Mr. JOHN MCDADE to Miss KATE TERRY.

Jan. 8, 1912, at the residence of the bride's grandparents, by Rev. O. L. Savage, Mr. CHARLES BRUMFIELD and Miss EVELYN BROWN.

Dec. 24, 1911, at the residence of the bride's parents, near Liberty, Miss., by Rev. J. Loyd Decell, Mr. CARY N. GERALD to Miss LOLA M. BALL.

Dec. 27, 1911, at the residence of the bride's parents, near Liberty, Miss., by Rev. J. Loyd Decell, Mr. BOYD R. RAMSEY to Miss LESSIE L. TRAVIS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.

Pontotoc, at Pontotoc....Feb. 4, 5
Houlka, at Wesley.....Feb. 6
Montpelier, at Woodland.....Feb. 7
Buena Vista, at Pleasant G.....Feb. 10, 11
Prairie, at Prairie.....Feb. 11, 12
Aberdeen.....Feb. 12
Okolona Ct., at Grady's Chapel.....Feb. 13
Smithville, at Antioch.....Feb. 16
Greenwood Spgs., at Soules Chapel.....Feb. 17, 18
Fulton, at New Salem.....Feb. 24, 25
Tremont, at Mt. Pleasant.....Feb. 25, 26

J. E. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Mathiston, at Mathiston.....Feb. 3, 4
Cedar Bluff, at Pheba.....Feb. 4, 5
Columbus Ct., at New H.....Feb. 10, 11
Cochrane, at Cochrane.....Feb. 17, 18
Mashulaville, at Mashulaville.....Feb. 24, 25
Brooksville, at Brooksville.....Feb. 26

J. E. THOMAS, P. E.

Sardis Dist.—First Round.

Lake Comorant and Hinds at Hinds Chapel.....Feb. 3, 4
Long Town, Pleasant Grove.....Feb. 10, 11
Cockrum, at Palestine.....Feb. 14
Wall Hill, at Wall Hill.....Feb. 15
Tyro, at Freedonia.....Feb. 17, 18
Sardis Ct., at Shiloah.....Feb. 20
Eureka, at Terza.....Feb. 21
Hernando, at Hernando.....Feb. 22
Senatobia.....Feb. 24, 25
Arkabutla, at Arkabutla.....Feb. 27
Courtland, at Pope.....Mar. 2
Batesville.....Mar. 3, 4
The district stewards will please meet in Coldwater Jan. 22.

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Winona Circuit, New Hope.....Feb. 3, 4
Kilmichael.....Feb. 4, 5
Mars Hill, at Hopewell.....Feb. 6
Tutwiler.....Feb. 9
Minter City.....Feb. 10, 11
Slate Springs.....Feb. 17, 18
Bellefontaine, South Union.....Feb. 24
Eupora.....Feb. 25, 26
Webb.....Mar. 2, 3
Lambert.....Mar. 3, 4

BEN. P. JACO, P. E.

Corinth Dist.—First Round.

Corinth Ct., at Marvin.....Feb. 2
Chalybeate, at Camp Gd.....Feb. 3
Dumas Ct., at New Hope.....Feb. 4, 5
Tishomingo Ct., at West Side.....Feb. 10
Belmont Ct., at Patterson Chapel.....Feb. 11, 12
Kirkville Ct., at Marietta.....Feb. 17
Wheeler Ct., at Wheeler.....Feb. 18, 19
Mantachie, at Hebron.....Feb. 24
Guntown and B., at Saltillo.....Feb. 25, 26
Hatchie Mission, at Comus Chapel.....Mar. 1
Kossuth Ch., at Kossuth.....Mar. 2, 3
Rienzi Ch., at Jacinto.....Mar. 4

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Grenada.....Feb. 4, 6
Grenada Ct., at Sparta.....Feb. 5
Ashland, at Ashland.....Feb. 10, 11
Waterford, at Waterford.....Feb. 16
Abbeville, at Abbeville.....Feb. 17, 18
Holly Springs Ct., at Lamar.....Feb. 18, 19
Randolph, at Randolph.....Feb. 23
Tocapola, at Lafayette Spgs.....Feb. 24, 25
Lafayette Ct., Cambridge.....Mar. 2, 3

R. A. TUCKER, P. E.

Greenville District—First Round.

Jonestown, a.m.....Feb. 3, 4
Clarksdale, p.m.....Feb. 4, 5
Lula, a.m.....Feb. 10, 11
Coahoma, p.m.....Feb. 11, 12
Tunica.....Feb. 18, 19
New Salem, a.m.....Feb. 24, 25
Boyle, p.m.....Feb. 25, 26
Alligator.....Mar. 2, 3

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Ebenezer, at Ebenezer.....Feb. 3, 4
Kosciusko Ct., at Ethel.....Feb. 10, 11
McCool, at McCool.....Feb. 11, 12
Pickens, at P. 11 a.m.....Feb. 13
West, at West.....Feb. 14
Valden, at Valden.....Feb. 15
Chester, at Chp. Hill.....Feb. 17, 18
Huterville.....Feb. 24, 25
Poplar Creek, at Bethel.....Mar. 3, 4
Rural Hill, at Rural Hill.....Mar. 10, 11
Black Hawk, at Black H.....Mar. 17, 18

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Deasonville, at Vaughn.....Feb. 3, 4
Canton.....7:30 p.m.....Feb. 4
Jackson, 1st Ch. 7:30 p.m.....Feb. 5
Jackson, Rankin Street.....Feb. 7
Madison.....Feb. 10, 11
Jackson, 1st Ch. 7:30 p.m.....Feb. 11
Jackson, Capital Street.....Feb. 14
Edwards.....Feb. 18, 19
Bolton.....2 p.m.....Feb. 19
Jackson, Galloway Chapel.....Feb. 21
Lintonia.....Feb. 24, 25
Yazoo City.....11 a.m.....Feb. 25
Flora.....11 a.m.....Feb. 26
Florence.....Mar. 2, 3
Jackson, Galloway Chapel.....Mar. 3
Satartia, at Phoenix.....Mar. 9, 10
Fannin, at Oakdale.....Mar. 16, 17

J. R. JONES, P. E.

Newton Dist.—First Round.

Lake, at Eureka.....Feb. 3, 4
Montrose, at M'trose.....Feb. 7
Stallo and Indian Mission, at Waldo.....Feb. 10, 11
Chunkey, at Chunkey.....Feb. 16
Hickory, at Hickory.....Feb. 17, 18
Forest, at Forest.....Feb. 23
Morton, at Morton.....Feb. 24, 25
Newton.....Wed.....Feb. 28
Neshoba, at Sand Town.....Mar. 2, 3

Philadelphia.....Mar. 3, 4
T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round

Topisaw, at Sartinsville.....Feb. 3, 4
Tylertown, at China G.....Feb. 10, 11
Barlow, at Brandywine.....Feb. 17, 18
Summit, at East McComb.....Feb. 21
Meadville, at McCall's.....Feb. 24, 25
Brookhaven.....Feb. 25, 26
North Wesson, at Beauregard.....Mar. 2, 3
Wesson.....Mar. 3, 4
Adams, at Adams.....Mar. 6
Gallman, at Bethesda.....Mar. 9
Crystal Springs.....Mar. 10, 11
Scotland, at Bethesda.....Mar. 16, 17
Pleasant Grove, at P. G.....Mar. 23, 24
Buford, at Jamestown.....Mar. 30, 31

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Hub and Oakvale, at Hub.....Feb. 3, 4
Columbia.....Feb. 5
Lumberton.....Feb. 6
Poplarville.....Feb. 7
Derby, at Millard, 7:30 p.m.....Feb. 8
Carriere and McNeill, at C.....Feb. 9
Long Beach.....Feb. 11, 14
Vanceleave, at V., 11 a.m.....Feb. 18, 19
Wolf River Mission, at Whittington.....Feb. 24, 25
Coalville, at Coalville.....Mar. 2, 3
Logtown.....Mar. 9, 10
Bay St. Louis.....Mar. 11

W. B. JONES, P. E.

Hattiesburg Dist.—First Round.

New Augusta.....Feb. 3, 4
Richton.....Feb. 5
Seminary.....Feb. 10
Collins.....Feb. 11, 12
Magee.....Feb. 16
Summerland.....Feb. 17, 18
Estabutchie.....Feb. 21
Prentiss.....Feb. 24, 25

M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.

Porterville, at Porterville.....Feb. 1
Vimville, at Coker's Chapel.....Feb. 3, 4
Enterprise and Stonewall, at Enterprise.....Feb. 8
Waynesboro Ct., at Fedora.....Feb. 10, 11
Waynesboro, p.m.....Feb. 11
Scooba, at Scooba.....Feb. 17, 18
Binnsville, at Wahalak.....Feb. 19
Lauderdale, at Lauderdale.....Feb. 22
Shubuta and Quitman, at Shubuta.....Feb. 25, 26
DeSoto, at Cooper's Chapel.....Feb. 28
Meridian, Fifth St., a.m.....Mar. 3
Meridian, East End, p.m.....Mar. 3
DeKalb, at Pleasant Ridge.....Mar. 9, 10
Moscow, at Mellen.....Mar. 11

W. H. LEWIS, P. E.

Port Gibson Dist.—First Round.

Natchez, Jefferson St.....Feb. 3, 4
Natchez, Pearl St.....Feb. 4, 5
Washington.....Feb. 8
Hermanville.....Feb. 9
Woodville.....Feb. 10, 11
Percy's Creek at P. C.....Feb. 12
Hamburg.....Feb. 16
Wilkinson, at Carmel.....Feb. 17, 18
Rocky Springs.....Feb. 20
Amite, at Woodland.....Feb. 24, 25
Oak Ridge.....Feb. 27
Fayette.....Mar. 2, 3
Nebo, at Nebo.....Mar. 4

W. H. HUNTLEY, P. E.

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

ANNUAL MEETING OF CHAIRMEN
OF SUNDAY SCHOOL BOARDS.

In addition to the editorial which appeared in the New Orleans Christian Advocate the week following the adjournment of this very pleasant and important meeting early in January, in the city of New Orleans, by request of the chairman of the meeting, the following resolutions are given to the public:

"We congratulate the Church on the continued and notable improvement in the body of our Sunday school literature, both as to its variety and adaptability, and we especially commend the Sunday School Supply Department and its helpfulness to our Sunday school workers.

"We urge the employment of capable and acceptable field secretaries by all Conferences or groups of Conferences as soon as such step is favorable; and while our aim is to bring about the support of such secretaries in the same way as with the secretaries of other boards, by means of the regular assessments, we urge that for the present emergency their support be secured through and from the Sunday schools in such way as is allowed by the law of the Church.

"Whenever the chairman of a Conference Sunday School Board is not a member of an Annual Conference, we urge that he be accorded the privilege of the floor by his Conference upon all matters relating to his board.

"We urge our Sunday school workers to co-operate heartily with the International Sunday School Association and its auxiliary State and other Associations, believing that as a great Church we are under bonds to this most useful interdenominational Sunday school agency consisting of all Protestant evangelical bodies of North America, both because of our Scriptural obligation to help other Churches, and because we have abundant evidence of the practical help the International Association has brought to our own denomination.

"We urge the laying of more and more emphasis and responsibility upon our lay members of Sunday School Boards, believing that our future success will depend largely upon their intelligent activity. As far as possible the lay member in each presiding elder's district should by virtue of that fact, be the Sunday school leader of the district, and should be in close touch with the presiding elder and the schools of the district.

"We believe that our help and sympathy as Sunday school workers of Southern Methodism, in all practicable ways is both due and necessary to the negroes within our Church territory, in building up their Sunday school work. Whenever by conventions or institutes of negroes, or, by reservation of seats where practicable at our own white meetings, we can give them Sunday school help, we ought to do so.

"We urge greater emphasis than ever before in the securing of generous Children's Day offerings, and

the use of the official program therefor, in order that the larger work of our Sunday School Board shall be met with larger collections.

"As far as it can possibly be secured by law or custom of Annual Conferences or by enactment of General Conference, we urge that a stated Sunday School Anniversary be provided for at the session of each Annual Conference and that in addition to such addresses as may be made, the annual report of the Sunday School Board shall give a clear and full statement of the progress and conditions of Sunday school work within the Conference.

"Inasmuch as our Church has its own organized Adult Bible class department, we urge our presiding elders, pastors, superintendents and teachers to organize adult classes according to the plan of our Church and enroll them in the Wesley Adult Bible class department, and thus enter into fellowship and partnership with all Southern Methodist classes.

B. F. LEWIS,

Chairman of the Mississippi Conference Sunday School Board.

SHUQUALAK, MISS.

The first quarterly conference for this charge has been held. The presiding elder, J. E. Thomas, preached Sunday at 7 p.m., and Monday at 11 a.m., and presided over the quarterly conference Monday at 1 p.m. Both sermons were good. He was entertained in the elegant home of Dr. J. A. Perry. Our report on the general state of the church showed that, had the net gain in church membership in all the churches in the North Mississippi Conference kept pace with Shuqualak during last year, the Conference would have reported a net gain of 8000 members. Several stations and circuits did much better than we did, but the net gain was only 2000. Many revivals were reported, but it is not always a season for revivals at every church. "By their fruits ye shall know them," says the Master, and not simply by one kind of fruit, even though it be ever so vital and important. A big circuit once reported 250 additions during one year, and, at the same time, nearly starved its pastor, made few improvements on the church property and paid little to missions. The writer took a skim to Cooksville last Sunday, a distance of 16 miles, over the ice and frozen ground, met a good congregation (the cold considered), enjoyed a fine turkey dinner at Dr. Holliday's, secured the report of the stewards and officials, and returned home in time to hear Brother Thomas at 7 p.m. S. W. Adams, one of the stewards from Cooksville, came by way of Macon on train and horseback, but, before he arrived, his congregation had authorized a raise of \$25 in the pastor's salary, the whole claim now being \$1000. Rev. J. D. Newsom is comfortable in the superannuate's residence at Shuqualak. He and his good wife are regular in their attendance at all church services.—A. H. Williams, P. C.

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Antiseptic

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After using

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It promptly and effectively relieves Sore, Chafed
Tired, Aching feet.The soothing coolness felt immediately upon
application is indeed grateful—it is not greasy
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lighted.

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HAS EVER USED
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You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. L. H. Porter, the superintendent of the Zwolle Sunday school says: "We have installed the Grace Record system and think it is going to do us good. We seem to have started on the new year with an impetus for doing things, and increased interest and enthusiasm has taken hold of us all."

City pastors have found that when boys come from their country homes to town to live that it is almost impossible to reach them unless they have been kept in a Sunday school, before getting out into the world. The forces pulling downward in the city are too many unless they are undergirded with a knowledge of the Bible, reverence for the church, and the fear of the Lord.

Mr. W. E. Hearn, of Cambridge, Maryland, who met with the recent Conference Sunday School Board Chairmen, leads a great Men's Bible class in his church. Last year he had an adult decision day, at which time fifty strong men knelt at the altar seeking to find Him "of whom Moses and the prophets did write." Through the class activities, social and fraternal agencies, they had been led to Bible study and this "quick and powerful" Word proved "able to make them wise unto salvation." The pastor teaches the class, and counts it no vain thing to be able to plant the gospel seed in the hearts of several hundred men on the Sabbath day. How many problems are solved in a work like this!

Not many months ago a drunken woman came into the Franklin (Street) German M. E. Church in New Orleans and said she wanted a Sunday school at Milnersburg, and the workers took this as a Macedonian call, and, led by Mr. Alfred Keller, of the Italian Mission, and Mr. J. N. Myers, teacher of the Men's Bible class, responded. Now they have more than fifty pupils gathered from a territory reaching for a mile and half up and down the lake front, and a Bible has been put into every home, and, in many, family prayer is held. Some of the children are barefooted and poorly clad, and the meeting place is the loft of a fire engine house. At one time they only had two pupils, but the need of the field was the call for zeal. Fidelity to the Lord, and joy and success is their reward. Consecration, fidelity, sole leather, souls, a church!

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

On the first Sabbath in January, the Columbia Sunday school held an installation service, installing all the officers and teachers of the Sunday school, including the officers of the organized classes. It was a pleasant and profitable service. It would do well to have a service of this kind in each church every year.

We print again for the benefit of all concerned, the Standard of Excellence adopted by our General Sunday School Board. We earnestly desire each pastor and Sunday school superintendent who has attained this standard to report to me, so the name of the school can be printed in the Advocate. Your name will be an inspiration to others, so please do not delay. If you do not meet this standard, suppose you try for it, and as soon as you attain it, report.

This Sunday school has also adopted a system of graded mission studies for the year. It is based on the new graded lesson course. For the primaries, and Juniors, there is a course adapted to each year. Beginning with the intermediates, mission study classes are organized, which continue

through the school, the books being adapted to the age of the student. We look for large results. Instead of setting aside the collection one Sunday each month for missions, the amount desired is divided into shares, each class taking so many shares as its portion, and raising this stated sum. A missionary program is had every fourth Sunday, participated in by the whole school.

Standard of Excellence.

Cradle roll; Home department; Wesley Adult Bible class; Teacher training course; Graded instruction; Missionary instruction and offering; Definite decision for Christ urged; Annual observance of Children's Day and taking offering as required by the Discipline; The use of our own literature; and A session every Sunday in the year.

Each of the foregoing counts ten. A school meeting all these requirements will be recognized as a Standard Sunday school, and will be entitled, upon application to Mr. E. E. French, superintendent of Sunday school supplies, Nashville, Tenn., to a certificate of recognition issued by authority of the Sunday School Board. Price of certificate, 25 cents.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Brother R. M. Evans is making unusual progress at South Side, Corinth, and will have all his Sunday school plans well formulated after a little while.

Dr. Bolivar T. Jones writes us concerning his good school in Shuqualak and promises further re-organization and progress. He says Children's Day is always looked forward to with pleasure. He anticipates a fine year's work.

Edmund Gosse, Librarian of the House of Lords, said: "When young men ask me for advice in the foundation of a prose style, I have no counsel for them except this, 'Read aloud a portion of the Old and New Testaments, as often as you possibly can.'"

The Gleaners, Judge Lamb's fine class of women, planned the elaborate and beautiful Christmas Sunday school service, which was enjoyed by Mr. Cooper's growing school at Eupora. Judge Lamb delivered a splendid lesson exposition, and the hour was one of great joy and promise.

Rev. J. H. Holder writes that the Sunday school in Okolona has been reorganized and systematized, and the Graded Lessons put in the Elementary Department, and all are much pleased with these upward changes. A new piano will be placed in the Sunday school room in a few days. Mr. E. E. French recently addressed the Sunday school teachers and officers in this place.

Our Publishing House has issued an inspiring leaflet, written by Dr. Hamill on the Pocket Testament League. Their testimonies are splendid for the purposes specified. This is a great and far reaching work, and all adult and teen age classes especially, should introduce and emphasize it immediately. The Sunday school lessons for the year are in the New Testament. This adds double appropriateness to this fine idea of carrying a Testament, marked and well used. The testimonies of many of the men who have been reading their Testaments for several months are arguments sufficiently convincing to require no others. Write for leaflet, and put this splendid plan of increasing Bible study and personal consecration into immediate and working use in your class.



Absolute Confidence Player Pianos

HAVE YOU SEEN OUR AERO-PNEUMATIC PLAYER? IT'S THE PLAYER PIANO SENSATION OF THE AGE. A Full Line of Music Talking Machines, Records, Musical Instruments, Conducted by the ASHTON MUSIC COMPANY, Ltd.

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For CROUP, BRONCHITIS, WHOOPING COUGH, LA GRIPPE COUGHS, HOARSENESS and ALL COUGHS and COLDS. It is BEST and SAFEST for CHILDREN and for GROWN PERSONS.

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It is cheaper to make lumber with an "American" Saw Mill than to buy lumber. In that timber on your wood lot are thousands of feet of first-class lumber waiting for you to get a saw mill of your own to take it out. But be sure your mill is an "American," which needs less power to drive it, costs less to run and cuts more lumber than any other mill. And the "American" is so simple that you can run it yourself, using your farm engine for power. Our book—"Making Money Off the Wood Lot"—tells all about farm lumbering. Shall we send you a copy? Write to our nearest office.

American Saw Mill Machinery Co.
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"The world's best chickens." A few
trios \$10. Cockerels \$3.—\$5. Forty
prizes, four cups, gold leg band, gold
medal. Eggs reasonable. Write for cat-
alog No. 4, Woman's College, Meridian,
Miss.

DON'T WHIP THE CHILD

If your child is afflicted with bed-
wetting, don't punish it, but write Mr.
Awalt, 357 New York Life Bldg., Kan-
sas City, Mo. and find out how the dis-
ease can be cured.

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States and Great Britain are published
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A HARMONIOUS MEETING.

The district stewards of the Brook-
haven, Miss., district met in the Meth-
odist Church at Brookhaven at 1:45
p.m., January 10, 1912, with Rev. J.
T. Leggett, presiding elder in the
chair. Z. Z. Linton was made secre-
tary. The presiding elder's salary
was allowed to remain at \$2400. A
committee of three composed of W.
T. Denman, T. B. Butler and Z. Z.
Linton, was appointed to draft a sug-
gestive apportionment of the assess-
ments for the district. Their report
was adopted.

The assessment for the district is
\$250 in excess of 1911, due largely to
the assessment for the expenses of
delegates to the General Conference.
The spirit of the meeting throughout
was inspiring, and foreshadowed a
year's work of progress along every
line in spite of the boll weevil scare.

Rev. R. Selby delivered a short ad-
dress at the close of the meeting in
which he said that this was the best
district steward's meeting he had ever
attended. He offered the following
resolution, which was unanimously
adopted:

"Resolved; That as preachers and
laymen here assembled, we promise,
by the help of God, to lay ourselves
out to make this year of our lives the
very best in advancing the Master's
work in the Brookhaven District."

The presiding elder made a short
and impressive talk, thanking the
stewards for their presence and urg-
ing us to keep ever in mind that the
financial side is not the most import-
ant side of church work, but that he
placed the greatest importance on the
spiritual work.

We regret that our beloved presid-
ing elder, the Rev. J. T. Leggett, can-
not serve us longer than this year;
however we are in no wise finding
fault with the four-years' limitation
clause. We are all sound Methodists
and believe in our itinerant system.
The writer cannot decide what the
other charges in the district will do
when Brother Leggett's term is out
and he no longer makes his periodical
calls; but as for Fernwood, we are
growing rapidly and hope soon to
become one of the foremost stations
in our district, and we trust that we
shall be able to add to the salary and
have him with us as pastor for four
years. Z. Z. LINTON, Secretary.

YOU ARE INVITED

To join the Advocate Piano Club.
The plan is sensible, economical and
convenient. Club members not only
save money on their pianos, but are
protected and even insured in every
particular so that dissatisfaction is
impossible. Study the club plan care-
fully and you cannot fail to see that
it represents an unusual opportunity.
Those who have already joined and
have received their pianos express
themselves as "Delighted with the
pianos and the plan."

The club gives you the benefit of
the "purchasing power of its one hun-
dred members." This means a saving
of about one-third in the purchase
price of your piano. Terms are made
to suit the convenience of the indi-
vidual member. The life insurance
feature is ideal. It is well worth your
while to investigate the club carefully.
Write for catalog and full particulars.
Address Ludden & Bates Advocate
Club Dept., Atlanta, Ga.

THREE ROADS TO RUIN.

Andrew Carnegie says: "There are
three dangers in the path to success.
The first is the drinking of liquor, the
second is speculation, and the third
is 'indorsing.' When I was telegraph
operator in Pittsburgh, I knew all the
men who speculated. They were not
our citizens of best repute; they were
regarded with a suspicion. I have
lived to see all of them ruined, bank-
rupt in money and bankrupt in char-
acter. There is scarcely an instance
of a man who has made a fortune in
speculation and kept it. The third
danger is the perilous habit of indor-
sing notes. When a man in debt in-
dorses for another, it is not his own
credit or his own capital that he risks;
it is the money of his own creditors.
Therefore I say that if you are ever
called upon to indorse, never do it un-
less you have cash means not re-
quired for your own debts, and never
indorse beyond your means."—New
York Christian Advocate.

"It has been declared that 'many
people owe the grandeur of their lives
to their tremendous difficulties.' Diffi-
culties are stepping-stones to honor,
to usefulness and to achievement."—
Selected.

NOT A DAY IN BED.

Gramling, S. C.—In a letter from
Gramling, Mrs. Lula Walden says: "I
was so weak before I began taking
Cardui, that it tired me to walk just a
little. Since taking it, I do all the
housework for my family of nine, and
have not been in bed a day. Cardui is
the greatest remedy for women on
earth." Weak women need Cardui. It
is the ideal woman's tonic, because
it is especially adopted for women's
needs. It relieves backache, head-
ache, dragging feelings, and other fe-
male misery. Try Cardui. A few
doses will show you what it can do
for you. It may be just what you
want.

Mistaken Diagnosis--Doctors Guess Wrong Again.

About five years ago I wrote to you
that I had been a terrible sufferer
from kidney and bladder troubles,
and that my physician informed me
that there was no hope for my re-
covery. I was advised to try your
Swamp-Root as a last resort, and
after taking four fifty-cent size bot-
tles, I passed a gravel stone which
weighed ten grains. I afterwards for-
warded you this gravel stone. Have
no return of any trouble since that
time and cannot say too much in
favor of your wonderful preparation,
Swamp-Root, which cures, after phy-
sicians fail.

Very truly yours,

F. H. HORNE,

Route 3, Box 30. Roseboro, N. C.

Personally appeared before me, this
31st day of July, 1909, F. H. Horne,
who subscribed the above statement
and made oath that the same is true
in substance and in fact.

JAMES M. HALL,

Notary Public.

Letter to
Dr. Kilmer & Co.,
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Prove What Swamp-Root Will Do For
You.

Send to Dr. Kilmer & Co., Bingham-
ton, N. Y., for a sample bottle. It
will convince anyone. You will also
receive a booklet of valuable infor-
mation, telling all about the kidneys
and bladder. When writing, be sure
and mention the New Orleans Chris-
tian Advocate. Regular fifty-cent and
one-dollar size bottles for sale at all
drug stores.

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To introduce Dress Goods, Hdks.
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weekly. Best line—lowest prices—
sold through agents only. No money
required. New spring patterns now
ready. Samples and case free.
STANDARD DRESS GOODS CO.,
Desk 32 B. Binghamton, N. Y.

Things which never could make a
man happy develop a power to make
him strong. Strength, and not happi-
ness, or, rather, only that happiness
which comes by strength, is the end
of human living.—Phillips Brooks.

Cotton Must Have Plant Food,

and this plant food must be the right kind. The very elements which
the Cotton Plants need—Phosphoric Acid, Nitrogen and Potash—are in

Virginia-Carolina

High-Grade

Fertilizers

Cotton Plants must be supplied with all needed elements of plant
food as growth unfolds wants. These Fertilizers should be put in the
ground before planting, of course, and frequent applications of Virginia-
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AN EVIL AND ITS CHIEF CAUSE.

By Rev. Jno. W. Ramsey.

In the Advocate of Jan. 18, in your column of "Secular News and Comment," there occurs a news item concerning a movement in the right direction for the eradication of an increasing evil, which is dangerously affecting the life of the nation. I quote the entire paragraph, trusting that it may arrest and hold the thoughtful attention of every reader of the Advocate: "A new law made effective on Jan. 1, in Maine, New Hampshire, Massachusetts and Vermont requires that parties desiring to secure marriage license must give at least five days public notice of their intention. Failure to give such notice makes illegal the marriage. The object of this law is to do away with elopement and secret marriages. It will further have the tendency to clip the wings of romance and sober the judgment of prospective contracting parties."

This law is needed in the Southern States, since the South is the great matrimonial region of the United States, according to the statisticians of the Census Bureau. A matrimonial table of the country would show Oklahoma, Arkansas, Texas, Florida, and Mississippi in the lead, with an annual marriage rate of more than 450 per 10,000 of the adult unmarried population, and with Alabama, Georgia, Tennessee, and Louisiana close on the heels of this leading group. No doubt this large marriage rate of the South is due to the fact that many young people enter hastily and unadvisedly into the marriage relation. Some safeguard, other than those already provided by our laws, ought to be thrown around this sacred relation to protect the young from themselves, and to minimize the divorce evil.

No statistics are needed to show that the divorce evil is on the increase. Divorces in Europe have nearly doubled in the last twenty years. In our own country divorces for the country as a whole are increasing out of all proportion to the increase in population. Already our divorce rate is higher than that of any other country except Japan. To explain this alarming increase in the divorce rate many and various causes are given, such as drunkenness, desertion, adultery, neglect to provide, etc. But I believe that the most prolific source of the trouble is the ease with which the young, and often mere children, can secure marriage license and find a preacher or "squire" to perform the ceremony. Some preachers, even Methodist preachers, will marry, without question, any eloping couple of children, excusing themselves and salving their consciences by saying, "Well, if I don't do it, somebody else will." It is a well known fact that any country "squire" or city magistrate will say the words to make them man and wife for a dollar. Back of all this is the ease with which marriage license can be secured. Many of the circuit clerks of the various counties in the State stand ready for the paltry sum of three dollars to issue marriage license to all comers—old, middle-aged, and children, and fathers and mothers are perfectly helpless. What can we do when an august officer of the law, to increase his stipend by three dollars, authorizes the marriage of our children? The

writer knew one circuit clerk who issued a marriage license with a letter of protest from the father lying before him.

Domestic felicity is being disturbed and the divorce evil is being increased by the ease with which marriage license may be secured. A cry is going up all over the State from the hearts of helpless fathers and mothers for relief from careless clerks and ministers of the gospel. Who will afford the relief? Let the Mississippi Legislature, composed of representatives from all the counties, answer by enactment of a law similar to the one mentioned in the above-quoted paragraph and let the bans be published before the issuance of license.

CENTENARY Y. M. C. A. NOTES.

The beginning of the year 1912, and especially the beginning of the second semester of this session, marks an awakening in the Young Men's Christian Association, of Centenary College which we have every hope will continue and accomplish the end and aim of the Association in college life.

Mr. D. B. Boddie has been elected president, and has gathered around him a cabinet composed of the best men who could be obtained from the entire student body. This cabinet has the support of almost all of the students in the dormitory and a majority of those outside. The devotional committee, with Mr. W. A. Odom as chairman, has been instructed to secure professional and business men to speak on subjects that are interesting and instructive to the students at the Wednesday night meetings.

Last Wednesday night, Attorney E. A. Brown made an interesting talk on "Christianity as Applied to College Life." The subject for discussion at the next meeting is, "The College Man." Judge Murff is expected to be the speaker.

As the object of the Y. M. C. A. is to cultivate the moral, mental and physical man, it is the one organization that has a place for every student, no matter what his inclinations or likes may be. The intention here is to follow out the plan of the national organization and emphasize every side of the work.

PAUL M. BROWN, Jr.

Shreveport, La.

LATEST WONDER OF THE AGE.

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TOPIC FOR FEBRUARY 4, 1912.

"FALSE SECURITY OF THE UN-RIGHTEOUS."

Amos ii, 14-16; Gal. vi, 7-8.

In our first reference Amos denounces the Israelites and the nations round about for their sins. He draws a picture of the decay of their national prowess. It is a painful remembrance of departed power. (Read the first and second chapters.)

The Reason for Such a Decay.

On this point we cannot do better than quote from Telford: "Sin had borne this dreadful fruit. All their national valor sprang from confidence in God. They knew that 'the angel of the Lord encampeth round about them that fear him, and delivereth them.' What foe could stand before men who leaned on the arm of God? Lord Bacon says, that 'man, when he resteth and assureth himself upon divine protection and favor, gathers a force and faith which human nature in itself could not obtain.' * * * Sin had sapped their confidence in heaven, and the whole fabric of their national life was tottering to its foundations. They felt the truth of the old words: 'He that offendeth against heaven has none to whom he can pray.' History presents many parallels to this declension. Injustice and sin have shorn great men of their strength, and left them weak in the hour of danger." The effect of this decay was very apparent. Foes, who were held in check only by fear, soon discovered their declension and consequent weakness. Thus we learn that sin is ruin. He who would be secure in this life must be loyal to heaven, and,

"This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Sowing and Reaping.

It is a very trite saying, but none the less true, that youth is the seed-time for our more mature life, and that our whole life here is the seed-time for eternity. This analogy is very simple, plain, and easily understood. We cannot reap without previous sowing, and we cannot hope to reap where we have not sown. We can only expect a harvest of the same kind of seed we have sown, and we may expect to reap more than we have sown. What are the seeds we are all sowing every day and all the time? Our thoughts, our feelings, our purposes, our plans, our words, our acts, our conduct—these are the seeds we are constantly sowing, and from the kind of seed we sow we shall surely reap an abundant harvest. They who sow to the flesh shall "reap corruption." "That which is defiled, that which is worthless, that which is filthy, that which is abominable, corrupt in body, corrupt in mind, corrupt in associates, all the corrupt deeds of the guilty past, of the unforgiven, unrenovated, human population, concentrated, is amassed for them; a harvest of corruption!" But if we sow to the Spirit we shall reap life everlasting.

The Theme Illustrated.

"It is impossible for a man contin-

uously and successfully to practice a fraud upon his immortality, upon his neighbor, upon his God."—Sam Jones.
"A man expects to reap that which he sows. He expects to reap a crop of the same kind that he has sown. He expects to reap more than he sows. Ignorance of the kind of seed sown will make no difference to the crop."
—Moody.

In discoursing on the principles of the spiritual harvest, F. W. Robertson says: "There are two kinds of good possible to man—the one enjoyed by our animal being, the other by our spirits. There are two kinds of harvests, and the labor which procures the one has no tendency to produce the other. Everything has its price, and the price buys that and nothing else; the soldier pays his price for glory and gets it; the recluse does not. The mistake men make is that they sow for earth, and expect to get spiritual blessings, and vice versa. Christian men complain that the unprincipled get on in life, and that the saints are kept back. But the saints must pay the price; they have as their reward something better for which they do pay. No man can get two harvests for one sowing.—Pittsburgh Christian Advocate.

A REMARKABLE HONOR.

In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the United States Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective counties we have the honor to represent, many of us know, by happy experience in our own families, its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment."

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Moreover, we must remember that all self-denial develops character; that not only in order to resist temptation to bodily indulgence, but also to strengthen the will, we need to learn a little hardness.—Bishop Hall.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

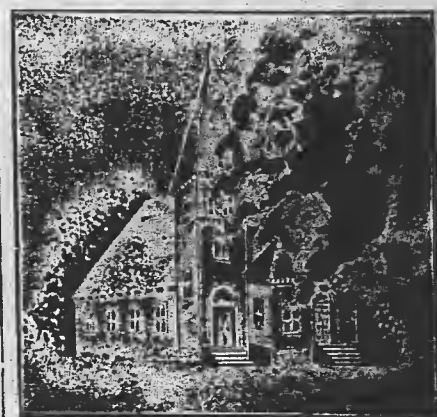
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Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

THIS WILL INTEREST MANY.

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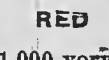


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A WORD FROM TEXAS.

Suffer a few words from an old North Mississippi preacher who is now in the great State of Texas, and has been for ten years past.

I have been a reader of the New Orleans Advocate all these years, and would not know how to get along without it. And permit me to say that I think the paper gets better all the time. This may be because the present editor is an old, and especial friend of mine; I knew him before he entered the ministry, and may have had something to do with his going into the work at the time he did. At all events the Church was fortunate in securing him as the editor of the old New Orleans Advocate.

I have started upon my eleventh year in the Texas Conference, and this is my ninth year as presiding elder. Whether this is to my credit or not, I am at a loss to say. I hope the readers of this will not think me egotistic as I give account of myself since I first came to this Conference; for be that far from me. But I thought maybe some of the good friends of other days would be glad to know something about what I have been doing for the past ten years.

My first work in this great Conference was Kosse Circuit, a very nice little appointment of three churches. That was a fine year. The people were very good to us; so much so, that we did not want for any thing, and best of all we had great revivals that year. Fifty-six people were added to the church, most of them grown men and women, and the charge did more that year than it had ever done up to that time. And it has been one of our very best charges ever since.

It was my good fortune to serve Jacksonville Station for fifteen months. This was a delightful place, and, but for the fact that I was appointed by Bishop Murrah, to take charge of the Pittsburg District upon the death of the presiding elder, I should, perhaps, have remained in the Jacksonville Station for four years. At any rate, the fifteen months of my pastorate there was to me a great time. Some of the visible results were 246 additions to the Church; \$4500 dollars raised on the church debt; an increase of \$300 on the pastor's salary; three young men called to the ministry and many other things which will be revealed in eternity. Those are good people.

I am now on the Breham District, where we have many foreign-born people, and where our Church has a great responsibility; and I pray that this may be a year which shall witness the salvation of many of these people, and bring them into our Church. The year has opened up well.

May I ask an interest in the prayers of all my friends in my old Conference? I love the Texas Conference, and why should I not, since the brethren have been so good to me and mine?

R. A. BURROUGHS.

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"It is better to be worn out with work in a thronged community than to perish of inaction in a stagnant solitude."

ANYWHERE, ALONE WITH HIM.

Wherever thou art, thou hast near thee an altar and a sacrifice, for thou art thyself priest, altar and sacrifice. Our worship is not external, like that of the Jews. Wherever thou art, thou canst build an altar; it suffices that thou shouldst feel deeply the want of God's help; even if thou canst not bend the knee, strike thy breast or raise thy hands toward heaven. A woman at her spindle can raise her soul to God and cry with her heart to him; a merchant at the market or at the exchange can examine himself and pray with fervor. An artisan at his workshop can pray. God only requires that the heart should be warm and the desire honest.—Saint Chrysostom.

He that riseth late, must trot all day, and shall scarce overtake his business at night.—Benjamin Franklin.

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ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 8, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

Silence is sometimes scarcely less censurable than evil speech. To sit calmly by and hear one whom we know to be upright and honorable misrepresented and traduced, without uttering a syllable of remonstrance, lacks much of measuring up to a high ideal of conduct.

The late Hon. John M. Harlan, Associate Justice of the United States Supreme Court, is reported to have left an estate of only \$13,000, of which \$7200 was in insurance. Poverty is not a thing of which to boast, yet it may evidence the fact that one has a higher purpose in life than the mere acquisition of wealth. This was undeniably true of the distinguished jurist; for, though he had little money, he had lofty ideals, large capacity, and a worthy Christian character. These are far nobler possessions than a material fortune.

In The Outlook of January 27, Mr. Roosevelt writes impressively upon "The Church and the People." He insists that the Church should recognize its mission as being to the great masses of the people, and laments its disposition to retreat from the thickly settled down-town districts in our cities. We think the distinguished ex-President's view is incontrovertible. Where human need is greatest, the forces of Christianity should be most active. A Church that affects to be stylish and exclusive has lost the spirit of the Master and can accomplish but little, if any, good. Jesus died for the entire race, and we represent him properly only when we seek to save the whole world.

We think Bishop Candler is right in affirming that the Church has no graver problems in this age than it had in former ages. We imagine that Paul in Corinth or Athens or Rome had as many difficulties to combat as any Christian pastor in our modern cities. The truth is, there are no new virtues or vices. One of the most unchanging things in existence is human nature. Man to-day in every essential particular is the same that he has been ever since he left the gates of Eden. And the same mighty forces are contending for his salvation or destruction now as in former centuries. If the Gospel could win its way in the opening years of the Christian era, when it had only a few obscure adherents and hostile faiths and entrenched evils showed a frowning front on every side, certainly there is no cause for pessimism or despair in this day. Our adversaries are yet many and powerful, but the Christ who routed them in the past is still our leader, and in his strength we may continue to conquer. If we but go courageously forward in obedience to his commandments, every problem will ultimately be solved.

THE DICKENS CENTENARY.

Yesterday, February 7, marked the one-hundredth anniversary of the birth of Charles Dickens, and the occasion, very properly, is being celebrated throughout the English-speaking world. One who renders humanity a great service deserves to have his name honored and his memory kept forever green. And this is what Dickens did. The products of his pen are among the priceless possessions of mankind. He was one of the great teachers of his day and generation, and in some of his works struck telling blows against the prevalent evils of his time. In "Nicholas Nickleby," he deals vigorously with the barbarous educational system which then existed in some parts of England; in "Bleak House" the faulty judicial procedure of the country was held mercilessly up to the public gaze, and in "Little Dorrit" the cruel law of imprisonment for debt was exhibited in its true light. Daniel Webster is reported to have said that, by the composition of these books, "Dickens did more for the elevation of the common people of England than did her ministers in Parliament for a hundred years."

But the influence of Dickens was not confined to the British Isles, nor to the period of his own lifetime. It has extended across the subsequent decades and into all the lands of earth. Its circle is wider to-day than ever before, and it continues to increase as the years pass. It would perhaps be wrong to claim the famous novelist as one of the great religious instructors of the centuries; but it must be conceded that his writings are clean and wholesome, and that they teach many valuable lessons. His caricature of the meaner traits of character tends effectively to rebuke and disparage them, while his beautiful setting forth of the nobler graces and virtues cannot but awaken a strong desire to possess them.

The characters created by the imagination of Dickens have as definite a place in human thought as if they had really lived, and few historical personages are more widely known or have the promise of a more lasting remembrance. They typify the different varieties of human nature, and thus serve a useful purpose and excite a perpetual interest. Nearly every community has its Micawber, its Uriah Heep, its Barkis, its Weller, its Quilp, its David, Dora, and Agnes. Because he so faithfully mirrored it upon the printed page, the living world about us tends to conserve and to widen the fame of Charles Dickens.

Of Dickens' genius, it is needless to write. His works speak for themselves. Though his youth was spent in poverty and his opportunities for scholastic training were meager, he quickly won public recognition. Popularity crowned his first ventures into the field of authorship and attended him to the close of his career. He has been honored with a place in Westminster Abbey, where repose the ashes of many of Britain's most illustrious dead. And his position in the literary world is secure. A plebiscite on the question would doubtless accord him the foremost rank among English novelists, if not among the novel-

ists of the world. He did not selfishly seek personal renown, but sought to use his pen for the good of humanity; he was a prodigious toiler and worthily expended both his time and strength. The forty years that have elapsed since he passed into the sphere invisible have not diminished his hold upon the masses of his fellow-men, to whose hearts he is said to have come closer than any other writer since the time of Robert Burns.

We are gratified to note the interest which the people of the United States are taking in this celebration. Dickens twice visited our country, and here his youngest brother, Augustus N. Dickens, came to make his home and spent the latter days of his life. And there are now said to be no less than sixteen members of the Dickens family residing on our soil. But for that matter, the intelligent people of every land are interested in this centenary. For, though born an Englishman, Charles Dickens is a citizen of the world-wide republic of letters. He belongs to all races and climes, and to all ages to the end of time. The immortality of an imperishable service is his, and generations yet unborn will acclaim him their benefactor and hang fresh laurels upon his brow.

LET US PREPARE THE WAY.

Are you preparing for a revival in your charge? If not, why not? Of one thing you may be sure: it will never come unsought. Pentecost did not break forth upon an indifferent and unconcerned company. They had been meeting for ten days in the upper room at Jerusalem. And back of that were the years of constant, faithful work done by the Lord Jesus and John the Baptist. It was upon burdened, anxious, yearning hearts that the Holy Ghost descended on that memorable occasion. And so it has ever been. Every great revival in the history of the Church has had its antecedent period of preparation. The causes may have operated invisibly, but, notwithstanding, they were at work. Caprice and compulsion do not characterize the divine administration in the realm of grace. The law of the spiritual harvest is that sowing must precede reaping. The might of earnestness, if rightly exerted, never fails to prevail with God. The kingdom of heaven is taken by the violent. The asker receives, the seeker finds, and to him who knocks, the door is opened. Oh, let us, each and all, with prayerful lips, right words, busy hands and loving, expectant hearts, strive to prepare the way for the coming of the Lord among us in quickening, saving power. Will you not to-day begin to do what you can?

We once heard a minister define faith as "taking God at his Word." This may not suit the theologians, but it strikes us as a pretty clear definition. At any rate, it is one that the average person can understand, which is more than can be said of some labored attempts to explain faith to which we have listened.

COMING AND GOING.

Out of the dreamless past I came
Forth through the gates of pain,
Into the passing present thrust,
Infantile protest vain.
Forward again to the gates of pain
Ever I hurry along,
End, as beginning, preordained,
Journey a sign of song.

Found, when I entered, the unknown Here,
Many a fond carress,
Comfort of manifold love prepared,
Motherly heart to bless.
What shall I lack when I enter There
Thrust through the gates of pain?
Why should I doubt the love that awaits
When I go home again?

—Christian Intelligencer.

WAS CHARLES DICKENS AN IRRELIGIOUS MAN?

A Memorial Leaf to the Centenary Celebration of the Birth of the Great English Author.

By Carl Theodor Wettstein.

On Feb. 7, 1912, the admirers of Charles Dickens will celebrate the centenary of his birth. It is not our purpose here to eulogize nor to criticize him—we leave that to abler pens. Only on one trait of his character, on which opinions seem to be divided, we want to throw a little light—not by giving our own opinion; that would be like talking to the wind; but simply by referring to a few of the great author's own words on a subject on which he has been misjudged by some, and maliciously attacked by others.

Many, even well-intentioned people, have said that Charles Dickens was not a religious man. Of course, when these people read some of Dickens' stories without further thinking about what they are reading, they may receive such an impression. But Charles Dickens explains to these "well-intentioned" persons in his "Preface to the Pickwick Papers" what his motives were when writing these objectionable parts, as follows:

"Lest there should be any well-intentioned persons who do not perceive the difference between religion and the cant of religion, piety and the pretense of piety, a humble reverence for the great truths of Scripture and an audacious and offensive obtrusion of its letter and not its spirit into the meanest affairs of life; to the confusion of ignorant minds, let them understand that it is always the latter and never the former which is satirized here. Further, that the latter is here satirized as being, according to all experience, inconsistent with the former, impossible of union with it, and one of the most evil and mischievous falsehoods existent in society. It may appear unnecessary to offer a word of observation on so plain a head, but it is never out of season to protest against that coarse familiarity with sacred things which is busy on the lip and idle in the heart; or against the confounding of Christianity with any class of persons who have just enough religion to make them hate and not enough to make them love one another."

On the Life and Teachings of the Savior.

On the teachings of Christ he says: "I have always endeavored in my writings to express reverence for the life and teachings of the Savior because I perceive it."

Christ His Savior.

As to his faith in Christ as his Savior he says in his last will and testament: "I recommend my soul to the grace of God through our Savior, Jesus Christ, and I admonish my children humbly to let themselves be guided by the teachings of the New Testament."

What more do these "well-intentioned" persons want than this confession of his faith in Jesus Christ as his Savior? It also shows his high esteem for the Scriptures.

On Prayer.

As to his belief in the efficacy of prayer, he writes in a letter to his son: "Do not neglect the beneficent custom of prayer, morning and night, alone by thyself. I, myself, have always practiced it and have experienced the comfort it brings."

On the New Testament.

In a letter to his son: "I lay a New Testament among your books, because it is the best book the world has ever known, and will know; and because it gives to men that want to be true and dutiful, the very best instruction. I also have requested your brothers to be led by this book, regardless of human interpretations and inventions."

At another time he said: "I don't believe there are many people that humbly revere the New Testament more than I do. If they accuse me in regard to this of the contrary, it is because of my strong opposition to all obtrusive religious confessions, to all attempts to make business out of religion. I consider this as the main obstacle to true Christianity in the world. And the experiences of my life have instilled in my soul a strong aversion to all of those improper quarrellings about the letter that exclude hundreds of thousands from the spirit."

On Religion.

In a letter to his son: "You will remember that, at home, you were never tormented by religious exercises or mere formalities. So much better you will be able to understand it now when I praise to you the truth and beauty of the Christian religion, as Christ himself has brought it to us, and I solemnly assure you that you cannot go astray from the right path if you honor it with humility, but with the full fervor of your soul."

The above words of Charles Dickens should be able to expel forever all doubts of "well-intentioned" persons as to the religious character of the great English author.

Milwaukee, Wis.

A GREAT CAUSE GREATLY NEGLECTED.

By Bishop W. A. Candler.

It is greatly to be feared that our preachers and our people are wanting in conviction concerning the importance of the educational work of the Church.

There is less concern about the educational collection than about any other of the general collections, and the deficits upon this collection are larger and more common than are the deficits upon any other. Yet no interest of the Church is more urgent and important than its educational interests.

"This education that forms the common mind," and the Church which fails in its educational work will have the small place in the future of our country. The Churches which in the past neglected this work are to-day suffering most seriously on account of their negligence; but in the future the consequences of such failure in duty will be far more marked than they have been hitherto, and far more ruinous.

Methodism committed itself to educational work from the very beginning, and Edward Everett said: "No Church in the United States has done so much for the education of the people as the Methodist Church." But could Mr. Everett say as much for us to-day? Has not the educational needs of the country outrun our efforts to do our part in meeting those needs? If we fall behind in this great matter, and others do the work, must not our Church suffer most seriously in both reputation and influence? If education is turned over to the secularists, who are seeking to dominate it in our country, will not our civilization be secularized and corrupted? And if so, what immense obstacles will then confront the preaching of the gospel, when our ministry stands before a refined and supercilious secularism, inaccessible to spiritual appeals? In certain classes and in a few communities we meet that sort of thing in spots now. What must be our difficulty when such conditions become general?

Reflection upon present conditions and future prospects should alarm and arouse those among us who are concerned for the success of the Church or the welfare of the country.

In our General Board of Education the educational work of our Church is co-ordinated and solidified. Through it the strength of the whole Church is, or ought to be, delivered upon the weakest points in our line of work. Its interests ought therefore to hold a high place in the attention and care of the pastors of the Churches. Its work is no minor matter. Appeals for the educational assessment ought not to be languid and tepid, but energetic and ardent. In distributing the results of the yearly collections the assessment for education ought to stand as high as that of missions or any other interest.

We cannot afford to allow this great interest to suffer, especially at this momentous point in the educational development of our country. The whole assessment—which is none too large in view of the urgent importance of the matter involved—should be raised in full. To fall below seventy-five per cent of the assessment would be disastrous to the work in hand; and we will fall below that figure if all hands do not aim at the full amount. Many strong charges must raise more than the assessments upon them in order to make up in part for the deficiencies which are certain to arise in weak and backward charges.

Let this great interest receive attention at the very outset of the new year, and the results of the collections made be forwarded without delay to the educational treasurers of the Conferences.

THE TIMES HAVE CHANGED.

Most of our older readers will remember the days when Methodists and Baptists delighted in pummeling each other (theologically), and interested congregations gathered from far and near to hear some preacher tell what he knew about bapto and baptizo. We understand that our Baptist brethren still keep up the traditions of the past in this regard, although, if the editor of the Canadian Baptist is well informed in the matter, some of the Baptist congregations are not receiving the same strong food as of old. But in Methodist centres there has been quite a change, and it is only very occasionally, as far as we can discover, that a Methodist preacher takes off his coat and "wades into" his Baptist brethren.

The points at issue are still unsettled, and theoretically Methodists and Baptists are as far apart as ever. But practically they seem to be getting a little closer. The Christian Century, of Chicago, representing the Disciples of Christ, gives one fact illustrating this. From a certain mission field, which it does not name, it was agreed that the Methodists should withdraw. It seemed desirable that the Methodists in that field should identify themselves with the Disciples, and the question was raised, should the Disciples receive them or not?

The Century referred the question to 126 Disciple ministers, and received 116 answers. Of these 22 were opposed to receiving the Methodists, 78 were in favor of it, although some 8 were fearful of its effect upon the home church, and the other 16 were somewhat non-committal. The Century places itself upon record as wholly favorable to receiving these members from a sister church.

But it goes further than that. It actually proceeds to discuss Alexander Campbell's views upon baptism, and its utterances show that Alexander Campbell's followers have travelled far upon the road toward toleration of the Methodist view. We quote a few paragraphs which seem to justify our view. The editor says:

"Careful reading of Alexander Campbell's utterances on baptism will disclose three assumptions upon which he builds his entire defence of the Baptist dogma. They are:

"1. That a word always retains its root meaning in all its forms and in every context.

"2. That 'baptizo' in the New Testament is a word of specific action.

"3. That scholarship justifies him in translat-

ing 'baptizo' by 'immerse' in the New Testament." He then goes on to say that "each of these assumptions is erroneous."

"Mr. Campbell conceived some 'law' to obtain, which held words to a certain logical course of usage. But there is no such 'law.' * * * It was purely capricious that 'bapto' should have come to mean 'dye,' that 'candidatus' should have come to mean an aspirant for public office. This assumption that words retain their root meaning throughout their entire usage is purely fictitious.

"But the most convincing evidence against this assumption of Mr. Campbell is found in the actual use of the word 'baptizo' itself two or three centuries after Christ. As is well known, it was at that time that sprinkling or pouring was introduced as a substitute for immersion in administering baptism. Greek was then the common language of the Church, just as common as in the time of Christ. But this ceremony in which water was poured upon a person was called 'baptisma.'

"Manifestly 'baptizo' did not mean 'immerse' to the Greek-speaking church of the third and fourth centuries. It connoted the rite of induction into the church, a rite whose essential meaning was found elsewhere than in the particular physical act by which it was solemnized."

"We imagine that, if Alexander Campbell could have heard this follower of his thus proceeding to abolish his whole foundation, there would have been rather a lively scene. Something would have been doing about that time.

Probably the hardest blow of all, however, is given to the old Baptist contention when the editor discusses the claim that scholarship is all on the Baptist side. This is what he says:

"There is something very naive and yet very shrewd in the way Mr. Campbell and all Baptist controversialists quote the 'scholarship of the world' on their side. One cannot help wondering how these scholars, the great majority of whom are pro-Baptists, can go right on practising affluence if they are on the Baptist side of the controversy!

"The fact is, that on the vital point of the argument the scholars quoted by Mr. Campbell are not on the Baptist side. Baptist controversialists have a way of overlooking the most important utterances of the authorities they quote. They also have a way of reading their own view into the sentences of these scholars. * * * On the point that 'baptizo' in its characteristic New Testament meaning signifies 'immerse' and should be so translated, these scholars are either silent or opposed."

The candor of these statements is very refreshing. They do not give us anything very new, but it does sound rather pleasant to hear these old Methodist arguments from the mouth of a present-day follower of Alexander Campbell.

Verily the world moves, and if we can only be patient a little while we shall find that time itself has settled some very vexed theological questions in its own way, and that all followers of Jesus Christ are a little closer to each other than seemed possible in former days.—Christian Guardian.

THE "GYPSY" SMITH MEETING IN SAN FRANCISCO.

This remarkable man began a series of meetings at one of the very largest skating rinks in the city, on December 30th. The rink was arranged—so I am informed—to seat 6000, and I do not think the number was exaggerated. From the vast size of the building, one would think that more than that number could be accommodated. At the first service, more than half the seats were full, and there was a decided interest. A revival appears to be a novelty in this big city. In spite of bad weather (for this is the rainy season), there has been a steady increase in the size of the audiences, and on the last nights hundreds could not get into the room, and the door was closed almost half an hour before the time for the sermon to begin. Dr. Dille, one of the famous preachers of the West, said that he had been here and around this section for thirty years, and no such meeting had ever been held here before.

He further said that he had never seen so much interest in church work, and so intense an earnestness about salvation. It could hardly be otherwise, as there is perfect harmony among the ministers of all the churches, and each one appears to be trying to help on the work to the best of his ability. At one of the meetings in Dr. Aked's church, at the noon hour, the Episcopal Bishop made an earnest talk, and gave the movement all the weight of his great office and the sanction of his Church. It was not so much what he said, as his manner that showed where his heart is. Bishop Hughes of the M. E. Church is an active worker and a good speaker. Every one knows exactly where he stands, and his sermons are marked by rare eloquence and power. He is what all Bishops ought to be—a revival Bishop.

It may be of interest to your readers to hear more of the man who can attract such crowds in this city. He is not what is commonly called learned, but has a quaint way of impressing people with old truths. To a Bible student, he could never be called "instructive," but of his earnestness and sincerity, there can be no doubt. At one of the meetings he called on all the Episcopalians to sing the little chorus, "Revive us Again!" He had just been singing it alone, and then with the choir—a splendid one numbering 300. The response was hearty, but feeble, as to numbers. The next request was to the Baptists, and they were strong; so were the Presbyterians. At the end he called on the Methodists. This was our time, and we made use of it. They all seemed to try their best, and the vast building rang with the chorus. I did not think people out on the Western coast could sing, as I had never heard them do so. But this meeting has loosed voices, and they are singing strongly. I always feel hopeful of a singing church. Dr. Aked, the pastor of the First Congregational Church, and probably one of the most famous preachers in the world, is doing yeoman service in this meeting. It is in his church that all the noon meetings are held.

Mr. Smith—"Gipsy," as he loves to be called—has few of the characteristics of the modern evangelist. There is no roughness, no uncouth manners, no "mannerisms." He never tells a questionable story, or uses an illustration that could be made evil. He does not stress the terror of the law, but rather persuades men by the beauty of the Christ life and the perfection of salvation. Some of his sayings are about as follows: "I am not educated, I cannot tell you about higher criticism and theology, but I do know the way to Jesus, and if you will let me I will show you the way." "I am only a poor-gypsy boy who has found the way to Jesus, and I do want you to learn the way." "When I see my people in their wagons, as they go about the country, I am not ashamed of them—I love them and am proud that I am a Gipsy, but I know that but for the grace of God and the goodness of Jesus, I would be there too." On one occasion when he preached about Christ healing the woman sick for twelve years, he said: "The other people thronged Him, but she only touched the hem of his garment: too many people are willing to be amid the throng, but how few really touch Jesus. When you touch Him you will know it at once—He is a live wire."

I could take up more room, and tell you of many things of interest that he said, but enough, lest I make this letter too long. Last night he gave a lecture for work among the Gipsies, the admission being 25 and 50 cents, according to the location of the seats. The hall was full to the doors, and, curiously, the crowd called on the chairman to have a collection taken for the mission. It was taken, and was an exceptionally good one. Out here they say that Secretary McCoy of the Y. M. C. A., who usually makes the financial appeals, is the most "painless extractor of money" known to the West. The meeting is to close to-night, and has been a wonderful awakening of interest, so I am told. I have not heard how many were converted, or how many accessions the churches have had, but if there were none, the very evident interest of a religious character that the meeting has excited will do great good. It

has started people to thinking that there may be some use for churches, and that there may be a better way of living than the one they know.

Now just a word about our little Centenary Church—the only representative of the Southern Church in this vast city. At the last Annual Conference, Bro. J. W. Horn was sent as the pastor. He is on the same style as our lamented Bro. A. D. Miller. His manners, style of preaching, general appearance, and even his genial smile, are the same. He is also about as lovable and tender in the family and pastoral relation. I think he will do a good work here, as he is tireless and energetic. Already there is a great increase in the size of the congregations and Sunday school, and the members do not seem so discouraged and depressed as formerly.

We are looking for a great blessing from this meeting and the series that is to follow at the church. Fraternally, J. C. BALLARD.
Fort Miley, San Francisco, Cal.

WISE WORDS FROM BISHOP HOSS.

The following is an extract from Bishop Hoss's great address to the class admitted into full connection at the recent session of the Western North Carolina Conference:

"Yours will be a life of service; you will not get rich. Yet it is the happiest life on earth. The burden of the old preacher is to give up his loved employ. It is sad to drop out of the line and see the procession go by without you. The Church expects you to be good men. This is the prime consideration. No man can preach the Gospel until he first lives it. From the heart the message must come, if it is to touch the hearts of others. Faith in Christ is more than an historical belief. In the inmost heart there must be abiding assurance of His presence and love. There are no limits to the possibilities of the soul's growth, neither in time nor eternity. Christ comes down to our level to take us up to His presence. Nothing is too good to be believed by one who is good enough to be saved by divine grace. The Church expects you to be effective ministers of the Gospel. Never sing, 'O to be nothing.' Make the best of yourselves. The day of the best preachers is not gone. Have a message and the path to the church will be filled. You must be diligent students. No man becomes a great preacher suddenly. Study the Word of God until you master it, by verse, paragraph and by book. In these days there is so much study about the Bible, and the Bible is too often neglected. The Church not only expects you to be good and to preach, but it expects you to be pastors. Among your people, in their homes and places of business, you get some of your best sermons. People will never forget you if you are with them in their hours of grief. And don't forget the 'neglected rich,' and love the little children."

GREAT SUFFERING IN CHINA.

President Taft, chief executive of the American Red Cross, appeals again for help for the famine sufferers of China, declaring that millions of people are facing starvation on account of the crops being destroyed by the floods.

I would be glad to receive any contributions, however small, for these suffering people, and the same will be forwarded immediately to the American Red Cross at Washington, D. C., to be transmitted from there by cable to the seat of suffering.

R. W. MILLSAPS, Treasurer,
Mississippi Dept. of the American Red Cross.

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Church News

The Florida Christian Advocate is now published at Arcadia, instead of Jacksonville.

The General Conference of the Methodist Episcopal Church will meet in Minneapolis next May.

The M. E. Church, South, is expending about \$12,000 in Tampa for the evangelization and education of the foreigners in that city.

Mr. J. Pierpont Morgan recently purchased in London two Bibles for which he paid \$48,675. They were, of course, very old and rare editions.

The English Baptists, according to their Year Book for 1912, number 418,603. As compared with the figures of the preceding year, this is a loss of 72 communicants.

It is stated that eighty-seven per cent of the students of Central College, Fayette, Mo., are members of the Church; and that at Howard-Payne the showing is even better.

The Virginia Methodists will hold a great Laymen's Conference at Lynchburg February 14 and 15. Among the noted speakers engaged for the occasion are Bishop A. W. Wilson and Bishop Collins Denny.

Trinity College, Durham, N. C., has property valued at \$843,715; an endowment of \$441,329; 44 professors, and 638 pupils. Greensboro Female College in the same State has property worth \$227,300; an endowment of \$100,000; 18 professors, and 224 students.

Ex-Vice President C. W. Fairbanks is president of the Methodist Social Union of Indianapolis. This distinguished American takes an active interest in the affairs of Methodism, as also do Ex-Senator Beveridge and Ex-Governor Frank J. Hanly of the same commonwealth.

It is stated that about 2700 persons professed acceptance of Christ as a result of the Gipsy Smith meeting in San Francisco. It is reported that the evangelist will be asked to return to the city and conduct services during the entire time of the Panama Exposition in 1915.

The Methodists of Toronto, Canada, gave last year to missions \$5.67 per capita. The Metropolitan Church, with 962 members, raised \$13.08 for every communicant; Central Church, with 799 members, \$18.06, and the Sherbourne Street Church, with 1,029 members, \$19.56.

The Central Christian Advocate states that a canvass conducted by the Men and Religion Forward Movement in St. Louis, Missouri, shows that there are in that city 458 churches, one to every 1,500 people, while there are 2,250 saloons, one to every 300 of the population.

Dr. William Newman Clark, who was eminent as a theologian and who became Professor of Christian Theology in Colgate University in 1890, died recently at Deland, Fla., where he had gone with his wife to spend the winter. His "Outline of Christian Theology" is regarded by scholars as a really great work.

The corner-stone of the Park Street Methodist Church of Atlanta, Ga., was laid on Saturday, January 20. This structure was started by Dr. J. W. Lee, now of St. Louis, and, when completed, will cost about \$50,000, exclusive of the furnishing. The present pastor is the Rev. S. R. Belk, who in a little over a year has had 350 additions, 110 of them on profession of faith.

Dr. R. S. MacArthur, the noted New York Baptist preacher, has been called to succeed Dr. L. G. Broughton as pastor of the famous Baptist Tabernacle in Atlanta, Ga. This is one of the best equipped institutional churches in the United States. Dr. MacArthur is now in England, and it is not yet known whether he will accept the call.

A Christian University is being established in Cairo, Africa, which is the seat of the greatest Mohammedan institution of learning in the world. The Moslem school has been in existence for nine hundred years, and has at present an enrollment of from 10,000 to 12,000 students. In beginning educational work at this great center, the followers of Christ are invading the stronghold of what is, perhaps, Christianity's most formidable foe.

The Salvation Army of Chicago has recently dedicated another of its popular-price hotels, which makes six that it maintains in that city. The one just opened is a six-story building, of steel and concrete construction, and has 611 sleeping rooms. The correspondence and reading rooms are on the first floor. The rates are 15 cents a day and upward. It is said that 300,000 men occupied beds in these hostels during the year 1911.

The Commercial Appeal states that the Memphis Methodist churches pledged \$27,000 on Sunday, January 28, to the Tri-State Hospital which is to be erected in that city. The several congregations gave as follows: First Church, \$16,471; Madison Heights, \$5,000; Second Church, \$1,500; Mississippi Avenue, \$1,500; Lenox, \$1,000; Harris Memorial, \$1,000; Annesdale, \$200. Bishops Atkins and Kilgo, who were expected to spend the Sabbath in Memphis in the interest of this enterprise, were unable to keep their engagements; but Bishop Hoss was on hand and rendered valuable service to the cause.

THE AMERICAN BIBLE SOCIETY.

Mr. Editor: I thank you for the following statement which appeared in a recent issue of the Advocate:

"The American Bible Society issued 3,231,722 volumes of the Scriptures during the past year. It publishes the Bible in more than 100 languages and sells the Gospels at 2c per copy, the New Testament at 5c per copy, and the Bible at 17c per copy."

Please kindly say in your next issue that anyone can become a member of the Society for life by paying \$30. The number of members is limited, and it is quite an honor to be enrolled on the list. A life member is entitled during his lifetime to a certain number of Bibles each year. Also he receives all the publications of the Society free.

The Society keeps a colporter now in New Orleans, Rev. George Manotte, who is located at 1415 Chartres Street, and has a large and complete assortment of all Bibles, Testaments and Gospels issued by the Society in English, French, Spanish, Italian and German.

Many thanks for your kindness.

GEORGE MANOTTE.

NOTICE.

Rev. J. O. Bennett has been released by Bishop Mouzon from his appointment to Jennings, and his address for the present will be Lake Arthur, La. He is very anxious to secure work either in Louisiana or an adjacent State, and is ready to correspond with any presiding elder who needs a man.

I would like to secure the service of an unmarried preacher for Jennings. The charge, together with the appropriation made by the Board of Missions, will probably pay at the rate of fifty dollars per month for the time of service. Rev. M. C. Holt will serve the Jennings congregation together with Jeanerette as best he can until a permanent arrangement is effected.

R. H. WYNN, P. E.

ATLANTA'S RECORD UNDER PROHIBITION.

In 1900 Atlanta's population was 89,872. In 1910 its population was 155,000. In 1900 its assessed value was \$54,500,000. In 1910 its assessed value was \$120,479,698. In 1900 it had 140 miles of electric railway. In 1910 it had 200 miles. In

1900 it had 4000 telephones. In 1910 it had 21,000 telephones. In 1900 its postoffice receipts were \$399,000. In 1910 its postoffice receipts were \$1,052,868. In 1900 the bank clearings were \$96,000,000. In 1910 the bank clearings were \$574,164,916. In 1900 it had 140 churches. It now has 185 churches. In 1900 its public school enrollment was 12,000. It is now 21,500. In 1900 it had invested in factories \$15,391,178. It now has invested in factories \$32,000,000. In 1900 the value of its manufactured products was \$15,603,000. The value of these products is now \$42,000,000. Wages paid in 1900 were \$2,769,404. In 1910 the wages paid were \$6,500,000.—Dallas, Texas, News.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

At the January meeting of the Executive and Finance Committee of the Board of Church Extension of the Methodist Episcopal Church, South, sundry invitations were carefully considered, and Dallas, Tex., was fixed as the place, and May 2-5 as the date of the next Annual Meeting.

The invitation to hold the meeting of Conference Board Representatives at the same place and immediately preceding the Annual Meeting was also accepted. The date of this meeting will be April 30-May 1st.

W. F. McMURRY,
Corresponding Secretary.

LOUISIANA PREACHERS, NOTICE!

The Minutes are being sent out by prepaid express this week, and should reach all the preachers by the end of the week. Of course, where we cannot reach the preacher by express, the package will be mailed. Please notify me if your package does not arrive promptly.

Cordially, ROBT W. VAUGHAN.
Ruston, La., Feb. 3, 1912.

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WEST BOUND.

Leaves NEW ORLEANS, 12:30 p.m., Mondays and Thursdays.
Arrives LOS ANGELES, 9:15 p.m., Wednesdays and Saturdays.
Arrives SAN FRANCISCO, 11 a.m., Thursdays and Sundays.

EAST BOUND.

Leaves SAN FRANCISCO, 6:30 p.m., Tuesdays and Saturdays.
Leaves LOS ANGELES, 8:30 a.m., Wednesdays and Sundays.
Arrives NEW ORLEANS, 7:20 p.m., Fridays and Tuesdays.

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Secular News and Comment

By Rev. A. J. Gearheard.

The Republican National Convention will be held in Chicago, June 18, 1912.

London reports state that King George and his queen expect to visit the world's capitals, including Washington.

Emmett Dalton, the once famous outlaw and bandit, desires to be a deputy United States marshal. He lives in Bartlesville, Okla., and is now reported to be a law-abiding citizen.

Professor Jamieson, of the Edmond Branch of the Oklahoma State Normal School, claims the ability to produce rainfall by the use of liquid air. His recent experiments have been successful.

Movements are on foot to join New York City and Long Island into a State under the name of the State of Manhattan. The new State would be the richest in the country and the third in population.

The Textile strike in Massachusetts is becoming more and more serious. Last week one woman was killed and an officer stabbed. Troops have been called out and every effort is being made to preserve order.

Pope Plus has the gout. And he has a nature physician treating it. Bernado, the naturo doctor, is an herb specialist and makes a special brew which he applies to his holiness' legs. Perhaps Plus considers the gout a "thorn in the flesh."

Maj. Gen. William H. Carter reports that there are 35,000 Japanese soldiers now in Hawaii and 35,000 more Japanese men of military age. He sounds a note of warning to the United States, and urges that this country increase its military forces in both Hawaii and the Philippines.

Judge Screws, of Montgomery, Ala., held, in a recent decision, that, according to the Alabama law, a slot machine is illegal even if it does give a return for the money dropped into it. His decision will be tested before the higher courts, but its moral rightness has already received the approval of the best citizens.

Charles W. Morse, whose prison sentence was recently commuted by President Taft, has left the hospital and taken lodging in one of the Atlanta (Ga.) hotels. He seems quite active for a man who was liberated in order that he might die outside of prison walls. He is planning a trip to one of the Florida health resorts.

Clarence Darrow, the eloquent socialist lawyer who was attorney for the McNamaras, has been twice indicted on the charge of attempting to bribe jurors. Darrow gave a \$20,000 bond. If he is convicted, and the District Attorney says there is no chance for him to escape, the maximum penalty will be thirty years in the penitentiary and a \$10,000 fine.

Andrew McConnell, a journalist and the founder of a so-called electrical healing cult, has been found guilty of the murder of his wife by a New Jersey jury. The world is learning by experience that the man who professes to have an improvement on the old-time religion is a safe man to keep an eye on. These founders of new faiths seldom include high morals in their practice.

AN IMPORTANT CONFERENCE.

A conference of the Secretaries of the Boards of Education of the several denominations of the country was held January 17th in Philadelphia.

Steps were taken to form a permanent organization. The name of the new institution is, "Council of Church Boards of Education." The following are charter members. Rev. Thos. Nicholson, D.D., New York, N. Y.; Rev. E. S. Tead, D.D., Boston, Mass.; Rev. Jos. W. Cochran, D.D., Philadelphia, Pa.; Rev. Robert Mackenzie, D.D., New York, N. Y.; Rev. F. G. Cotwald, D. D., York, Pa.; Rev. A. J. Turkle, D.D., Pittsburg, Pa.; Rev. H. H. Sweat, D.D., Louisville, Ky.; Rev. Stonewall Anderson, D.D., Nashville, Tenn.; Rev. J. W. Horine, Philadelphia, Pa.; Rev. C. M. Jacobs, Allentown, Pa.; Rev. W. T. Campbell, D.D., Monmouth, Ill.; President Hill M. Bell, Des Moines, Ia.; Rev. J. G. Gabhard, D.D., New York, N. Y.; Professor Rufus M. Jones, Haverford, Pa.; President R. L. Kelly, Richmond, Va.; Rev. M. T. Morrill, Dayton, Ohio; President Mines Lee Bates, Hiram, Ohio.

There are ten denominations represented in the Council, as follows: Methodist Episcopal Church; Methodist Episcopal Church, South; Presbyterian Church, (North); Presbyterian Church, (South); the Evangelical Lutheran Church; the Disciples of Christ; the Reformed Church; the Society of Friends; the Christian Church, and the United Presbyterian.

The officers for the ensuing year are: President, Rev. Thos. Nicholson, D.D., New York, N. Y.; Vice-President, Rev. E. S. Tead, D.D., Boston, Mass.; Secretary, Rev. Jos. W. Cochran, D.D., Philadelphia, Pa.

Among others, the following resolutions were adopted by the Council:

1. On religious work in State schools:

"That all the denominations represented in this Conference be requested to consider seriously the problems there presented, direct their national representatives to visit these institutions, study the situations at first hand, and inaugurate a serious effort to meet the religious needs of their own students in these state-controlled institutions of higher learning."

2 On publishing the proceedings of the Council:

"That the proceedings of the Council during the year be published, and that the money for the purpose be secured by requesting sufficient pro rata sums from the Boards represented in this Council; that the preparation of this publication be placed in the hands of the Secretary."

3 On time of meeting, 1913:

"That an annual meeting of this Council be held in 1913 on Wednesday, January 15, or, in case this date be found impracticable, upon such a proximate date as may be agreed upon by the Executive Committee."

HOW TO GET THE COLLECTIONS.

Dear Bro. Meek: I feel impelled to write you on the subject of raising the church benevolences. The article may appear untimely in the early part of the year, on first thought; but not so. Our pastors, of course, desire to raise these important assessments, but some of them do not know just how to do it.

There is much in a pastor getting his consent to do it. I am an Arminian in theory and practice. I do not believe that it was irrevocably and irreversibly decreed from eternity that a pastor on a certain charge could raise in a certain year just so much and no more for these worthy causes, do what he might. As regards these things I do not believe any more in absolute and unconditional predestination than I do as to immortal souls.

We read in Genesis that Abraham "went forth to go into the land of Canaan." It is needless to say he got there. So each pastor should say, "I will raise these benevolences," and he will do it nearly every time. This discussion is not academic. I am speaking from experience. I admit there are many things to discourage the preacher; many adverse conditions to overcome. On my first pastorate as well as the late ones, I was confronted by various difficulties: my health was poor; I had my Conference course to bring up; only 50 per cent of the assessments had been paid the year before; there was an increased assessment over the preceding year, and last, but not

least, I had a yellow fever epidemic on my hands, with almost a thousand cases of yellow fever. But I had made up my mind to collect these claims and God helped me; and, as a result, I reported over twice as much as was paid the years preceding.

Last year, on the Haynesville work the assessments were more than one-half of the preacher's salary, representing a considerably increased assessment over the year preceding. The benevolences had not been raised in full from the work in some years; I had a five-cent drop in cotton in a strictly cotton country to face; I also had these encouraging words from a fellow preacher: "You will never raise them." But I did, thank God, and more. The Conference claims were overpaid, and, in addition, we paid a special to the Haynesville mission of about \$50, and about \$150 to the Orphanage.

What I have done, others can do. Say first, "I will." Then raise your assessment for missions in the early part of the year. Preach on missions and giving as a means of grace. When you go on a round of collecting, pray beforehand; pray silently, as you go, and God will give the victory, through our Lord Jesus Christ.

LEON I. MCCAIN.

Bogalusa, La.

WORK AND WAIT.

To wait and to work, to do his duty and leave the rest to God; to journey through life gathering truth into his heart, and then into the family, the Church, the city; to be its faithful voice—this is the best use a man can make of his mortal days. And should it be your lot to be "voices in the wilderness;" among your children deaf to your cries; among your compatriots insensible to your warnings, console yourselves. Greater than you have suffered the same fate. Unite yourself in spirit to their company and be happy to suffer with them. At least, as you come to understand more and more from day to day, the truth can not perish, and that it is potent even on feeble lips, you will establish in your hearts faith in the world that endures, and you will be less astonished and less disconcerted when you see the face of this world pass away. You will live by the sacred fire cherished in your soul. Let your furrow close, your hope will not perish! Like Moses on Nebo, you will enter into silence, having filled your dying eyes with the spectacle of the promised land.—Charles Wagner, in the "Gospel of life."

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Concerning Missions

LOUISIANA CONFERENCE.

The Conference corresponding secretary of the Foreign Department of the Woman's Missionary Society of the Louisiana Conference submits the following report for the quarter ending December 31, 1911:

Number of districts, 7; auxiliaries, 40; number of members, 996; young people's societies, 5; new young people's societies, 1; young people members, 116; new young people members, 26; juvenile societies, 8; new juvenile societies, 1; juvenile members, 181; new juvenile members, 20; total members, 1293; life members, 33; honorary members, 36; honorary life patrons, 1; subscribers to Woman's Missionary Advocate, 360; subscribers to Young Christian Worker, 99; scholarships, 16; Bible women, 5.

During the quarter \$799.36 was paid on the pledge for the support of two missionaries, making a total for the year of \$1275.90. There is a balance of \$724.10 due. Where is it to come from?

MRS. A. P. HOLT,
Corresponding Secretary.

COUNTY CAMPAIGN OF EVANGELISM.

By Rev. Walt Holcomb.

Evangelism solves every problem of the Church. Its history proves the statement. We may not always endorse the methods of the evangelist, but we recognize the power of evangelism.

The Church has not given evangelism a fair chance. Other forces have had her hearty cooperation, while evangelism has felt the sting of her criticism. This is a plea for a more concentrated effort for evangelism.

County campaign of evangelism would solve many of the problems now confronting the pastors of our cities, towns and villages. The central places are dying for something to do, while the rural districts are dying because something is not done for them.

The idea is to evangelize the entire county before you quit. It may be done by holding a great union meeting in the most central place in the county. Where there are several towns in the county, the campaign could be started at the most suitable place, and the meetings follow in close succession. The same evangelist could be used in the different sections.

If the county can be organized in advance, the towns and villages can carry on the campaign at the same time. This plan requires the assistance of several co-workers. It has the advantage of the former plans in a greater organization, but is at a disadvantage in that it is more difficult to organize the county beforehand, than after the campaign has started.

One is as effective as the other, and the results are sure and satisfactory. After the larger places have been evangelized the same workers, with the trained forces of the larger towns, could push the work into the remotest sections. The rural places are the most fruitful for evangelistic efforts as they have not been evangelized.

The campaign can be carried on in any county of any State, and at any time. It can be launched on short notice, as the preparation goes on, in all parts of the county, while the central meeting is being held. Always keep in mind that you have a country-wide movement in view, and the plan will naturally work out itself. Pastors and people will fall into line with any sane, safe and sensible effort to save the lost in their community.

The movement is official. The pastors and churches are requested to take the matter under advisement, and after careful and prayerful consideration decide to enter into it.

It is regular. The campaign is of the Church, by the Church and for the Church. Our evangelists are ordained ministers, and some of them officially appointed by their denomination to do evangelistic work.

It is effective. The idea is one that has evolved itself in the process of evangelistic meetings. It

has been worked out on the field, and is something more than a theory. The good influences radiate in every direction.

It is successful. We naturally expect results in any kind of church work these days, and the results should be commensurate with the effort put forth. Hundreds of thousands should be added to the churches as a result of such a campaign.

It is permanent. There will be a day or two given to the idea of conserving the results. It is so much easier to make the work lasting when you have evangelized in this thorough and practical way.

Any pastor who would like to see his county brought to God, and his neighbors and friends in the churches, would do well to start such a campaign. If we can help you in any way we shall be glad to do so. If you desire a booklet with the plan outlined and illustrated, address the Bureau of Evangelism, Vanderbilt Building, Nashville, Tenn.

REMINISCENT.

By Rev. H. Armstrong.

No. 6.

After the Female College commencement in Columbus, about June 25, a number of patients were moved to the college building. I was changed to the college building and employed as a druggist. I also wrote and sent out all requisitions for medicine, liquors and cordials. Of course, these liquors and cordials were bought by the government for the benefit of convalescent soldiers, but I learned that they were consumed in the main by officials. One night I received an order for a quart of whisky. I returned word that the whisky was just out. I received another order immediately for a quart of alcohol. A young physician from Nashville ordered it. I wondered what he wanted with the alcohol. The next morning in visiting the different wards with the doctors, I found the young physician as limp as an empty sack. His handsome complexion was fiery red, and on being questioned as to the cause, he would stammer in an idiotic way, and try to say, "erysipelas."

A number of elegant Christian ladies of the city visited the hospital daily, and they were ready to work or to sing or to pray. When I finished my prescription work in the morning, I joined them, and we worked together. Such solicitude for the lives, comfort and salvation of afflicted men, strangers to them, was an impressive and interesting sight to me. If I had not already been in sympathy with the Southern cause, these ladies would have won me over. One day, before I had finished my work, they found a lieutenant who seemed to be in a dying condition, and they came and told me. They said that the worst was that the poor man was not a Christian. I returned with them, but the man was sinking so fast that we could not converse with him, and he died in a short time. I do not believe that any more beautiful and accomplished young ladies lived anywhere than in Columbus, Mississippi. They wore the most ordinary apparel and toiled for hours each day making haversacks and knapsacks for the boys in gray. They and their mothers were doing home mission work—work for the Master, but perhaps they never regarded it in that light. The Army of the Tennessee, as it was called, was getting farther away from us, and late in the summer our authorities thought it expedient to follow up the army. We had received no patients for some time, and so many had died or been discharged and returned to their posts, that our hospital was almost broken up. General Bragg was in Kentucky, and parts of different regiments, brigades, and divisions assembled at Chattanooga for a few weeks. From there we went to Knoxville, and thence to Clinton on Clinch river. We had no regular supplies, not a grain of salt, nor a tent to shelter us by day or night. The officers were strict, and tried to protect the citizens, but in open daylight soldiers walked into camp with fat hogs on their shoulders.

"Hey! hey! hey! whose hogs ye got?" "You hush up! we wouldn't allow anybody's hogs to bite us. We had to kill them in self defence." I never knew the value of salt until then. We had fasted a day and night, and were eager for some pork to eat with our biscuits made of water and flour, but my first taste of the pork was my last. We had nothing then for three days, except the hard biscuits, and I was offered twenty-five cents each for some of mine, but I had none to sell. On Saturday night, October 24, snow fell, three or four inches in depth, and it turned cold enough to freeze a crust on it. We slept on one blanket, and covered with another that night, in front of a log fire, and the heat melted the snow, and kept us thoroughly wet. The snow did not disappear for about a week, and it was freezing weather each night.

Olla, La.

TRUTHFUL OBSERVATIONS.

By Dr. Chas. M. Sheldon.

Dr. Charles M. Sheldon, author of "In His Steps," a year ago, printed in his church bulletin these truthful observations:

1. We do not have to be perfect before we join the Church.
2. What we can not do alone we can do with God's help.
3. Growth is as natural in the spiritual as in the earthly kingdom.
4. There is a heavenly comfort for every earthly sorrow.
5. A child who joins the Church has a whole life to give in service.
6. Christianity which is not good for every day is not good for any day.
7. Most of our discouragements come to us because we are not daily walking with the heavenly Father.
8. The happiest feelings we ever know are those that come to us along the track of doing something for others.
9. The world belongs to God. We have no right to call its strength, its beauty, or its wealth our own unless we always mean they are ours simply because we are the Father's children.
10. God does not love greatness apart from goodness; and He does not care for power apart from principle.—Central Christian Advocate.

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

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The Home Circle

FIVE LITTLE BROTHERS

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about;
The five little brothers grew very gloomy
And the wee one began to pout,
Till the biggest one whispered: "What do you say?
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped.
When somebody found the carriage of leather,
Oh, my, how she shook her head!
Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

—Ella Wheeler Wilcox.

A SPORT OF THE INFANT JAPANESE GIRL.

Little Japanese girls make a play of one thing that in later years becomes labor—labor of love though it is. As soon as a girl is old enough, perhaps 3 or 4 years, her dolly is tied to her back in the same way that she was fastened to her nurse's back when she was a baby. She carries this about while at play, and as she grows older a larger doll is used until she has grown accustomed to the weight and is able to carry her baby brother or sister, thus relieving her mother, who perhaps works in the rice fields or in a tea garden.—Circle.

"GO ABOUT YOUR BUSINESS."

The old temple clock in London bears a curious inscription, the origin of which is ascribed to a chance remark.

Some 200 years ago a master workman was employed to repair and put in a new face upon the clock. When his work was nearly done he asked the benchers for an appropriate motto to carve upon the base. They promised to think of one. Week after week he came for their decision, but was put off. One day he found them at dinner in the commons.

"What motto shall I put on the clock, your lordship?" he asked of a learned judge.

"Oh, go about your business!" his honor cried angrily.

"And very suitable for a lazy, dawdling gang!" the clockmaker is said to have muttered, as he retreated. It is certain that he carved "Go about your business" on the base.

The lawyers decided that no better warning could be given them at any hour of the day, and there the inscription still remains.—Harper's Weekly.

FOR MOTHER.

He was only a mite of a boy, dirty and ragged, and he had stopped for a little while in one of the city's free play-grounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side; but the little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear.

The boy's eyes sparkled, but the eyes were the only thanks as he looked back to see from whence the gift had come and then turned his face away, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit out a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance he tucked the prize safely inside his dirty blouse.

"Why don't you eat it, Tony?" asked a watchful acquaintance.

"Eat it? Ali meseif? Ain't I savin' it for mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever Tony lacked—and it seemed to be nearly everything—he had learned humanity's loftiest lesson. He had another dearer than self, and knew the joy of sacrifice.—Baptist Young People.

IT WAS JUST LIKE HIM.

Jacob Riis, the famous American sociologist, in a recent address to a workingmen's club, praised generosity.

"I see a handful of children here," he said. "May they grow up generous. May none of them grow up into such a man as an old banker whom I know.

"He is a millionaire, and he lives in a palace, but his heart is as hard as steel and as cold as ice.

"One of his men completed, the other day, his twenty-fifth year of service. For twenty-five years this honest man had worked for the banker faithfully. He and his children were poor at the beginning, but where, in the quarter century, the banker had accumulated millions, the faithful middle-aged bookkeeper had only saved a few hundreds. His salary, you see, was only \$25 a week.

"He didn't think the banker would remember the twenty-fifth anniversary of his engagement, but the old man did. That morning he handed the bookkeeper a sealed envelope.

"'George,' he said, 'to-day ends the twenty-fifth year of your work for me, and you have worked steadily and well. In this envelope is a memento of the occasion.'

"The bookkeeper opened the envelope, trembling and eager. Within lay his employer's photograph. That was all.

"In the face of a disappointment so bitter the poor fellow could say nothing.

"'Well,' asked the banker, 'what do you think of it?'

"'It's just like you,' said the bookkeeper simply."—The Christian Index.

THE ACORN IN THE JAR.

By Marion Hollowell.

Bobbie and his mother were taking a long walk in the park that afternoon. It was Saturday, and Bobbie was wishing that every day could be a holiday from school. "I just hate school anyway," he stoutly declared, "and I don't believe it does me any good to study the old books and maps and things!"

His mother had scarcely time to begin an explanation of the many benefits of school, when Bobbie ran from the path to pick up a handful of acorns that had fallen from a great oak. They were something new to him, and he was full of questions about oaks and acorns until they reached home.

"And does a big oak tree grow from one of these little acorns?" asked Bobbie.

"Certainly, my dear," said his mother. "Just as a big man grows from a little boy."

A few days later in cleaning up Bobbie's room, his mother came upon a small glass jar with one of the acorns in it. Nothing else was in the jar—just the acorn, and the cover tightly fastened on. She asked him about it when he came from school that night.

"Well, you see," explained Bobbie, carefully, "I want one of those big oak trees, like the one in the park, and so I put the acorn in the jar where it will be safe."

His mother looked at him thoughtfully for a moment and then she took him in her lap. "That is not the way that an oak tree grows from an acorn," she said. "It must first be planted in the warm earth, and then it must have sun and air and rain for many years before it will become such an oak as we saw in the park. That is the law of nature, and in nature it is just the same with a boy as with an acorn."

"What do you mean?" broke in Bobbie.

"I mean that the boy must go to school and learn many things before he can become the right

kind of a man," answered his mother. "The boy has to have the years of school, just as the acorn has to have the years of warm earth and sunshine and rain. In both cases it is the law of nature and there is no other way. Do you understand?"

"Yes, I think I do," said Bobbie slowly. "I never thought before that we grow the same way the trees and plants do. I suppose if I didn't study and learn things I would always be like a little boy and not know things like father."

The next morning he carefully planted his acorn in a sunny corner of the garden, and then whistled cheerfully as he started off to school.—Youth's Companion.

A POINT TO BE GUARDED.

The trouble with too many of us is that we look upon our work as the chief thing, when the man we want to reach is the chief consideration. The ideal man is Christlike in the breadth of his sympathies. Christ was interested in all men: the child, the rich Zacchaeus, poor blind Bartimaeus, Simon the Pharisee and Simon the Zealot, the Jew, the Samaritan, and the Syrophenician, all found in Him a friend. The measure of a man is the breadth of his sympathy. Christianity is really the triumph of love, and heart-growth is the essential in Christian life. If in any way our work has blotted out, even partially, the figure of our brother, we have made a bad blunder. Christianity means service, but we must take care lest the service becomes the end and so ceases to be service. The Christian must always retain his humanity, with all its tender relationships. There never was, there never can be, a professional Christianity. When it becomes professional it ceases to be Christianity. The love of men is more than the love of work, and the best Christian work must ever spring from a love for men and a vision of their need.—The Christian Guardian.

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Editorial.

HABITS OF STUDY ESSENTIAL.

Never was there a time when the ministry needed men of disciplined minds and wide and varied information so urgently as now. The public schools of the country have brought about a much more general diffusion of knowledge than formerly existed, and the average intelligence of the people is higher to-day than ever before. There is at this time scarcely a community in which there are not young men and women who have had collegiate training. A preacher who cannot speak correct English and who is untaught in the ordinary branches of a popular education, is now at a great discount in the manifold work of the Church. He may accomplish considerable good, but his limitations necessarily very greatly circumscribe his influence.

No man can hope to achieve large things for the Master in this age who does not earnestly seek to equip himself for the tasks that lie out before him. Studiousness is absolutely essential to a successful ministerial career. One who would hold the attention of the people must keep abreast of current thought. He must feed them upon fresh intellectual food—not upon the stale, discarded teachings of the past. To be sure, the essential truths of the gospel are the same that they have ever been, but they must be illustrated and enforced in the terms of modern thinking. The way in which a fact is stated has much to do with the effect that it produces. The shining of a jewel depends not a little upon its setting.

It is a matter of the greatest importance that our preachers should have their hours of daily study and cling tenaciously to them. Other things will constantly tend to interrupt and encroach upon them, but they should be held on to with a firm and unyielding purpose. To let them be broken up, marks the beginning of one's retrogression. Especially do our young ministers in the very commencement of their work need to form studious habits. Their first eight or ten years of service will very largely make or spoil them. Hence, the wisdom of adopting right methods in the outset. To the young men in the itinerancy, we say, Avail yourselves of every opportunity to increase your intellectual strength and resources. If possible, take both a literary and theological course at college. But if this cannot be done, be not discouraged. By assiduous private application, notwithstanding your lack of advantages, you may acquire a large degree of strength and efficiency in your high and holy calling. Some of the foremost ministers in American Methodism had little schooling. However, they were not uneducated, but self-educated men. This was true of Asbury, McKendree, Soule, Bascom, Marvin, and many others whose names are writ large in the annals of the Church. Those who were content to remain in ignorance, while these men sought and procured high equipment for service, achieved nothing worthy of record.

If it be thought that we are laying too much stress upon study and education, let the voice of Wesley, the most discerning church leader of modern times, speak. Writing to one of his associates in the work, he said:

"Your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep. There is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than you can be a thorough Christian. Oh, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first will be afterwards pleasant. Whether you like it or not, read and pray daily. It is for your life! There is no other way; else you will be a trifler all your days, and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

And at another time Mr. Wesley counseled his helpers as follows:

"Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty-four. 'But I read only the Bible.' Then you ought to teach others to read only the Bible; and, by parity of reason, to hear only the Bible. But if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible nor anything else. If you need no book but the Bible, you are got above St. Paul. He wanted others, too. Bring the books, says he, but especially the parchments; those written on parchment. 'But I have no taste for reading.' Contract a taste for it, or return to your trade."

GOOD NEWS FROM OUR MISSION BOARD.

The report of the Treasurer of the General Board of Missions, which has just been given out, shows an increase in the income from the assessments in 1911 over the year preceding of \$70,180, and a net increase of the receipts of the Board of \$58,715. This is the largest gain in the receipts in twenty years, except in the year 1904-5, when there was an increase of \$68,000. The total liabilities of the Board are also \$74,854 less than they were in January, 1911. And this decrease of our indebtedness has been accomplished without serious retrenchment on the field, or lessening our missionary activity. On the contrary, the usual number of new enterprises have been inaugurated and seven new missionaries have been sent out. Large investments have been made in Soochow, Hiroshima, and in the Kwansei Gakuin, Candler College, Granberry College, and a new school in Uruguayana; also a hospital has been established at Wonsan, and the average number of churches have been constructed. Our leaders report that the missionary interest throughout the Church is very encouraging, and that everything points to good results during the year 1912.

This is, indeed, gratifying news, and we heartily congratulate Secretary Pinson and his associates upon this admirable showing. An enlarging interest in missions is a most wholesome indication of spiritual health and vitality. A Church that feels the weight of obligation to give the gospel to those who are without it in other lands, is pretty certain to look well after the work at home.

A NOTABLE GATHERING.

The general secretaries and field workers of the International Sunday School Association have been in annual session in New Orleans for several days. Representatives are present from nearly every part of the United States, and much interest has been manifested in the proceedings. The business meetings have been held in the convention hall of the Grunewald Hotel, though a number of public services have been conducted in the churches of the city. Various pulpits in New Orleans and other parts of the State were

filled by the visitors last Sunday. We are pleased to have these capable and consecrated workers among us, and we trust that their conference may contribute much to the success of the great cause in the interest of which they are assembled.

IMPORTANT TO ALL.

We are sending this week bills to all of our preachers, traveling and local, who did not renew their subscriptions at the recent sessions of the Annual Conferences. The price of the Advocate to all ministers is \$1 per annum, which is about the cost of publication. It is expected, however, that all subscriptions shall be paid for one year in advance. With our current expenses to meet regularly, we cannot conduct the business of the Advocate with a patronage which does not pay until in the fall. A dollar may seem an insignificant sum, but, coming from many sources, small receipts soon form a considerable amount. We greatly appreciate the kindness of our pastors in Louisiana and Mississippi, than whom there are none truer and nobler, and we feel sure that they will appreciate our effort to conduct the affairs of the Conference organ in a safe and business-like manner.

WORLDLY WAYS VS. THE WORD.

We often hear the suggestion that teachers of girls in the Sunday school should interest their pupils and enlarge their classes by teaching handwork in them. We do not question the fact that a live teacher could interest some girls in this way, but is this the object of the Sunday school? Now the suggestion is often made that the best time to assign these lessons and criticize the work done is during the first few minutes of the recitation hour on Sunday morning.

Our early experience with the Sunday school impressed us with the idea that its business is to teach the Word of God. The Sunday school can easily go astray at this point. In the first place, the commandment to keep the Sabbath holy would be seriously strained, if not broken, by such a practice. The example of bringing other than the Word of God into the class recitation as a feature to attract attention is a reflection on the power of the Holy Scriptures to attract, and, furthermore, the few minutes time allotted for class recitation is so short, and the opportunity of reaching a soul at this time so great, that each minute is worth a world for practical use for the Master.

The handwork idea in the Sunday school is paralleled by many other schemes that churches resort to in a vain attempt to make themselves more attractive than the Word of God. Is there a class among us who has forgotten the fact that the "Word is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit and the joints and marrow?" Will fancy work and handwork accomplish such results? We think not; and we further believe that the sooner our churches throw away every semblance of clap-trap methods and ways-of-the-world tactics and depend on the power of God alone through the agencies he has given us, the sooner we will be able to accomplish a great work for the salvation of mankind.

A. J. G.

PERSONAL AND OTHER NOTES.

What says the label on your Advocate? Now is the time to renew your subscription, if you have not already done so.

We received a nice list of renewals and new subscribers from Rev. C. C. Griffin, of Chunkey, Miss., this week, for which he has our thanks.

Rev. J. B. King, of Vaughan, Miss., has our thanks for two renewals this week. He is planning to extend the circulation of the Conference organ in his charge.

"Everything indicates that my fourth year here at Homewood will be the best of all," is the suggestive way in which Rev. W. W. Graves, of Homewood, refers to his work.

Rev. J. W. Cunningham, in a short note to us

from Monrovia, Cal., renewing his subscription, adds that the extreme cold of this winter has done some damage to the orange crop.

Rev. A. J. Bonnett, the newly-appointed pastor at Sulphur, La., has been cordially received by the people of both Sulphur and Vinton. The pastor and congregations seem mutually pleased.

Rev. B. T. Crews has begun his work in Rayne, La., with his accustomed zeal and diligence. He has a loyal people to serve, and they are planning to enlarge or remodel the parsonage for his comfort.

Mr. R. M. Weaver and Miss Elizabeth Kilpatrick, of Corinth, Miss., are in the city this week attending the meeting of the secretaries and field workers of the International Sunday School Association.

Rev. K. W. Dodson has begun his third year at New Iberia, La., under favorable circumstances, and his popularity is increasing. The church there is looking forward to good results from his leadership.

Rev. Walter Jones, of Calhoun City, Miss., reports progress in his charge. His first quarterly conference has been held, and his people were well pleased with the presiding elder, Rev. J. E. Cunningham.

In a short, but cheering letter from Brother F. E. Bowman, of Wildwood, La., he says: "The Advocate has brought the message of love, good news and Christian cheer to our home for, lo, these many years."

The work has opened well at Florence, Miss., where Rev. J. S. Purcell is the popular pastor. The services thus far have been well attended and profitable. The ladies have recently put nice new matting on the parsonage floors.

Rev. Louis Hoffpauir, who is serving the Bell City, La., charge for the second year is a very earnest and energetic pastor, and, although he is in the Conference class of the first year, his people report that he is a good preacher.

Rev. Robert Randle has made a good beginning at Cotton Valley, La. He has been somewhat handicapped in his work by bad roads and the inclement weather, but in spite of obstacles good crowds have attended the preaching services.

Rev. W. L. Blackwell, who was returned to Hermanville (Miss.) at the recent session of the Mississippi Conference, has been cordially received for another year. He has made his first round of appointments, and was rained out only once.

We make grateful acknowledgement of a fine list of subscribers sent us a few days since by Rev. J. B. Williams, of Lisbon, La. We trust that the circulation of the Advocate among the parishioners of this faithful pastor will prove helpful to the work.

Rev. H. P. Lewis, Jr., of Carriere, Miss., whose determination to place the Advocate in every home on his work has been previously mentioned, sent in four new subscribers this week. This brings his total up to 12 since Conference. Brother Lewis is doing a good work.

Rev. J. W. Ramsey, of Utica, Miss., reports that his first quarterly conference was an encouraging one. Rev. W. H. Huntley, the presiding elder, preached two excellent sermons, and the churches made gratifying reports. The assessment for the support of the pastor was fixed at \$1000.

Rev. W. G. Harbin, of Haynesville, La., has lately been working in West Virginia. Writing from New Martinsville, under date of January 27, he says: "We are just closing what the citizens say is the best meeting in many years; I have been royally treated by a royal people."

Read Major Millsaps' statement concerning the famine sufferers in China, which we publish in another column. All moneys going into his hands will be receipted for and forwarded promptly. Remittances may also be sent through the New Orleans Christian Advocate, if contributors so desire.

Rev. A. B. Barry, pastor of the Lauderdale (Miss.) charge has recently organized an Epworth League with 28 members. He has also given attention to the Sunday schools of his charge and, incidentally, has not neglected the Advocate. He has been well received, and the work prospers under his guiding hand.

At the Montgomery County Sunday School Convention, which closed a profitable session at Kilmichael, Miss., on January 31, Rev. G. W. Bachman served as president, and Dr. M. Smith as Secretary. Rev. W. Fred Long, the State Field Secretary, was present and delivered a stirring address. The sum of \$25 was voted to the State work.

Mr. J. Van Carter, who is secretary of the State Sunday School Association of North Carolina, attended the Secretaries and Field Workers' Association meeting in New Orleans this week. He

is not a stranger here, nor in the State, being one of the Louisiana Carters. He spoke at Epworth Church Sunday morning, and at McDonoghville Sunday night.

Mrs. Ballington Booth, who spoke at Rayne Memorial Church last Sunday night and at First Church on Tuesday night, is a most attractive speaker. She has a personal magnetism that is more than human. Her every word, act, and look impresses one with the thought that the dynamic force of her personality is nothing less than the power of the Holy Spirit in her life.

Did you read Superintendent Vaughan's earnest appeal in behalf of our Louisiana Orphanage in last week's issue of the Advocate? If not, by all means look the paper up and do so. But do not stop when you have read it. The situation at this worthy institution calls for prompt and energetic action. We cannot afford to let these children who have been committed to the care of the Church suffer.

Rev. W. L. Doss, Jr., has carefully examined his roll of members, and sent the names of those who live within the bounds of other charges to the pastors in those fields. It is Brother Doss' desire to have none of his members to be strangers in any locality, and he believes that a pastor should be notified when a Methodist comes into his charge, so that he may the quicker find him. The wisdom of Brother Doss' plan is readily understood.

Judge Sam C. Cook, who was elevated to the Supreme Bench of Mississippi, by Governor Brewer a few days since, has for many years been a member of our Church at Clarksdale, Miss. He has had fine training as a judge of the Circuit Court, in which position he has made an enviable record; and his many friends predict for him a brilliant career as a member of the State's highest judicial tribunal.

After an incumbency of twelve years, Dr. P. I. Lipsey has resigned the pastorate of the Baptist Church at Clinton, Miss., to take charge of the Baptist Record at Jackson, which he has purchased. Dr. Lipsey is a graduate of the University of Mississippi and of the Baptist Theological Seminary at Louisville, Ky., and is one of the strong men of his denomination in this section. We predict for him a successful journalistic career.

Rev. W. W. Hooper, of Oak Ridge, Miss., writes: "I have been warmly received in my new charge. I have perhaps the largest circuit in the Mississippi Conference, and I am buckling on anew the pastoral harness, with a view to laborious service. I am happy at hard work." Brother Hooper has long shown himself to be a workman, that needeth not to be ashamed, and we do not doubt that he will give a good account of himself in his present field.

Rev. J. D. Simpson, our energetic pastor at Pickens, Miss., favored us with a list of four subscribers on Feb. 1. It is characteristic of him to look well after the interests of the Advocate, and we highly appreciate his kindness. Brother Simpson closed a quadrennium of helpful service at Ackerman last December, and is now entering upon his first year in his present field. It does not in the least surprise us to know that he has already made a fine impression.

Rev. Walt Holcomb, the evangelist, of Nashville, Tenn., sends us a short article on "A County Campaign of Evangelism." Mr. Holcomb requests us to say that the Bureau of Evangelism, of which he is secretary, has a tent that is at present in Louisiana, and that if any of the brethren wish to use it in a revival meeting in the spring, they should write to him at Nashville, Tenn. The tent will be shipped to Tennessee later. Mr. Holcomb will hold a meeting at Morganfield, Ky., March 3-17.

Rev. W. W. Holmes writes that he is delighted with his new charge at Monroe, La., to which he was sent at the last session of the Louisiana Conference by Bishop Mouzon. This is not surprising, since it would be difficult to find anywhere a choicer flock than this. The Monroe News-Star states that Brother Holmes is preaching to large and delighted audiences. This journal also contained pretty nearly, if not quite, a full report of the sermon which this gifted pastor preached to his congregation on Sunday, January 28, on "The Preparation for Service." It was in every respect an admirable deliverance.

The Senatobia Democrat (Miss.) of January 25, contained a number of well arranged and interesting Bible questions, designed to promote the study of the Sacred Scriptures. The copy of this paper coming to our office was mailed by Mrs. M. E. Pope, formerly of Senatobia, but now of Itta-Bena, Miss., whom we suppose wrote these suggestive queries. Would it not be well if our interior weeklies were used to a larger extent to awaken an interest in religious subjects upon the part of the general public? We are inclined to think that Sister Pope has set a good example, which many might follow with beneficial results.

The Houston Post (Mississippi) of January 26, contained an interesting account of the marriage of Mr. A. M. Harley, of Houston, and Mrs. Ella Logan Roane of West Point, Miss., which occurred at the residence of the bride in the latter city on January 24, with the Rev. E. S. Lewis officiating. The bride is a woman of large culture and noble Christian character, who is esteemed and loved by all who know her. The groom is the president of the Chickasaw County Bank and one of the leading business men of East Mississippi. Mr. and Mrs. Harley will reside at Houston. We extend congratulations and best wishes.

The General Board of Church Extension is sending out in pamphlet form an address delivered at Montgomery, Alabama, in April, 1887, by Dr. S. A. Steel on the subject of "Church Extension in Relation to the Future South." The occasion which called forth this notable utterance was an anniversary of the Board held in Alabama's capital city. Dr. David Morton had it printed soon after it was spoken, and Dr. McMurry now says: "It is re-issued because of its merit. Few addresses are entitled to such consideration." As a master of public assemblies, Dr. Steel has had few equals in the history of American Methodism.

From a recent number of the Monroe News-Star, we take the following: "The reception, beautifully planned by the Woman's Home Mission Society in honor of Rev. and Mrs. W. W. Holmes, at the home of Rev. and Mrs. S. S. Keener, last evening was notable in the numbers who thronged to meet them and the spirit of rare hospitality and cordiality that prevailed. Fully three hundred citizens, including the ministers of the various churches, greeted Mr. and Mrs. Holmes during the evening, and all who met them carried away pleasant memories of the occasion, and of the new pastor of the M. E. Church, South, and his charming wife."

Through the kindness of Rev. Robert W. Vaughan, the publisher, we have received a copy of the Louisiana Conference Annual for 1911. It is well planned, neatly printed, and presents an attractive appearance. The first page contains an excellent likeness of Bishop Mouzon. The proceedings of the Conference are given with commendable fullness, and the indexes and tables are so arranged that any information desired can be readily obtained. Brother Vaughan has done his work well. Elsewhere in this issue appears a statement from him relative to the distribution of this Annual among the pastors.

Mr. J. M. Stevens, of Hattiesburg, has been made Chancellor of the Eighth Mississippi District. He is a brother of the Hon. H. S. Stevens, with whom he has been associated in the practice of law, and of the late Judge W. F. Stevens, of Carrollton, Miss., who, though stricken down by death before he reached life's meridian, had made a State-wide reputation as a legislator and jurist. Mr. Stevens is only thirty-five years of age; he is a graduate of the University of his State, and is regarded as a sound and able lawyer. The feeling is quite general that Governor Brewer has made no mistake in calling this capable and high-minded young man from the bar to the bench.

Dr. C. F. Evans, of Lexington, Ky., who has been spending some days in the city with friends, has several times dropped into the Advocate office during the past week. At the last session of the Kentucky Conference, because of the illness of his wife, he took a supernumerary relation, though he is still alert and vigorous both mentally and physically. The Doctor was for many years a leading member of the Louisiana Conference, and at one time was Publisher of the New Orleans Christian Advocate. He also rendered efficient service in Mississippi a number of years ago. Dr. Evans left for Hammond in the early part of the week to visit his son, the Rev. W. G. Evans, who resides at that place, but expects to come to New Orleans again and spend a few days before returning to his home in Kentucky.

In the death of Mr. D. H. Jordan which occurred at Black Hawk, Miss., some four weeks ago, our church at that place lost one of its truest and most worthy members. Brother Jordan was more than three score and ten years of age, and for a long time had lived a beautiful life of humility and consecration. His walk and conversation were wholly above reproach, and he enjoyed the confidence and esteem of all who knew him. Harsh and unkind words were never upon his lips, and his gentle, cheerful spirit impressed every one with whom he came in contact. His piety, though unobtrusive, was so manifest that none could doubt it. He had been ill for several months, during which time he suffered greatly, and death was to him a sweet release. His end was peace; and we feel sure that he had "an abundant entrance" into the Father's house. We have had considerable acquaintance with Christian people, and, weighing our words, we affirm that we have known but few who, in our judgment, attained to the spiritual stature of this well-nigh perfect man.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The subject of this sketch, Mr. W. P. LAMB, was born June 20, 1857, and passed to his heavenly reward Dec. 28, 1911. He did not live to old age like some men are permitted to do, but what is vastly better, he lived well during those 54 years God gave him. I know of no man in his section of country who was more highly regarded for his Christian character than Brother Lamb. He was honest and truthful, a good neighbor, a sincere Christian, a kind husband and a loving father. He loved to sing. For many years he was the leader in the service of song at Lebanon, where he held his membership, and where his body awaits the resurrection. He was married Jan. 15, 1889, to Miss Fannie Lotban. Six children came to bless the home and are still with their mother. Brother Lamb joined the Methodist Church when but a boy and his children are walking in his footsteps. His pastor, Rev. G. W. McLain, assisted by Rev. V. J. Bell, held the funeral services of one of the best men in Webster County. Peace to his ashes!
H. S. LEWIS.

Mrs. E. A. R. BROWNE. The Advocate goes to one faithful reader no more. She loved to read it, along with the Bible and other good books, and it is fitting that the death of Mrs. E. A. R. Browne be recorded here. Her long life began and ended in Natchitoches Parish, La. She was born Oct. 1, 1833, and died in Natchitoches, at the home of her daughter, Mrs. Hargrove, December 9, 1911. She united with the Methodist Church when about thirteen, and throughout her long life was a faithful and consistent member. During her last years she was seldom able to attend upon public worship, and it was then her great pleasure to have her pastor read and pray in her home. Hers was a beautiful life. Quietly she lived as becometh the gospel. In the gathering twilight her steps grew slow and feeble, and her life weary because of the difficulties and sorrows of the way, but her faith grew stronger, and her spirit leaped within to be gone before into the heavenly country which she saw from afar. She was ready and anxious to go. We can but mourn her loss, but we know that precious in the sight of the Lord was the death of this one of his saints, because her long and beautiful Christian life was ended well, her work was finished, and Jesus had prepared a place for her. Her body lies in the American Cemetery and her redeemed spirit dwells with God.

H. R. PASTOR.

Departed this life, Jan. 19, 1912, Mrs. CLAUDIA DAY, daughter of Mr. and Mrs. J. N. Pettigrew. She was born Aug. 3, 1878. At the age of 15, she united with the Cumberland Presbyterian Church in which she lived a consistent Christian life till about three years ago when she became a member of the Methodist Episcopal Church, South, at Cantrell, where she continued to evidence the same gentle Christian spirit till a touch from heaven illuminated her features and she entered her restful home. She was naturally cheerful in spirit and a smile of contentment was ever on her face. With kind words she met and welcomed her friends and, to her husband and children, she was so very kind and tender, always trying to make home cheerful for them. She died at Vicksburg, where she had gone for surgical attention. The body was buried in Cantrell Cemetery, the funeral service being conducted by the writer in the presence of a great number of those who had known her

longest and loved her best. We extend sympathy to the bereaved ones and pray that God's richest blessing may be largely shared by the sorrow-stricken husband, father, mother and others, and may His tenderest love ever be given to the four motherless children.
A. M. BROADFOOT.

January 7, 1912, in New Albany, Miss., at the home of his daughter, Mrs. Delk, the spirit of R. B. HENDERSON took its flight. It is hard to realize that dear old "Blake," who has been a familiar figure in Tippah County for three-quarters of a century, will no longer greet us with his bright smile and cordial welcome. After the war, he married Miss Angeline Hill, and settled on a farm where he spent the remainder of his life. After her death he was happily married to Mrs. Fannie Johnson who survives him. By his first marriage there are four sons and three daughters, all of whom are useful, honorable citizens. Some years after the war he was converted and joined the Methodist Church, of which he remained a consistent and zealous member until his death. He was a true husband, father, neighbor, friend, soldier and Christian. What a record! How proud his loved ones should be of such a legacy! May the Lord bless and guide them in the way that leads to life everlasting. Good-bye! gallant soldier and faithful friend, until we clasp hands again around the throne of our King.
COMRADE.

Brother JAMES P. RAMSAY was born at the old Ramsay homestead in Harrison County, December 23, 1845, and died at his home near Lorraine, Miss., November 5, 1911, after a long and continued illness. He was married January 14, 1875, to Miss Margaret M. Read, which union was blessed with six children; four of whom—Mrs. Elva Walker, Mrs. Mary Fritz, Mrs. Inez O'Neal, and Miss Alma Ramsay, together with a wife, one brother, A. J. Ramsay, and one sister, Mrs. Amanda Cowart—survive him. He came of a large family, three brothers and three sisters having previously died; and was of that true type of Southern citizenship necessary to the making of any great commonwealth. Although quite young at the opening of the Civil War he enlisted as a Confederate soldier and served almost the entire time of the war. He united with the M. E. Church, South, in 1882 at White Plains Church, under the preaching of Rev. Alex Scarborough, and remained a loyal member of the same to the end of his life. He loved the Church, her songs, prayer and the Bible; often in his illness he asked for the reading of the Psalm of Praise (the 117th), and Romans viii, 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He expected to die and was ready for the summons, only regretting to leave his loved ones. "Yes, Lord," was his last response, reminding us of the lines of Montgomery's hymn:

"The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear."

Our sorrow is not as those who have no hope. Let us be faithful; the parting will not be long; we shall see him again. His pastor,

R. T. PICKETT.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

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Tidings From the Field

Oak Grove, La.

We have started on our work in good shape. Congregations are large. Our new parsonage will be completed in about ten days. We will start a new church building at Pioneer, one of our appointments, in about sixty days. Have about all of the money in hand. The people all over the work received us with open arms. We are looking forward to a good year in spite of the long move across the State.—Lastie N. Hoffpauir, P. C.
Jan. 29, 1912.

NOTES FROM THE NEWTON DISTRICT.

Friday, the 19th of January, I was with Bro. G. P. Fikes, at Pine Grove, Newton Circuit, to hold his first quarterly conference. Bro. Fikes had not preached in all of his churches up to that date, but where he had gone he made a good impression. Nearly all of the eight churches of the Circuit were officially represented at the quarterly conference, and all present seemed hopeful and cheerful. The stewards very willingly made the same assessment for the preacher that they made last year, and expressed a determination to do their best to collect the assessment in full. The good people of Trenton received Bro. Fikes and his family very cordially, and rounded them liberally upon their arrival at the parsonage.

From Pine Grove I went to Shiloh to hold Bro. Dickens' first quarterly conference. On Saturday, Jan. 20, we were greeted by a very good congregation, and the quarterly conference was a pleasant occasion. There was no disposition to retrench manifested by the stewards, although they reported a considerable deficit to the Annual Conference last year. Many have been the substantial expressions of appreciation of the return of Bro. Dickens given by those good people.

On Saturday, Jan. 21, Sister S. D. Rhodes, one of the oldest and most devout members of the Shiloh Church was buried in the Shiloh cemetery, Bro. C. McDonald, a life-long friend to the Rhodes family, officiating. Earth is made poorer, but heaven richer by the ascension of this good woman.

The 27th and 28th of January, I was with Bro. W. W. Graves at Homewood. There I was greeted by the largest corps of officials that have met me at any quarterly conference up to date, and a more agreeable company I have never met. They expressed themselves as being delighted with the return of Bro. Graves to them for the fourth year, but said they want a new pastor and a new presiding elder next year. I am sure the presiding Bishop at our next Annual Conference will gratify their wish. Saturday was a pleasant day, but it rained all day Sunday and we had no service. It was not without difficulty and unpleasantness that I went to Homewood and returned, for between Forest and Homewood

There is a road that's filled with mud,
Made by the dirt and rain;
And he who plunges through the mud
Will muddy come again.

Indeed, I have made most of my appointments since Annual Conference through "fightings without and fears within"—fighting against mud,

rain, and high water, and fears of any kind of accident from a sprained ankle to a broken neck—but "The Lord has promised good to me," and in his strength I am pressing the battle.

Doubtless some of the readers of these lines will remember the famous article from the facile pen of the lately ascended T. L. Mellen, entitled, "Mud Bound," written to the New Orleans Christian Advocate in February of 1899, in which he told of how he planted his over shoes from which seed-sowing he never reaped a harvest, and how he tried the mettle of his faithful Maud and Mack, and the strength of his buggy and harness, and taxed his own strength and patience, till finally he had to "tie up" and wait for more favorable weather and better roads. Some of the readers of that article may have thought that Bro. Mellen was inclined to show the white feather, and that he attempted to hide his cowardice behind an exaggeration; but I am persuaded that if these skeptics (if such there be) will come and travel with me a few days they will be prepared to exclaim with the Queen of Sheba, when her curiosity was aroused by the glowing accounts that reached her ears of the grandeur of the reign of Solomon, and she had gone to see for herself, "That half had not been told."

Yea, I am sure that while Esther Singleton, who catalogued the greatest natural wonders in the world, may have explored the ice-fields of Greenland, weighed the glaciers of the Swiss Alps, "bumped" her way across the Giant Causeway, measured the crater of Mount Vesuvius, climbed the Heights of Gibraltar, and kissed the Blarney Stone, she never traveled the roads in the Newton District, for if she had, she would have placed along with the Lake of Pitch, the Dead Sea, Niagara Falls, etc., the mud of Scott County. Surely there is no mud like unto that mud.

I think if I was of the age and corpulence of Bro. Mellen I would find myself hoisting the flag of truce and surrendering to King Mud for a time, but as the springs are still in my corpus and my bones are not burdened with a surplus of heft, I have succeeded in filing all of my appointments to date. However, I have reached them by quite a variety of modes of locomotion, horseback being the most popular. I recently took a hundred-mile horseback trip, holding two quarterly conferences on the trip, and got just quarterage enough to pay my horse-hire. Nothing was left with which to buy groceries, but we killed the fatted pig, and some of the brethren had sent us some corn and molasses; so we are faring sumptuously.

I hope that Uncle Fuller, the noted writer in the Union Advocate, will continue to agitate the good-roads issue till every man, woman, and child in Scott County gets a vision of good roads, and then continue to agitate the issue till they can't be "unmindful of the vision." If all the road tax that has been paid in Scott County in the last decade, in extra freight rates, the breakage of vehicles and harness, and ruining and killing of teams had been rightly applied all the principal roads of the county would have been, ere this, macadamized. Then the farm and farm life would be more attractive, land values would be very much enhanced, and the Lord's work could be done with much more ease and efficiency.

But, then it is an ill wind that blows nobody good. These roads do try men's souls and muddy their clothes, but the exercise gives a good appetite, and the mud furnishes work for the laundry.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowry.

At the last meeting of our Sunday School Board it was decided to urge the holding of our Children's Day services on the third Sunday of April, instead of the third Sunday of May, when so many public schools are having their closing exercises in Louisiana. Mr. French informs us that the program will be out by that time.

One lady testifies that there is great value in the graded lesson stories as material with which mothers can both entertain and teach righteousness to their children during the week. Where could more attractive or uplifting stories be found? The mother who neglects to feed the heart and mind of her child at the story-loving age by this most valuable means of education fails to enter an open door of great possibilities.

To those who may have had trouble in making the Sunday school lessons interesting to adults, we commend the following plan as used by an adult class in Massachusetts: Take the uniform lessons and find in them modern problems that appeal to adults for solution. The topics are from the lessons for the first quarter for 1912, and taken from the Sunday School Times. They are as follows beginning with February 11: The Training of Children. (Derived from "The Boy Jesus in the Temple.") Injustices in Modern Life. (Derived from "The Ministry of John the Baptist"—his preaching against the social wrongs of the day.) Temptations that Assail the Men and Women of To-day. (Derived from "The Baptism and Temptation of Jesus.") What is Involved in Church-Membership. (Derived from "The Call of the First Disciples," and to be led by the pastor.) Religion and Healing of the Body. (Derived from "Jesus the Healer," and to be led by a Christian physician.) The Christian Duty of Evangelism. (Derived from "The Paralytic Forgiven and Healed," the sick man carried to Jesus by his four friends. The head of a rescue mission is to lead this study.) Religion and Sociability. (Derived from Feasting and Fasting.—Matthew's feast.)

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Someone has quaintly said that "sympathy is the pure juice of the heart squeezed out for a friend." How true that is! Here lies the secret of success in all Sunday school work.

According to the standard of excellence prescribed for Sunday schools by our General Sunday School Board, and which has been several times submitted to our Sunday school workers through the press, the Columbia Sunday school has for nearly a year, made 100 per cent. During the present Conference year our attendance has reached 92 per cent of our enrollment, and our average attendance, excluding a very rainy Sunday, has been about 80 per cent of the enrollment. This does not include the home department.

In Matthew we read that Christ was named before he was born. The Scriptures give us the names of six other persons who were similarly named, making seven in all. "Tradition gives one more. How many Sunday school boys and girls in the Mississippi Conference can give the names of the seven mentioned in the Scriptures, chapter where each is found, and the work they were to do? How many can give the other one mentioned by tradition also? To all who can give at least the seven mentioned in the Bible, I promise to publish their names in this column. Send the

answer to me at Columbia, Marion County, Miss.

A very remarkable statement has been made by President J. C. Hardy, the retiring president of the Agricultural and Mechanical College at Starkville, Miss. In his letter to Governor Brewer, he says, among other things, that there are over 1200 students at the College, with an average attendance of more than 1000; that among these young men there is the largest Y. M. C. A. membership of any institution in the South, and the largest per cent studying the Bible of any institution in America. Who can estimate the effect on our great State when her young men are taught the Word of God along with the other courses of study?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Professor Fiske says: "The glory of man is his improbability."

Rev. O. P. Armour, Sidon, has three fine evergreen Sunday schools in his charge, and is much interested in all the Sunday school work.

Are the Adult Bible classes playing at, or really studying, the Bible? Their stability and future usefulness depend on stable, true and lasting Bible study.

Mrs. Carroll Baird writes that her school is small, but well organized and much enjoyed by teachers and pupils alike. A new and splendid year's work is already planned.

A few faithful workers, assisted by Brother A. W. Langley, have kept up a small Sunday school at Plantersville, and this faithfulness is now receiving its sure reward in increased members and interest.

Mrs. Lamoroux, than whom there is no more gifted specialist in Elementary work, says "that all she has in life is the result of downright hard study." Will not, cannot, many of our teachers add this superlative virtue of hard work to their resolution for 1912?

Mrs. Benton, of Lake View, has had a series of great sorrows in her immediate family, and has had to give up, for the present sad-hour, her Sunday school at Poplar Corner. But she means soon to gather together the children and continue the great and beautiful work which has followed her footsteps.

Mr. E. E. French was in Houston on January 16, and made a splendid speech. Mrs. Neblett's and Mr. Board's fine organized classes tendered him a reception, and Mr. French writes he could not have been more royally received had he been president of the United States. That Houston Sunday school is alive and aggressive, and filled with a beautiful spirit of service and hospitality.

LIFE.

The poet's exclamation: "O Life! I feel thee bounding in my veins," is a joyous one. Persons that can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not live, but exist; for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run-down, or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.



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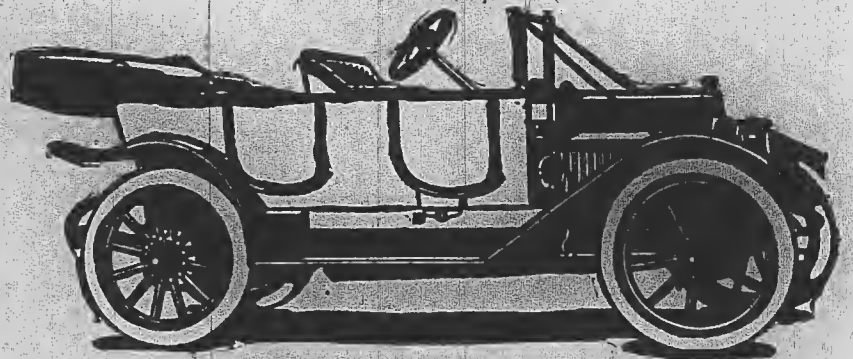
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FROM THE COLPORTER.

In response to a pressing invitation from Rev. J. L. Neill and the official board of Broad Street Church, Hattiesburg, I recently spent a week very pleasantly with them in a meeting, which began on the third Sunday in January. Rev. I. L. Peebles did the preaching and did it well. Attendance on the services was good. The church membership was much quickened, and was increased by a few accessions.

Many good books—Bibles, Hymnals, Disciplines, Methodist sermons, aids to family worship, doctrinal pamphlets and tracts—were placed in the homes of the people, together with 100 song books ("The Ministry in Song") in the church.

Brother Neill and his devoted helpmeet are in good favor with their people, and all are working earnestly together for the upbuilding of the Church and the salvation of souls.

They have recently enlarged their church and put in new pews. They have also secured a lot adjoining the church on which they will soon build a parsonage. I shall ever cherish as a pleasant memory my stay with the pastor and people of Broad Street Church, and my association with Brother Peebles in the Lord's work.

While in Hattiesburg, I was glad to visit in the home of my good friends, Dr. A. F. Watkins and family, and to meet with Rev. G. H. Thompson,

the pastor of Court Street, Rev. M. B. Sharbrough, the presiding elder of the district, and Rev. P. H. Howse, of Seminary, and to hear favorable reports from each of their works.

Returning home, I spent the fourth Sunday in Goodman with erstwhile friends, specially in the home of that noble man of the Church, W. S. S. Harman and his family. Brother Simpson, the pastor, preached in the morning a good sermon to a good congregation, considering the rainy weather, which proved too inclement for service at night.

Presiding Elder Jaco begins well on the Winona District, with indications that he will maintain his record for faithfulness and efficiency in the work. He has already found a field for another preacher and is advertising for the man. It is an open door for the right man. Brother Bradley is looking well after his charge in Winona and is winning favor with the people, as a man, preacher and pastor.

Rev. J. A. Hall, former pastor for four years in Winona, but now in Grenada, is in great favor with his people and the outlook is propitious for a great year in that charge. We regret that he had a slight stroke of paralysis some days ago but the indications are favorable for complete recovery soon, for which his many friends sincerely pray and hope. Two of our veteran local preachers have recently passed away from earthly labors to the heavenly rest, viz, Rev. W. H. Holmes, of near Winona, aged 89, and Rev. W. B. Ross, of Sallis Circuit. They leave many friends to mourn their going, but all hope for a reunion with them in the better country.

We have had a severe winter and the roads are almost impassable, which conditions have greatly hindered church gatherings, both in the towns and country; but we are expecting in the near future brighter and better days.

I am glad to hear of the poundings that many of the brethren are receiving. Such do not come my way. But the Lord is good and friends are kind, and, if business continues and payment of all dues comes in promptly, all will be well.

G. W. BACHMAN.

Winona, Miss., Feb. 1, 1912.

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Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once—that's all.

Address:—DR. HAUX—

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ST. LOUIS, MO.

Note:—The above house is perfectly reliable.

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Get it today in usual liquid form or
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Sparkling **GELATINE**
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20 Beautiful Plants for \$1.00
 Chrysanthemums.....25c. 6 Best Carnations.....25c.
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 We will send you one of these splendid collections on
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 balance of \$3.00, if you wish. We will also
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 age and guarantee safe arrival and satisfaction.
 Our 1924 Catalogue **FREE** to ALL. Write to us to-day.
GEORGE H. WILSON Co., Box 510 Springfield, Ohio
 Established Greenhouses—Established 1877.

211 ST. CHARLES STREET.
Depot, Terminal Station, Canal St.
Phone Main 4482.

As to the work done by the undergraduates and their committees, I cannot speak with authority, but, from what I saw, some of the work was

CORINTH, MISS.

KANSAS WOMAN HELPLESS.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German American Institute, 64 Grand Ave., Kansas City, Mo.

CHANGES IN CORRESPONDENCE SCHOOL.

Dear Bro. Meek:

Perhaps you will be interested to know that the Correspondence School, instead of giving a certificate for the completion of each year's course, as heretofore, is now giving a certificate of graduation for the entire four years' Conference Course. This certificate is a two tone copper and zinc etching on handsome vegetable parchment, and is quite an attractive testimonial for the four years' work. Those who have completed the Conference course in full by correspondence may desire to finish up the course and secure the certificate. Those who have successfully completed the course may secure the certificate, without charge, on application to the Correspondence School.

I am glad to inform you also, that the Board of Education, at its last meeting, authorized the Correspondence School to arrange a graduate course of study and to award a graduate certificate to those completing this course. In compliance with the action of the Board, the Correspondence School is now offering such a certificate to those who, in addition to the Conference Course of Study, complete as much as eight minors, or four majors elected by the student himself from the University Courses outlined in the Correspondence School Bulletin. These courses, in addition to entitling the student to the graduate certificate, will also be credited, subject to the conditions of the Biblical Department, toward the B. D. degree from Vanderbilt University.

J. L. CUNNINGGIM.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Marriages

January 14, 1912, at the residence of the bride's parents, near Tupelo, Miss., by Rev. W. W. Hartsfield, Mr. J. ESTES to Miss MABEL RAY.

January 25, 1912, at the home of the bride's mother, Minden, La., by Rev. Geo. G. Woodbridge, Mr. WM. K. WINGFIELD, of Chapleau, Ont., and Mrs. THERESA GRIGSBY DAVIES, of Minden.

THREE CURIOUS WILLS.

Becoming a woman hater because, as he said, his wife deserted him after inducing him to assign half his property to her, an Evansville, Ind.; man stipulated in his will that none but men should attend his funeral.

By the will of an Upper Sandusky, Ohio, man the income of \$15,000 will be used for the benefit of church and university work. He provides for a fund to maintain preaching service each Sunday and Sunday school as well. The testator requested that a copy of a portion of his will be printed in large letters and hung in the church.

After directing that her body be cremated and the ashes scattered around the rose bushes in her garden a Quakeress of Moorestown provides by her will that \$5000 shall be held in

trust, the income of which shall be paid annually to the National Woman's Suffrage Association, until such time as women shall have the right to vote at all elections in all the States. At that time the principal of the trust fund is to be paid to a niece of the testatrix.—Case and Comment.

RIGHT THINKING.

"As a man thinketh in his heart, so is he." We do not often enough remember that as we think of others so are we to them. It is in us, as human beings, instinctively to recognize and to hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself; if it is a true life it has no need or desire of concealment. To think the loving thoughts of each other that God thinks of us all; to harbor no malicious, no ungenerous feeling toward others, and to leave Him to judge of their seeming unkindness to us—this is not only our human duty, but our divine privilege. And a life of good will to men is also the only life of peace on earth.—Lucy Larcom.

POSITIVE PREACHING.

Much of the religious thinking and preaching of our day has been smitten with the spirit of negation, and compromise. It is a certain element of weakness. There is no comfort in a non-affirmative position, and any preacher who is tempted to seek refuge in mere negations is guilty at bottom of cowardice. Successful preaching depends upon positive elements; and faith and character, which are the ends of the work of the ministry, can not be secured without those elements.—Christian World.

The Cause of Chronic Illness.

Everybody admires a strong, well-developed, good natured man or a right, energetic and attractive woman with the glow of health in her rosy cheeks. And yet do you know that thousands of people who suffer with chronic ailments which rob them of the joys of health could easily and quickly rid themselves of this condition and know again the pleasure of living?

How? Listen! The Blood is the life

of the body. Every school boy is taught that fact. You also know that poisoned blood will poison every organ in the body, the brain, the nerves, the heart, the liver, &c. &c. Find a person with impure blood and you have a chronic invalid.

But how does the blood become poisoned? In two ways. First, by imperfect digestion of food, thus taking poison into the body. Second, by failure of the liver and kidneys to throw off the natural poison, thus retaining poison in the body. To regain pure blood and therefore vigorous health you must secure perfect digestion and perfect action of the liver and kidneys. Remember that pure blood and health are natural and that disease is unnatural. You can regain your natural health by regaining your pure blood.

W. H. Bull's Herbs and Iron is a preparation that puts the blood in perfect condition, by freeing it from all particles of impurities, thereby making the blood rich, red and pure and toning up the entire system. It will make you feel like a new person, and you notice an improvement after the first dose. This preparation can be had from your druggist. After using two-thirds of the contents of a bottle, according to the directions, if you do not notice any beneficial effects return the remainder and the money you paid for the entire bottle will be refunded to you.



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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 7.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2822.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 15, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

"You can give without loving, but you cannot love without giving." This was one of the mottoes on the wall of the room in which the Secretaries and Field Workers of the International Sunday-school Association held their recent conference in New Orleans. It is an impressive statement of an undeniable truth. It is the very nature of love to bestow its best possessions upon the object on which it is centered. The man who gives nothing, loves nothing other than himself.

The Pacific Methodist Advocate says: "Sometimes the impossible is the only thing worth attempting." This is true. Indeed, it is always better to undertake to achieve what is right, even if we fail, than to succeed in efforts that are unworthy. Not infrequently apparent triumph is real defeat. It is a debatable question whether the noblest heroes of the race are to be found in the world's list of the victorious or the vanquished. Earth's standard of success is one thing; that of heaven is quite another.

There are many problems that will never be solved in this life. It is not the Divine will that they should. God gives us light sufficient to travel by, but not for exploration. The way to the "Father's house" we know—let us press ever forward on the journey. The explanation of many things can well afford to wait until eternity—when we shall no more see in a mirror darkly, but face to face; when we shall no longer have partial knowledge, but shall know even as we have been known.

In his farewell sermon to the Calvary Baptist Church of New York City, Dr. R. S. MacArthur, who had served that congregation for forty-one years, said: "And let me beg of you not to inaugurate preaching from this pulpit by candidates. It is humiliating, it is degrading to a preacher to be thus exhibited, as a sample of dry goods. * * * Send your Pulpit Committee to the church of the man you have in mind and hear him there." This strikes us as most wholesome advice. And Dr. MacArthur's suggestion that the prospective preacher's record in the work should also be considered, is eminently wise. The efficiency of no minister can be determined by listening to one or two of his discourses.

Is not the banquet idea being overworked on the occasion of our religious gatherings? We confess to a preference for fasting and prayer over feasting and making merry. And it occurs to us that the money thus expended might, perhaps, be more wisely applied. The tremendous struggle to rescue the perishing millions of the race is no gala-day affair. It is a world-wide and unceasing work that calls for all the time and strength and means at our command. We have never liked the suggestion that the Lord Jesus was much given to humor and laughter. The cry of the world's need rang too constantly in his ears for that.

OUTSIDE WORK NEEDED.

We hold firmly to the view that the Church should adhere to her spiritual mission, and not undertake to meddle promiscuously with the secular affairs of society. There are, to be sure, some governmental questions, such as prohibition, the suppression of gambling, and the preservation of the Sabbath, that are so vitally related to the moral and religious well-being of the people that the Church cannot do otherwise than take notice of them and exert her influence in their behalf. But for the Church to turn away from her divinely appointed task of leading souls to Christ, to dabble in almost every worthy form of human activity, tends to scatter her energies and defeat the accomplishment of the great work committed to her hands. There are many things that need to be done in the world that may well be left to other agencies than the religious denominations. For instance, it is a wise and proper thing to teach the farmers of the South how to combat the boll weevil, but this duty does not devolve upon the Church of the Lord Jesus Christ. We have never been much impressed with what some are pleased to term the sociological duties of the Church.

However, we do not desire to be misunderstood. Though we believe in a restricted Church, we do not believe in a restricted Christianity. What the Church as an organization may not undertake to do, her members acting in an individual capacity, with perfect propriety, may essay to accomplish. Thus the Church is out of place in politics, but Christian men, acting as citizens, have an undeniable right to make their influence felt therein. Indeed, it is their duty to do so. Christianity is broader than the Church. It must express itself in all of the affairs of mankind. It can be rightly excluded from nothing. For this reason Christianity needs other than ecclesiastical agencies to execute its lofty and wide-reaching mission. The Church is its main channel, but it needs other outlets through which it can move in the performance of its mighty task of cleansing and uplifting the nations.

And sometimes it has occurred to us that the failure to establish and utilize such outside agencies is one of the weaknesses of our present-day Christianity. Take, for illustration, a time when great issues are pending which, though they are chiefly political in character, exert indirectly a far-reaching influence for good or bad on society. The Church in her assemblies cannot speak out without injuring herself, for the reason that her members, perhaps conscientiously, are divided on the subject. The preachers cannot speak out, because they need to be in a position to be spiritually helpful to all the people, and such action upon their part would be certain to offend some. The church papers dare not express themselves, because those from whom they differed would become irritated and probably disaffected from the Church as a result of their course. What is needed to meet such an exigency is a secular press, controlled by religious men and standing fearlessly for Christian principles. Such journals could exert an immeasurable influence for good.

And it is to be regretted that they do not exist in every part of the republic.

It is our deep conviction that Christianity needs to be more aggressive outside of the Church. It can there do battle for the cause of truth and right without restraint, unsheathing the sword and flinging the scabbard away. Upon injustice and oppression, upon every kind of fraud and deception, upon unsound principles and vicious tendencies, upon the charlatan and the demagogue, it should make unceasing war. Its votaries should carry it everywhere—the Christian farmer into his field; the Christian lawyer into the court-room; the Christian merchant into his store; the Christian teacher into his school, and the Christian statesman to the hustings and into legislative halls. To overcome evil with good is the divine plan of conquest, and this can be done only by a world-wide and unrestricted struggle. The day of complete triumph may yet be far away, but ultimately it will come. The Seer of Patmos not only saw the inhabitants of earth, redeemed, robed in white, and waving palm branches around the eternal throne, but also a new earth, with evil banished and righteousness regnant.

A FRUITFUL LIFE WANTED.

It is the divine will that every life should be fruitful of good. The only aristocracy that our Lord recognized when he was upon earth was that of service. In his memorable farewell discourse to his disciples, one of the loftiest utterances that ever fell upon human ears, he said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Our Lord lived and labored and suffered and died for others, and the more freely we spend ourselves to help our fellow-men, the greater is our likeness to him. To be a good Christian is to abound in blessings to those about us. A mere negative goodness falls far short of what God requires. Religion is vastly more than a series of prohibitions. Not doing is sufficient to bring upon one the condemnation of the eternal judge. This the Master clearly taught in his graphic picture of the day of the great assize, when he represented as being sent away into everlasting punishment those who had failed to minister to needy and suffering humanity. Power unused will bring trouble in the day of reckoning, as well as power misused. The omissions of life, as well as its commissions, are irremediable in their consequences. Even if they should not be of sufficient gravity to involve one in guilt and bar the gate of Paradise, they may lessen one's joy on earth and the richness of the reward on high. There is much truth contained in the suggestive words of the poet—

"At vesper tide,
One virtuous and pure in heart did pray:
'Since none I wronged in deed or word to-day,
From whom should I crave pardon? Master, say.'
A voice replied:
'From the sad child whose joy thou hast not
planned;
The goaded beast whose friend thou didst not
stand;
The rose that died for water from thy hand.'"

AN ADDRESS ON THE INTERSTATE LIQUOR BILL

By Rev. H. M. DuBose, D.D.

(Delivered in Washington City on January 31 before the Judiciary Committee of the House of Representatives, which has under consideration the Kenyon-Sheppard Bill to prevent the shipment of intoxicants from wet into dry States.)

Gentlemen: The request for a favorable consideration of the legislation now pending recommendation by this honorable Committee is not, as your petitioners feel, an ordinary submission, either as to the volume of testimony or the urgency and importance of the object to be attained. It involves the moral, social and commercial well-being of millions of people, constituting the entirety of at least eight of the sovereign States of this Union, with large districts of all the others; so that, in the aggregate, a majority of all the people of the republic is to be affected by the legislation asked for. And, sirs, it has come to your petitioners, as citizens of the States most directly interested in the enactment of this legislation, that we may speak with great frankness and earnestness our wishes and convictions touching the actions of both this honorable Committee and the Congress in finally disposing of this measure. We are made happy to feel that our national lawmakers do not consider themselves merely as public servants, discharging a stewardship whose only reward is a stipend and continued political favor, but as those who have accepted a trust whose measure is as wide as the hopes and aspirations of the people they represent; as those who have imbibed the Roman spirit of that far time when "to be a Roman was greater than to be a king." Indeed, sirs, we are coming to you in the belief and hope that your sense of philanthropy and human graciousness is only equaled by your sense of personal honor and your purpose to maintain inviolate the Constitution and laws in which our liberties are grounded. And, sirs, your petitioners are firmly settled in the conviction that the legislation asked for in this Interstate Liquor Bill makes appeal to both the precedents of law and the standards of human nobleness.

Disclaiming, therefore, any purpose to assume the role of pedagogue, or even of legal instructor to the lawmakers of the nation, I beg that of your clemency you will hear me in a few matters which bear upon both the legal and philanthropic aspects of this bill, and illuminate the way to its favorable recommendation.

And, first, permit me to affirm it as my understanding that the Federal government was established and exists for the purpose of protecting the people of the different States from foreign invasion and foreign oppression, as also to secure them in the enjoyment of their natural and acquired rights. Since the question of foreign invasion and oppression is not directly involved in the matter of this bill, it may be dismissed as irrelevant—though I dare not fail to say that the interstate shipment of liquor into prohibition States takes on the essential quality of an invasion, and is a distinct aggression and oppression from an extraneous source.

But I shall content myself here with asking the question: "What are the natural rights of the people of prohibition States which are sought to be protected by this anti-liquor shipment bill?" A very venerable document—older than all our constitutions, older than the Union itself—declares that it was, and is, the inalienable right of the people of all the States to engage in the pursuit of liberty and happiness.

Gentlemen, in the exercise of this right, the people of certain States of this Union have prohibited the manufacture and sale of intoxicating liquors, rightly esteeming that to be a bar to liberty and happiness which easily and constantly produces drunkenness, debauchery and crime. But what has happened, gentlemen, in these States? Why, the policy of the Federal government in permitting the interstate shipment of liquors into these States has rendered abortive, to a large extent, their prohibition laws, and, accordingly, has

destroyed, or helps to destroy, their higher ideals of liberty and happiness.

But I now appeal to the acquired rights of the people of these States which are sought to be protected in the pending legislation. With the coming of victory over their imperial enemy and the successful establishment of their claim of independence, the original States acquired certain rights. These were expressed and consolidated in a document not now extant—the Articles of Confederation, established in 1777. I am fully aware, sirs, that these articles are no longer the law of the land, but the light which shines out of that ancient document is still, like the red rays of the sun, both healing and illuminative. The ninth article of that primitive charter provided that the States might "prohibit the exportation or importation of any species of goods or commodities whatsoever." This privilege conceded to, or retained by, the States was clearly grounded in moral considerations. It was for the protection of the States against encroachments, or against invasive influences calculated to disturb the moral or industrial order of the people. Perhaps the wish of some of the States, even at that time, to prevent the importation of African slaves was at the bottom of this constitutional provision. But whether this was true or not, it shows how completely a moral ideal dominated the minds of the early American constitution-makers. It anticipated the need expressed in the pending bill.

But, if it be contended that a citation of the Articles of Federation is an appeal to an archaism in constitutional precedents, I cite the fact that the third division of the tenth section of the Constitution of 1787 provides that a State may, with the consent of Congress, lay imposts and duties upon importations or exportations for the purpose of maintaining its inspection laws. I do not know how often this right has been invoked by the States, but the proviso clearly indicates the legitimacy of the direction toward which this bill looks. It is a precedent. With the consent of Congress expressed in the passage of this bill, the laws of the several States which prohibit the importation of intoxicating liquors would become valid and effective, and the letter and spirit of the Constitution would be met.

But to further strengthen this position, I appeal to the third division of the eighth section of the Constitution, wherein the Congress is empowered to "regulate commerce with foreign nations, among the several states, and with the Indian tribes." It is thus seen that the regulation of commerce with foreign nations, amongst the States, and with the Indian tribes is involved in one potency. Under this provision the Congress has prohibited the sale and dispensing of intoxicating liquors amongst the Indian tribes. In all candor, I ask: Are not the people of the sovereign commonwealths of America entitled to as much consideration as are the red Indians upon the bad lands of the West? If Congress has the power, unasked, to enact prohibitory legislation in the moral interest of savage Indians, has it not power to legislate in the moral interest of Anglo-Saxon majorities, especially where the wish of those majorities is made as plain as it has been in this case? And gentlemen, I beg you to consider the vast multitudes of blacks represented by your petitioners. In some cases they constitute a majority of the populations, and are as truly entitled to an unasked protection as are the Indians upon our national reservations. Indeed, the negro perils of our Southern cities are as to all moral needs the same as our Indian corrals. Let our law-makers ponder this.

But I must not miss the supreme opportunity of arguing this request from the viewpoint of the reciprocal authority and responsibility of the Federal and State governments in dealing with matters of this character. It is not to be denied that the liberties of the American people were by the fathers committed to the protection of the Federal government and the State administrations as a joint trust. It is not less true that the protection of the health and public morals of the people were committed to the same joint administration. Wherever, in either the older or the newer

Constitution, a special reservation of rights was made to the State, to be exercised on the consent of Congress, that reservation was made in the interest of public morals, or public health and safety.

But we are content to let the whole question rest in the abstract constitutional right of Congress to regulate interstate commerce. Divorce from the bill all claims of State rights, and the issue is still a perfectly simple one. The Congress has unquestioned power to pass this bill, and the time has come when the moral sense of the people demands it of their national representatives. Sirs, I contend that the clothing of Congress with legislative powers was not a mere legal investment—a charge to defend the letter of our written Constitution—but it was a commission to blaze the way to those lofty ideals of thought and action of which the Constitution is a luminous and living prophecy. In this purview of legislative power, the members of our national legislature are called to be high priests of the widest gospel of human sympathy and helpfulness. The gift of sorrow and sympathy is, indeed, the very genius of just legislation. Nor is the true lawmaker less a seer than a statesman. Such were Gladstone and John Bright, and such were Patrick Henry, Jefferson, Roger Sherman and Henry Clay.

Gentlemen, our prayer is that, in your deliberations in this matter, you may be led by a pillar of cloud by day and a pillar of fire by night.

THE END IN SIGHT.

If ascended saints observed the work of their successors and have joy in it, those who were members of the General Conference which met in 1858 are glad because our great denomination is about to do its duty by planting itself strongly in the National Capital. For nearly fifty years nothing was done to carry into effect the resolution introduced by Drs. J. C. Granberry, W. W. Bennett, Andrew Hunter and David S. Doggett, providing for a truly representative church building in our Capital City.

That conditions immediately following this action justified the delay, is not to be questioned; but such conditions do not now exist. The civil strife with its devastations, poverty and ruin, long since has passed away. We are no longer a poor people. Our denomination has a membership both rich and influential. We are financially able to do anything that ought to be done—we only need to be willing.

Local interests, smallness of soul, restricted vision and failure to see the kingdom of God in its larger scope, stand in the way. The building of a great representative church in the Capital City, so that our strong men who serve there as pastors may have an adequate equipment, is a work so far-reaching in its possibilities that only men who have real church-statesmanship, can see the need of it. We have such men among us and many of them are giving their names to this cause. We can rejoice in a completed task, if a few of these liberal souls respond to the appeal that is being made.

It is not the purpose of this article to give reasons why this help should be given, but it will not be amiss to mention a few.

The subscriptions made are not payable until \$275,000 has been pledged. We must have \$25,000 more to reach this amount. A subscription made now has a double value—its own and the maturing of others previously made.

We have gone so far that we cannot turn back. We cannot advance unless other moneyed men of vision help us.

In subscriptions, notes and Conference pledges, with the gift of the Mt. Vernon Place Church, we have \$250,000. Who will help make up the needed \$25,000? Are there not twenty-five men and women in our Church who can and will give \$1000 each?

Since we started this work and began calling attention to the fact that the religion of a nation's capital is the final religion of that nation.

other denominations also are moving to plant themselves in our Capital City.

The Unitarians, led by the President of the Nation, have bought a lot and will soon begin the erection of a great building. Shall the Unitarians' conception of Christ be the faith of our country?

The Catholics are strongly entrenched and are bending every effort to control the religious faith and life of our National Capital. Shall this land of the free be a Protestant nation, or will that Church which is rapidly falling in Eastern countries become the controlling power in the land baptized with the blood of the Pilgrim Fathers?

Any casual observer can see that we are in danger. The press dispatches of the day are recording things that occur in the Capital City which tell the trend of present day events.

Other Protestant bodies are striving hard to maintain the faith of the fathers in the center of the Nation. Shall we stand aloof, having no adequate part in the struggle? A Church that has a right to exist in a nation, has a duty to perform at the nation's capital. Southern Methodists, do you admit that your Church has no right to a place in our Nation? If so, our sainted dead cry out against you.

Our people are now on trial before the world. No cause more unselfish has before been presented to them. The immediate effects of this work will not, like the building of a local church, a Conference or State College, or the paying of Conference assessments in full to keep up the standing of the Church, be enjoyed by those who make it a success. It is to the coming years that we must look for the real and lasting benefits. In a large way it will bring the answer to the petition that our Lord put on our lips: "Thy Kingdom come, and Thy will be done on earth as it is in Heaven."

We must begin to build now. The expense of a long campaign is too great. Who will consider and help?

The men of this generation called to do this great work are honored of the Church. In undertaking it, they show a broadness of vision and loyalty of spirit worthy of the noblest; and in completing it, they will honor themselves and send blessings upon coming generations. Let us arise and build.

GEORGE S. SEXTON.

THE HELPFUL CHURCH.

It is the business of the Church to be helpful. To this end it has been established in the earth. The Church should not call men to come into its fellowship that it may rob or hinder them, but that it may do them good. "We will do thee good," said Moses unto Hobab. So says the Church to all men.

The Church may help people financially. It gives money to the poor. It helps poor men to become prosperous. We have often heard the complaint that the Church is made up of prosperous people. If this were true it would be no disparagement of the Church. There are many prosperous people in the Church who were not prosperous when the Church found them. They were poor boys, and many of them were prodigals and outcasts. But when they entered the Church and began to follow Jesus Christ they began to be sober, industrious, frugal, honest men, and then they began to prosper in the things of this world. Religion helped them financially.

Men receive social, intellectual, and political benefits from the Church. "Godliness is profitable unto all things." The atmosphere of the Church is helpful to a community in every respect.

By sharing its treasures with men the Church helps them. Moses said unto Hobab, "It shall be, if thou go with us, yes, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Moses was the first to teach and practice the principle of profit-sharing. Our blessings are not bestowed on us for selfish enjoyment. God does not comfort his people that they may be comfortable, but that they may be comforted. He does not enrich them that they may selfishly enjoy riches, but that they may enrich others.

A lady who had a trying experience in the hospital for many weeks was greatly helped by an invalid neighbor who could not visit her in her affliction, but could and did send her messages of encouragement and tokens of sympathy and love every day. When the lady recovered, she called on her invalid friend and said, "I do not know how I can ever repay you for the help you gave me in my affliction." The reply she received was, "Pass it on." This reply was so inspiring that it proved a benediction scarcely less helpful than all the messages which had reached her from the same source during her severe ordeal. We can never repay those who have helped us. We can never compensate our parents and teachers for what they have done for us. We can never repay our Heavenly Father for the multitude of his mercies. All he requires is that we shall help others. Some one has put this thought into a song:

"Have you had a kindness shown? Pass it on.
'Twas not meant for thee alone, pass it on.
Let it travel down the years, let it dry another's tears,
Till in heaven the deed appears; pass it on."

"Did you hear a loving word? Pass it on.
Like the singing of a bird, pass it on.
Let its music live and grow; let it cheer another's woe;

You have reaped what others sow—pass it on."

This is not the way of the world. The world does not pass things on, but corners them. Worldly men do not propose to share their blessings, but monopolize them and hinder others from enjoying the same good. The rich man in the parable proposed to lay up all his goods in store for his own enjoyment. Grasping men have tried to corner almost every good gift of Providence. Corn, wheat, cotton, sugar, wool, eggs, coffee, medicines, all have been cornered; and if there be any good thing which greedy men have not tried to monopolize, it is because the good providence of God has made it impossible. They would monopolize the sunshine if they could, and make the whole world shiver in the cold while they stored up riches and heat for themselves. The Church is not selfish and greedy. If there be a church that is greedy, it is doomed. If anyone who calls himself a Christian is a grasping, greedy man, his doom is sealed. Share your blessings.

The Church helps men by making them helpful. Hobab, at first, refused to accept the invitation of Moses, and said, "I will not go." Then Moses tried another argument, saying, "Thou mayest be to us instead of eyes." He was familiar with the wilderness through which the Hebrews were about to take their journey, and he could guide them. This appeal must have made a profound impression.

In one of Ralph Connor's stories there is a character whom he calls Sandy. Sandy was not a church member, but somewhat given to drink. The minister greatly feared for him one day because the races were at hand, and Sandy would be almost sure to fall. A temperance lecture would do him no good, and it was useless to tell him how religion would help him. But a bright thought occurred to the minister. He said to Sandy, "I greatly fear for Donald to-day. If he falls into the company of those wild fellows they will rob him of his money; and think of his poor family! Could not you keep an eye on him to-day and keep him sober?" Sandy straightened up and felt several inches taller. The idea that he could help save a weak brother had never occurred to him, and he said: "I will be doing my best, sir." And he did. He kept an eye on Donald and kept in touch with him all day, and brought him home at night safe and sober. It was a great victory. The minister was trying to help Sandy, and he helped two. The Church can help others by making them helpful.

Helping others, we shall strengthen our own life. The strongest man is not the man who has received most, but the man who has done most for others. The church that has the largest membership, the finest music, the most eloquent preaching, and the richest people in its pews may

not be a strong church. The church that does most for other people is the strongest church. One minister, writing of his church, was very careful to tell how many lawyers, judges, senators, ex-governors, college presidents, and money-kings were enrolled in the list of members, or, at least, sat in the pews. This all sounds fine, but it would be far more interesting and significant to tell some of the particular enterprises of helpfulness in which the church is engaged. The man who has been exalted to heaven shall surely be cast down to hell if he shall fail to help others who are less fortunate than himself. The same is true of the family, the church, or the nation which is highly exalted, but lives a selfish life.

Brother minister, be not over-anxious to serve a rich church. Do not break your heart because your church is small and poor. But watch and fight and pray and work and preach to make your church eminent for helpfulness, and great will be your reward.—New York Christian Advocate.

ALARMING FIGURES.

That there should be a crusade in this country against the social evil and all forms of personal impurity is shown by the following figures which come under our eyes in the columns of the Watchman, of Boston. They are alarming and should arrest attention in every part of the country. The Watchman says that statistics gathered by the President's Home Commission in 1908 show that out of 174,611 patients treated in the hospitals at Washington, there were 27,947 cases of venereal diseases. In 1901 a committee of seven, under the auspices of the Medical Society of the County of New York, made an investigation into the venereal diseases, and the committee concluded that in the city of New York there were treated in one year not less than 243,000 cases of these diseases. Dr. Swan M. Burnett, Professor of Ophthalmology in Georgetown University, gives it as his judgment that 15,000 of the 50,000 blind in the United States have lost their sight because their eyes become infected at birth from their infected, though often innocent, mothers. Other statements equally as horrifying as these are given in the editorial of the Watchman. Verily it is time there should be done something definite and earnest to arrest this evil among our people. A nation will rot with such a condition as this, and that before a great while. It is therefore a question for the patriot as well as for the Christian. And yet, in this good state of Georgia, which boasts of being a Christian people, we can not get the legislature to raise the age of consent to sixteen years. When such a measure has come up there has been somehow a method adopted to hide it away, and it never comes to a vote on its passage. Why don't the men who make our laws learn what is going on—what are the things that destroy our national as well as our pure civic life, and enact the laws that will check the evils?—Wesleyan Christian Advocate.

(In Louisiana the age of consent is eighteen years, which is very much to the credit of the State. In Mississippi, if we mistake not, it is twelve years, but Governor Brewer has recommended that it be raised to eighteen years. The ringing words quoted above are most timely.—The Editor.)

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Church News

Bishop H. C. Morrison will preach the Commencement sermon of Southern College, Sutherland, Fla., on May 19.

Dr. C. D. Bulla, superintendent of our Wesley Adult Bible Class Movement, has lately been filling engagements in some of the Northern cities.

Bishop Candler is at home again after an official visit to Cuba. He reports a good Conference, and states that the work is prospering in that field.

Dr. T. N. Ivey, the accomplished editor of the Nashville Christian Advocate, was the orator on Founder's Day (January 30) at Lander College, South Carolina.

It is stated that within the last century the number of languages in which the Bible is printed has increased from 65 to 500, and that the Word of God is now accessible to half the human race.

The Woman's Missionary Society of the South Georgia Conference raised during the last nine months of the year 1911, \$45,000. Of this amount, the Home Department raised \$19,000, and the Foreign Department \$26,000.

Both the Presbyterians and the Lutherans held a Laymen's Conference in the South last week, the former at Chattanooga, Tenn., and the latter at Salisbury, N. C. The attendance and interest were reported good at both gatherings.

Bishop J. C. Kilgo recently delivered before the State Convention of the Virginia Anti-Saloon League, which assembled in Richmond, a forceful address, bristling with facts. Dr. George R. Stuart also spoke with stirring eloquence.

Bills are pending in both Houses of Congress to extend the Washington City street car line to the site of the American University (owned by the M. E. Church). If this is done, it is said that the location selected for the institution will be an admirable one.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander will do evangelistic work in Australia, New Zealand, Tasmania, and New South Wales from March 12, 1912, to May 1, 1913. They have taken a number of other zealous workers with them to this far away field.

The Roanoke (Va.) Evening World highly compliments a temperance address delivered at the Jefferson Theatre in that city on the evening of January 23 by Bishop Collins Denny. There are few subjects which this scholarly chief pastor is not qualified to handle in an illuminating manner.

Rev. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland, states that the outlook for the establishment of a Russian Baptist College at St. Petersburg is most encouraging. The Baptists of England have given \$30,000 to the promotion of this project, and the American Baptists \$10,000.

Bishop E. R. Hendrix was slated to preach at Travis Park Church, San Antonio, Texas, on Sunday, February 4. The Mexican Conferences are this year under his supervision. That of the Central Mexico Mission convened on February 8, and that of the Northwest Mission is due to meet at Torreon on February 22.

The Chinese Christian Advocate made its appearance on December 5, 1911. It is published by the American Methodist Missions, and is printed in the Chinese language by the Methodist Publishing House at Shanghai. The establishment of this journal is indicative of the progress that Methodism is making in the Orient.

Bishop A. W. Wilson, according to the Baltimore Southern Methodist, preached a great sermon at Trinity-Calvary Church, Baltimore, on

Sunday, January 28. It will be gratifying news to the Methodists of the South to know that our honored Senior Bishop has recovered sufficiently to preach with his usual vigor and impressiveness.

The (Rockefeller) General Board of Education has agreed to give \$50,000 toward a sum of \$250,000 to be raised for Emory and Henry College. We trust that this movement to strengthen this historic institution will succeed. Four of the present College of Bishops—Hoss, Atkins, Waterhouse, and Lambuth—are Emory and Henry men.

Mr. Charles S. Ward, the Y. M. C. A. money raiser who failed recently to raise \$500,000 for the Association in London, England, is back in the United States, and has entered upon money-raising campaigns in some of the cities of Pennsylvania. He expects to return to England later, and undertake the task of raising funds in other leading municipalities of that country.

Bishop Hughes, of the Methodist Episcopal Church, will deliver the first course of lectures at Depauw University, Greencastle, Ind., on the Mendenhall foundation. This lecture course was established by the generosity of the late Rev. M. H. Mendenhall, D.D., of the North Indiana Conference. The subjects discussed are required to relate to the "Bible and Revealed Religion."

A \$25,000 church is being constructed by the Southern Methodists of Albuquerque, N. M. Seven years ago we had in the New Mexico Conference 21 pastoral charges, of which only one was self-sustaining. We now have between 50 and 60 charges, two of which pay salaries of \$2,500; one a salary of \$2,000, and a number of others which take good care of their pastors.


It is said that the American Mission will set a new mission boat to plying the river Nile. It was purchased at a cost of \$5,000, and its name is the Allegheny. It is 74 feet long, and has a deck 60 feet in length, suitable for meetings and for a dining room, a kitchen, and a bathroom. A barge, to be used for the doctor's office and clinic, will be secured and arranged so that the boat will tow it along.

Zion's Herald of January 31 contained a brilliant sermon on "Keeping the Faith," by Rev. J. E. Wray, D.D., pastor of the Mulberry Street M. E. Church, South, of Macon, Ga. The front page of this journal was also adorned with an excellent picture of this gifted young Southerner. Referring to the fact that Dr. Wray has been called upon to furnish a discourse for its columns, the Herald says, "It will be found that he fully and grandly justified his selection."

Dr. J. L. Hillman, pastor of the Trinity M. E. Church of Youngstown, Ohio, has received 838 probationers within two and a half years, and of these 695 have become members of the Church. This ingathering is said to have been largely the result of the regular Sunday services, conducted by the pastor himself. During the same period the accessions by certificate reached 433, making a total gain of 1128. This is an illustration of what a capable and consecrated pastor may accomplish where he has a good field. To be a really great pastor is to reach the summit in the work of the ministry.

The Presbyterian Board of Home Missions announced two fellowships of \$1,000 each and expenses, the holders to go to Europe to study immigration at its cradle, and then to return to the United States to work at least three years for immigrants and their welfare here at home, under the direction of the Board. One of the men selected will be sent to Poland and Russia for two years and the other to Italy and the Balkans for a year and a half. There will not be competitive examinations, but the general fitness of all candidates will be considered. Such candidates need not be Presbyterian ministers, but must be men acceptable to the Presbyterians, and who have had adequate training.

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VETERANS' DAY

Appointed by the Mississippi Conference for the First Sunday in March.

To the Presiding Elders and Members of the Mississippi Annual Conference—

Dear Brethren: In the absence of the Conference Minutes, it becomes my duty to remind you that the First Sunday in March is to be observed among us as Veterans' Day. The Conference has ordered that the collection for our worn-out preachers and the widows and orphans of our deceased preachers shall be taken at that time. Our loyalty to our Conference and our old preachers leaves no alternative but obedience.

There are many benefits accruing from a Conference order: 1. It gives the pastor an easy approach to his people, and, I think, insures better results—when he can say: "The Annual Conference of which we are a part has ordered that the collection for our worn-out preachers be taken at this time."

2. There is inspiration in the thought that we are moving forward in the same work at the same time with a great host. Each member of each church of the Conference can feel that he is one of the 54,000 and more Methodists of the Mississippi Conference assisting in the early part of the year to relieve the necessities of our old preachers.

3. It gives the Joint Board of Finance the only safe basis for its promise to the claimants to pay quarterly the amounts which have been allowed them. This Conference order puts the entire Conference behind the promise to relieve their necessities quarterly. If it were not for the Conference order, the only way the Board could make such a promise would be on its own personal responsibility. Then, if the Church did not raise the assessment in the early part of the year, the Board would be compelled to borrow the money to meet its promise, which is always unwise.

Now let me urge every pastor of the Conference to take the collection, as the Conference has ordered—on the FIRST SUNDAY IN MARCH. This has been a hard winter and our old preachers need the money. The intense and protracted cold has entailed larger fuel bills and other necessities, which make it imperative that every preacher shall take the collection in every church by the first of March. The treasurer will need \$3000 to meet all the claims by the first of April, the end of our first quarter. Take the collection, brethren, and send the money to S. A. Tomlinson, Gulfport, Miss. NOLAN B. HARMON, Sec. Hazlehurst, Miss.

Secular News and Comment

The negroes of Pennsylvania own real estate valued at \$23,000,000, and their 359 churches are valued at \$3,160,267.

According to figures prepared by Dr. Joseph Jacobs, editor of the American Hebrew, there are 906,400 Jews in New York City.

\$30,000 has been collected for the purpose of erecting a statue to the memory of Florence Nightingale. The statue will be erected in London.

During the recent cold spell over the United States twenty-five lives were lost either by freezing or burning to death in fires. Snow, in places, drifted to a depth of fifteen feet.

The aggregate value of live stock in the State of Louisiana is \$55,000,000. Of this amount more than \$14,000,000 represents the value of cattle, and \$30,000,000 represents the value of horses and mules.

The Protestants of Ireland are against home rule. They can see in it nothing less than an attempt on the part of Rome to set herself up in Ireland, and curtail the privileges of Protestant worship.

The new catalogue of Harvard University shows 700 instructors and 4500 students. The new standard for admission is, "Give your boy the best academic education possible, and then send him up."

The press reports state that there are now more than 2,500,000 Chinese facing death from starvation. The present is possibly the greatest famine that ever confronted the Empire of China, and China is the home of famines.

It has been alleged before the Commerce Commission that the Express Companies doing business in the United States make \$45 profit on every \$100 paid into their hands for transportation. This allegation is based on an actual investigation carried on in Minnesota.

The recent death in Chicago of Richard T. Crane removed from the scenes of life the one man of international note who antagonized the American college. Mr. Crane was not a foe to education, but was opposed to the ethics, the discipline and the practices permitted in many American colleges.

There are 602 institutions of higher learning in the United States, which have 301,318 students, property valued at \$363,409,978, an endowment of \$273,413,318, and an annual income of \$88,369,736. These figures would indicate that the United States really believes in the higher training of her young men and women.

The New York Board of Health has taken steps to prevent the use of wood alcohol for either external or internal purposes. It has been discovered that it produces disastrous results when applied to the surface of the skin and sometimes causes total blindness. Wood alcohol should be used as a fuel, and as that only.

The Secretary of War, General Stimson, has decided to abandon eighteen army posts at once and nine others as soon as possible. His object in doing this is that the army may be located in such places that it could be mobilized in a short time. One-half the regiments now serving in the Philippines are to be moved to Hawaii.

A gigantic typewriter corporation has just been formed with a capital stock of \$20,000,000. The Remington Typewriter Company acquires the

Smith Premier, the Monarch and the Yost. The new arrangement goes into operation on March 1st, when the branch offices of the purchased companies will close up and all machines will be sold through Remington agencies.

The United States Navy Department recently conducted a wireless telegraph experiment, during which they were able to flash a message 4303 miles, with but one interruption. The Department announces that it "wirelessly" the message. "Wirelessly" thus becomes a new word in modern English, and will aid in making our unabridged dictionaries more interesting and diversified.

Dr. H. L. Smith, president of Davidson (N. C.) College, has been unanimously elected president of Washington and Lee University to succeed Dr. George H. Denny, who went to the University of Alabama. Dr. Smith is 54 years old and a native of North Carolina. He has achieved distinction as a teacher and executive officer. He is a brother of Dr. C. A. Smith, of the faculty of the University of Virginia.

Mrs. B. E. Jones, of near Sardis, Miss., was killed while reading her Bible by her fireside last week by a stray bullet from a revolver in the hands of a man who was shooting at a target. The revolver has brought very little protection to mankind, and much misery. Why a man should jeopardize the lives of others in order to make of himself a crack shot with a pistol is hard to understand.

Prof. Schmidt, teacher of Hebrew in Cornell University, is lecturing under the auspices of Washington University. His message to the world is that Genesis is an allegory. He denies the immaculate conception of Jesus Christ and advances many other heterodox theories. So radical was his denunciation of the old-time faith in a recent lecture that one lady in his audience became hysterical. The Professor may impress the world with his learning, but we scarcely think his message will contain much comfort for aching hearts.

Since the publication of Mr. Carnegie's list of the "twenty greatest men," Mr. W. T. Snead, a lover of popular suffrage, has secured a vote from thirty leading thinkers of this age as to who they think excelled all other men in the past. One hundred and fifty different names were mentioned, among which the following lead the list: Shakespeare, Columbus, Gutenberg, Newton, Julius Caesar, Darwin, Dante, Stevenson, Michael Angelo, Franklin, Abraham Lincoln, Watt, Moses, Homer, Buddha, Aristotle, Socrates, St. Paul, Confucius, and Luther. In this list there are two Christians, one Hebrew, and three moralists.

A law has recently been enacted in Congress establishing a commission whose business it will be to investigate the home-life, health and employment of children. This commission will have authority to invade the home of any man and conduct a personal examination of its sanitary conditions. Some of the Senators, including Foster of Louisiana and Stone of Missouri, waxed eloquent on the subject of the "Sanctity of the Home" and seemed to fear that the country is going to the "bow-wows." The same spirit that quarantines a household where there is a dangerous disease for the protection of others, may well go into other houses and take preventive measures for the protection of others.

MINISTERIAL AMBITION.

I once asked Bishop McTyeire about an old college mate of mine that had become a preacher. I wished to know what sort of a preacher he was. He replied substantially: "He is a very considerable preacher, but he is so anxious to get a better place than the one he is in that he doesn't do his duty in the place he is in." There are too many

men of that sort in the ministry. Excessive ambition for promotion is fatal to spirituality. Jesus taught that men could not be believers who received honor from one another, and sought not the honor that comes from God alone. Ambition is a canker that eats out all spiritual vitality. Preachers sometimes rise into high positions by dint of talent, energy and wire working, but they will have a fruitless ministry and a comfortless experience, even if they do not make shipwreck of the faith and bring disgrace upon themselves and the Church.

Honor is not to be despised if it is thrust upon you. Position may be sought for increased usefulness. The ministry has its business side as well as its religious side. An eye to a comfortable living, especially if the preacher has a family, is wise rather than wicked; but the living should not be the dominant motive. The glory of God and the good of man should be the ruling arguments of ministerial activity. My advice is, Do your duty faithfully and altruistically and leave the question of honor and worldly advantage with God. He that would be the greatest must be the servant of all, but not from that motive.—R. N. Price, in the Wesleyan Christian Advocate.

BIBLE PRESENTED TO THE PRESIDENT OF MEXICO.

The American Bible Society has presented President Madero, of Mexico, with a handsomely bound Bible. The presentation took place in Chapultepec castle in the magnificent white and gold room, which is one of the most imposing rooms in the world, with its lofty ceilings and beautifully decorated walls. At four o'clock on the afternoon of the eighth of January, the committee was called before President Madero. The committee was composed of Dr. Morales, dean of the pastors, representing the Presbyterians; Rev. Teofilo Barocio, the Baptists; Rev. Julian Castro, the Methodist Church, South; Rev. Vicente Medozaa, the Methodist Church, North, and Dr. Butler, chairman, representing the American Bible Society. Dr. Butler made the presentation address in well chosen Spanish, after which President Madero replied substantially as follows:

"I am exceedingly grateful for this gift you make me. You may rest assured I appreciate it to its utmost worth. I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in co-operation for the moral upbuilding of the Mexican people. The Mexican people have noble sentiments; they are good and heroic, they have only lacked encouragement, and it will be one of my greatest efforts to work for this, so that they may be able to understand the high principles of this book. Continue your good work and you will thus co-operate with me in the uplift of the masses of the Mexican people."—The Christian Intelligencer.

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Concerning Missions

HOME MISSION SPECIAL.

By Rev. John M. Moore, D.D., Secretary of Home Mission Department.

Southern Methodism raised 87 per cent of its assessment for foreign missions last year and gave an additional special of \$106,087. This same Southern Methodism raised only 30 per cent of its assessment for the Home Missions that are under the care and direction of the Nashville office and not one cent additional in the form of specials. The Home Secretary rejoices in the good fortune of the Foreign Department, but wonders why Southern Methodists forgot, neglected or ignored the claims of the Home field. Does any one answer: because their attention was not called to the matter? All right.

Attention! The Home Department must have \$4,000 this year in addition to the assessment, or a debt. The \$4,000 is preferred. The Board of Missions, believing that specials for home missions would be as legitimate and as popular as for foreign missions, last May authorized specials for the Home Department to the amount of \$11,000. Some of this will not be required this year, and some is being raised by specially commissioned parties, but \$4,000 must be raised through the Nashville office. Of the \$4,000 absolutely required \$1,000 is for work among the negroes, \$1,500 for work among miners, \$500 for work among mountain people, and \$1,000 for important sustentation work in Western territory. All this work is now being done on borrowed money. The cases were so urgent that postponement of action was impossible. These fields are as white, the needs are as urgent, the prospects for results are as bright as will be found anywhere in the world. Will Southern Methodism deny the Home Department this meager sum, its first request for a special, to be used in giving the gospel to unchurched Americans?

Any gift, however large or however small, will be gratefully received. Shares in Home Mission specials are \$100 each. The Home Department sends a beautiful certificate to any person, society, Sunday school, or congregation that takes a share. Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn., or the Secretary of the Home Department, at the same address, will be glad to acknowledge receipt of contributions of any size for these urgent claims. Lessen not your gifts to foreign missions, but be not deaf to the calls of your home land. The money cannot reach us too soon. Pledges from churches, Sunday schools and Epworth Leagues, payable in installments, will be gladly received. Let the Home Department have this little share in your gifts to missions.

A LETTER FROM AFRICA.

A recent letter from Bishop Lambuth will be of interest to all Southern Methodism. Bishop Lambuth is the chairman of the Board of Directors of the Methodist Training School, and is recognized by his Church as a modern Apostolic Missionary. He is writing from the town of Leopoldville on the banks of the Congo in Africa, and sends this message to us: "As I write, the roar of the Congo as it rushes over the rapids strikes me on one side, and the boom of the great drum in the village, where a heathen dance and orgie is going on, comes from the other side. I walked eight miles to-day in the boiling sun to help in some evangelical work among a people who are heathen to the core—fetishes in the trees, teeth filed to a point and faces hideously tattooed, no knowledge of God, dominated by the fear of evil spirits and the common beasts of burden. When will this darkness lift? God help our Church; help us; help the Training School to do its share." In company with John Wesley Gilbert, who was for so many years connected with Paine

College, in Augusta, and who has given his life in service to the people of his race, Bishop Lambuth is blazing the way for our part in the coming of the Kingdom of Light in that Continent which is called dark. This prayer of his comes to us: "God help our Church; help us; help the Training School to do its share." As I was reading this burning, throbbing message, I could not but pray "God help the Church to help the Training School to do its share."

The Training School has been connected in a remarkable way with work among the negroes. The Chairman of our Board of Directors is the pioneer Bishop of our Church to Africa. Rev. J. E. McCulloch, the former President, Dr. J. D. Hammond and Dr. A. M. Trawick, formerly connected with the school, are to-day doing special work for the negroes. Miss Mary De Bardeleben, of the class of 1910, is the first regularly appointed woman missionary to the negroes of the South. Professor and Mrs. Malcolm M. Stewart, of 1911, are members of the faculty of Paine College, in Augusta, and are rendering valuable service. Surely this institution is doing a noble work not only for the distant missionary fields, but for that foreign nation which has been brought to our very doors.

A few days after the reception of the Bishop's letter, the Training School enjoyed a visit from Rev. Mr. Rochester and wife, two colored missionaries of the Southern Presbyterian Church who are at home on furlough. They told how, for years, they had expected the Southern Methodist Church to come and open work in Africa; of how that their force is totally inadequate to man the field; of how the condition of these people is a trumpet call to that Church which seeth its brother hath need; of how that their hearts overflowed with joy when they met Bishop Lambuth and Professor Gilbert and learned the object of their mission. The fields are white—the need is urgent. Pray the Lord of the harvest that other laborers may be thrust forth into the field. In no more practical way can the Church do its share than in the adequate training of God's volunteers for the service in the fields.

Going back to the Bishop's prayer that God may help us to do our share, let each of us pray that God may help me to do my share. Direct some consecrated young man or woman to the school; send in a contribution, large or small, to help those who bear the financial burden of this connectional institution of our Church. This is your share.

W. F. QUILLIAN.

Nashville, Tenn.

REMINISCENT.

By Rev. H. Armstrong.

No. 7.

About the close of the autumnal blizzard, we received our tents, and with many expressions of joy, we lodged more comfortably at night. There were now several weeks of normal weather. My tent-mate during this time was William Moseley. We moved to the vicinity of Tuilahoma, and pitched our tents in a forest of tall timber. Black walnut trees were about as tall and as numerous as any. How we feasted on the nuts! They were generally relished, and hundreds of soldiers cracked and ate them all day.

I chanced to form the acquaintance of Ed Smith, a sixteen year old Oxford boy, and we seemed drawn toward each other from the first. I thought him a prodigy, surpassing any youth of his age that I had ever seen. His handsome features, his clear complexion, his poise, the intonations of his voice, all rendered him very imposing. Converse with him added to good impressions already made. With a brilliant mind, and his good opportunities at his Oxford home, he was wonderfully well educated and well informed for one of his age. But the best and most wonderful part of his character is yet to be told. He was no less remarkable in his Christian character and spirituality. I do not now remember, if I ever knew, with what Church he affiliated when at home, but I remember that he was a bold disciple

of Christ. The first or second time that I met him, he said to me, "I am anxious for some congenial spirit with whom I can converse and pray. Will you go with me to the forest each evening to pray before the guards are posted?" I was seven years his senior, but he led and I followed. These private evening devotions were kept up until the bloody battle of Murfreesboro, or Stone's river a few weeks later. After this I never saw nor heard of my young friend any more.

We advanced in the direction of Murfreesboro, and pitched our tents a short distance from the town, and the enemy, we learned, was advancing. Rev. R. G. Porter (Gilderoy) was with us and preached sometimes, as opportunity afforded. I heard him one Sunday afternoon when he had fifteen or twenty sitting near him, and small groups, some playing cards and some cracking wanuts, near enough to have heard him. The sound of artillery was becoming familiar now, day and night. The armies were drawing closer, and while the small arms used by the pickets could not be heard far, the field-artillery told what was going on.

We lay in line of battle for two days, on a large abandoned farm, in view of the enemy. It was dangerous (and the penalty was sometimes death) for one to raise his head a few inches. The thousand-yard rifles would be leveled at us. A cannon ball, one evening, came whizzing, roaring, and screaming, as though bent on death, and tore a hole in the ground, about ten feet to our rear, in which a horse could have been buried. On the day before the battle, December 30, 1862, we lay flat all day in a steady downpour of rain, not cold enough to freeze, but cold enough to cause great suffering among the men. We shook, and our teeth chattered so that we could scarcely understand each other. About dusk, so soon as we were allowed to leave our places, a detachment was made from my company, including myself, to go to the rear and cook rations. When we had gone, as we thought, far enough, a fire was kindled, and a question arose in regard to what quantity to cook. One of the company said: "There is no use to cook much, for half of us will be at the bone yard before this time to-morrow night." When we reached our places in line of battle, Capt. S. S. Calhoun said: "Boys, lie on your guns, and keep them dry, for we are going to have merry in the morning."

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

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The Home Circle

A CATLAND LAW.

Pussy caught a mouse for dinner,
But the mouse was wise and old.
"Wait a bit," spake he unto her,
"Have you never yet been told
That there is a law in Mouseland
That pronounces it disgrace
To begin to eat your dinner
Ere you go and wash your face?"

Pussy felt ashamed. "A cat should
Do as well's a mousie can."
Loosed her claws, and in a jiffy
Off the wise mouse lightly ran.
Very vexed, the pussy scolded;
"Mouseland laws would work disgrace,
This shall be the law in Catland:
'After eating wash your face.'"

WHEN BEARS HELP EACH OTHER.

In Russia we are told there are many bears, and the people who live in that country often set traps in order to catch them.

The trap usually consists of a pit several feet deep, which is covered over with branches, turf and leaves. On the top is placed some food, but when the bear attempts to get this food, it usually falls into the pit, where it remains a prisoner.

If, however, four or five bears happen to fall into the pit together, they all manage to get out again, for they form a sort of ladder by stepping on each other's shoulders, and thus make their escape.

The strange thing about it is that when the other bears have climbed out, they do not forget the one left at the bottom of the pit, but scampering off, they fetch the branch of a tree, which they let down into the pit, enabling their fellow companion to escape also. In this way they show their gratitude to the one who, by remaining at the bottom, made it possible for the rest to escape.—Apples of Gold.

EDGAR'S SOLDIER LESSON.

Really it was too bad. Edgar was going out to play soldier. He slipped on the steps and twisted his ankle.

"My little lad must go to bed and get well," said Mamma Gates.

"Boo-hoo!" howled Eddy.

Uncle Casper looked up from his paper and smiled.

"I don't want to go to bed. I want to go and be a soldier," sobbed poor Edgar.

"But if your ankle is not bathed and put to bed, you will be very lame to-morrow."

"I don't care," whined Eddy. "I don't want to go to bed."

"I thought you were playing soldier," said Uncle Casper. "What does a soldier do?"

Eddy looked up, puzzled. "He marches and he drums." Eddy looked at his drum and began to cry again.

"Is that all he does?"

"He doesn't have to go to bed," whined Eddy.

"But sometimes he gets hurt badly. He is shot in battle. Then what does he do? Does he howl and cry?"

Now Uncle Casper was an old soldier whom Eddy admired very much.

"No-o-o! I guess not. I don't know," said the boy.

"No. He goes to the hospital. There he is as brave as when he drums and marches."

Edgar wiped his eyes and looked eagerly at his uncle. "Is going to bed and not crying being a soldier?" he asked.

"Yes, my boy, that is the bravest part of it. Now let me be the ambulance—that's a wagon, you know—and take you to the hospital."

Uncle Casper picked up Eddy in his arms and carried him gently to his chamber.

"Now I'm going to be a good soldier," said the

boy, with a smile. He did not wince when his uncle felt the sore ankle and bound it up.

"That's a brave lad, Eddie," said his uncle. "Now play it does not hurt and go to sleep."

Half an hour later Eddy was dreaming. He looked like a brave little corporal taking his rest.

Uncle Casper hung up Eddy's flag and gun where he could see them when he awoke. The drum with the soldier cap upon it was placed upon the bed. Edgar limped downstairs the next day, and went into camp on the sofa. He whined and complained no longer. He had learned a lesson, that a brave man is patient in suffering.—Little Men and Women.

A WARNING TO BOYS.

The cigarette is the American abomination. No cigarette victim can climb to the top of the ladder.—Chief Justice Brewer.

I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals than the cigarette. The fight against the cigarette is a fight for civilization. This is my opinion as an educator.—Dr. F. W. Gunsaulus.

Of the large number of boys brought before me charged with various crimes, and ranging in years from 10 to 20, 90 per cent are cigarette smokers. This certainly goes to prove that the boys who do not smoke cigarettes keep from the paths leading to the Criminal Court. This "little white devil," called the cigarette, is doing more to harm our boys than any other thing.—Judge Leroy B. Crane.

The cigarette habit is certainly one of the very worst habits that attack the boyhood, and therefore the manhood of this nation; there is no question that it is one of the leading factors in the criminality of a large per cent of the young boys in the reformatory institutions of the nation, and every effort to eliminate this evil deserves the encouragement of the American people. I sometimes wish I could give up the bench for a year or two to get out and help in a sort of evangelical work in fighting the causes of juvenile weakness, misery and crime.—Judge Ben B. Lindsay.

HELP FROM ABOVE.

"Mary, what do you do when you feel cross and naughty?" asked the lady of the little girl only five years old.

"I just shut my lips and eyes tight and think a prayer to Jesus to come down and make me feel right," answered Mary.

Mary is a wise little girl. She knows that when she is tempted she needs help from above to keep her from falling into sin.

Let us remember that in every temptation we need the help of the Lord Jesus Christ to keep us from doing wrong. So when we feel our tempers rising, let us lift up a little prayer to Jesus, and he will surely hear and answer us.—Little Ones.

"WHEN NO MAN CAN WORK."

This may be the last year of your life. Time is hurried; I take my hour-glass, and put it down before me many an hour, just to see that time is in a hurry and won't stop.

We haven't much time. You cannot stay here long; you have got to go quickly; pretty soon you will be gone, and your hands will have rest for a million years. Work hard. Don't whine because you have to work; but thank God you have the chance to do it. Be so honorable in the world's industry, and so eager to serve, that you will covet the hours you sleep.

Pretty soon it will be time to stop; and a strange visitor will come by, and say: "Quit work!" You will say: "It is not night." But he will persist—"Quit work!"

"It is only two o'clock; I have only just begun for the afternoon."

"Quit work!"

"It is not sundown yet, may I not work till night?"

"Quit work!"

And you will lay down your hammer on the anvil, with your hands black with the grime of the smithy, and you will go out with him, and he will say to you: "It is time to quit work."

And you will say: "Will I be back in the morning?"

"No, not in the morning."

"Will I be back to-morrow?"

"No, not to-morrow."

"Where are you taking me?"

"I am taking you to a land very far off, and from whose bourne no traveler returns." Come along. This is the way.

"Can't I go back once?"

"No," and somehow there is a little sternness in his voice.

But you will say: "I must go back a minute, only a minute, just once, to tell—"

"No, come on!"

O, who is it? It is the master, Death. You cannot go back—not for a minute; no, you might just as well ask for a century as for a minute. Suddenly it will be pitch dark and Death will be gone, and you will be in the silence, where you can hear the blood beat around your temples like the flow of a rushing river, all alone.

Pray God that, when you get there, Christ will be with you, lest you perish in solitude.—Bishop Quayle, in Pittsburg Christian Advocate.

A DEADENING HABIT.

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud, and rarely looks up. The direction in which he looks indicates his life-aim, and people who are always looking for something to criticize, for the crooked and ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

The disposition to see the worst instead of the best grows on one very rapidly, until ultimately it strangles all that is beautiful, and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exception; most people are honest and true, and mean to do what is right.—Success.

COSTLY DELAYS

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Editorial.

WHAT ARE THE FACTS?

There seems to be a considerable diversity of opinion as to the moral and religious conditions existing in the colleges and universities of America. The terrific arraignment of them at this point a short time since by Mr. Richard T. Crane, of Chicago (who has lately passed away), is still fresh in the public mind, and there are some who appear to think that the facts very largely sustain his charges. The more general feeling, however, is that his statements were greatly exaggerated, and that conditions are not nearly so bad as he represented them in his rather sensational attack. Still it should be remembered that Mr. Crane is not the only severe critic of the teachings and influence of our higher institutions of learning. A year or two ago in one of the leading monthlies of the country a writer, who claimed to have investigated the subject, startled the nation by publishing what were said to be the utterances of leading professors in our foremost universities, made in lectures to their classes. And occasionally we see in a secular daily, under flaming headlines, some outrageous deliverance, subversive of Christianity and good morals, which is credited to some gentleman who holds a chair in one of our educational institutions.

This is one side of the question—but there is another. Over against this dark and disturbing picture, there are those who paint for us a scene that is bright and reassuring. They tell us that there was never before a time in the world's history when the religious influences were so strong at our seats of learning, or when so many college students were studying the Bible and volunteering to do Christian work. Thus in the January number of The Century Magazine Mr. Clayton Sedwick Cooper, in writing of "The American Undergraduate," says:

"Moreover, if we consider the college community from a strictly conventional or religious point of view, the present-day undergraduates do not suffer either in comparison with college men of other days, or with other sections of modern life. The reports of the last year give sixty out of every one hundred undergraduates as members of churches. One in every seven men in the American colleges last season was in voluntary attendance upon the Bible classes in connection with the College Young Men's Christian Association. The religious tendencies of the American undergraduates are also reflected in their participation in the modern missionary crusades both at home and abroad. Twenty-five years ago the entire gifts of North American institutions for the support of missions in foreign lands was less than \$10,000. Last year the students and alumni of Yale University alone gave \$15,000 for the support of the Yale Mission in China, while \$131,000 represented the gifts of North American colleges to the mission cause in other countries. The missionary interest of students on this continent is furthermore revealed in the fact that 11,838 men were studying modern missions in weekly student mission study classes during the college season of 1909-10. At Washington and Lee University there were more college men studying missions

in 1910 than were doing so in the whole United States and Canada sixteen years ago. During the last ten years 4338 college graduates have gone to foreign lands from North America to give their lives in unselfish service to people less fortunate than themselves. Six hundred of these sailed in 1910 to fill positions in foreign mission ports in the Levant, India, China, Japan, Korea, Africa, Australia and South America."

In the face of these conflicting statements, one is not a little perplexed to know what the real situation is. And the matter is of such grave importance that, if possible, the exact truth ought to be discovered and brought to light. If our leading institutions of learning are places of peril rather than places of safety and opportunity for the youth of the country, the sooner the fact is disclosed the better. For our part, we are disposed to think that there is some truth in each of the two representations; that those who differ as to the conditions existing are perhaps looking at the situation from different view-points. We cannot believe that our American colleges are such breeding places of infidelity and immorality as some allege; nor are we inclined to think that the atmosphere prevailing at them is religiously so strong and wholesome, as some affirm. Many things masquerade under the name of religion in this day. The value of Bible study depends upon what sort it is. And we have even known missionaries to be sent abroad who openly confessed that they had repudiated some of the most cherished doctrines of Christianity.

One of the most judicious utterances that we have seen on this controverted subject is the following by the editor of The Presbyterian, of Philadelphia, Pa.:

"No topic connected with academic life is attracting more attention than religion and morals. College presidents and presidents of boards of trustees, alumni, former and recent, business men and mothers, ministers of the gospel and sociologists, are all taking part in it, and all telling what ought to be done. The first and chief difficulty in the situation is that there is no criterion of criticism, and the result is something of a Babel. There seem to be three chief divisions among the critics, the conservative, the modern liberal, and the materialist. The conservative holds that religion and morals should be taught in harmony with an infallible Bible. The modern liberal holds that the teaching should be in accord with the latest conclusion of higher criticism and science, which latter term with him usually means speculative philosophy, as distinguished from the facts of real science. The materialist holds that the teachings should be determined by the most recent discoveries of material or natural science. One professor teaches that marriage, another that children are an embarrassment to progress, and a third that marriage is holy, and children a gift of God. Who is to decide which of these standards shall prevail? Evidently, the governing boards, and next to them, the faculties. If the governing boards are evangelical Christians, then the Bible will be the standard. If the governing boards are modern liberal, then religious standards will shift according to the shifting of speculation. If the materialists have control, then atheism and agnosticism will prevail. The real determining question, then, is, who shall control our institutions of learning—Christians, infidels or atheists? This is a fundamental question, and it will not down until decided. Upon its answer the future of our families, individuals and the nation depends."

SHAMEFUL, IF TRUE.

The following press dispatch was sent out from New York on February 4:

"Just before Rev. William Burd, pastor of the Methodist Church at Hilldale, N. J., began preaching his sermon to-night he clapped his hands as a signal, and twelve boys who had been occupying the front seat arose. At that moment the pastor's wife at the organ played 'Onward, Christian Soldiers,' and the boys marched to the platform. The pastor introduced them as the Boys' Whistling Club of the church, and they gave their club yell. Here it is:

"Say, my friend,
Have you seen
Second Timothy,
Two, fifteen?
First Thessalonians,
Five, twenty-two,
Tells you exactly
What to do.

"This innovation at the service was well received.

"That club yell of the boys is really intend-

ed for outdoors, but it has a Scriptural bearing and significance, so I didn't think there was any harm in allowing the boys the privilege of giving their yell," said Pastor Burd."

We can scarcely believe that there is a Methodist pastor in the world who would introduce into his church service such a performance as that described above. The secular papers frequently get matters very much mixed when they undertake to report church proceedings, and we cannot but hope that this is true in the present instance. But in view of the novel expedients to which we have known some ministers to resort in order to attract a crowd, we are somewhat fearful that this account may have some basis in fact.

When a preacher begins to adopt sensational methods in the pulpit, the almost inevitable tendency is toward still greater extremes. Why cannot we learn that there is no merit in mere numbers, assembled out of mere curiosity? The most important question is not whether we have full pews, but whether the service is really helpful to those who come. A circus in a church would undoubtedly draw the mixed multitude, but they would be injured, instead of benefited, by it. Any worship that is worth while must be decorous, if not dignified. The house of God is no place for clownish or startling exhibitions. Nor are they needed; for, though it may not at once bring the godless throng, in the long run there is nothing that will draw like the simple story of the gospel, tenderly, fervently, lovingly told. It is the one thing that meets the deepest desires of man's immortal nature. The human heart craves and cries out for it, and is satisfied with nothing else. Let us show Jesus to the people and they will come. The Master spoke truly when he said: "And I, if I be lifted up, will draw all men unto me." He is the world's mightiest magnet.

AN ADDITIONAL WORD.

Last week bills were sent to all preachers who are in arrears with the Advocate, and attention was called to the matter editorially; but up to the present only three responses have been received to the more than 150 letters that we mailed. We desire to state again that the extremely cold and wet weather has materially interfered with our receipts, though there has been no reduction at all in our current expenses. We trust that those who are behind with their subscriptions will at once remit what they are due. This is a serious matter. Indeed, it involves to no small extent the future of the Advocate. May we not hope for a hundred responses to this urgent call within the next week? Please do not delay, brethren.

PERSONAL AND OTHER NOTES.

The district stewards of the New Orleans District met with Dr. Henry last Monday night.

Rev. J. W. Booth, of Algiers Church, New Orleans, has our thanks for a list of renewals from his congregation.

See the important notices on page fourteen of this issue. Some of them may be of vital concern to the work in your charge.

If you like the Advocate, tell your Methodist neighbor about it. We need the assistance of every friend in extending its circulation.

Rev. F. M. Williams, one of the honored veterans of the Mississippi Conference, is reported to be critically ill at his home at Waynesboro, Miss.

Bishop Bratton, of the Protestant Episcopal Church, confirmed a class of seven at Pass Christian, Miss., and sixteen at Biloxi, Miss., last Sunday.

Cardinal Gibbons, of Baltimore, is visiting relatives in the city. Though 78 years old, he is reported to be still vigorous, both mentally and physically.

The ladies of McDonoghville recently cleared \$142 by giving a benefit entertainment. The McDonoghville church now has a nice piano as a result of their enterprise.

Among those who have recently done appreciated work for the Conference organ, is Rev. F. M. Freeman, of Bunkie, La. Brother Freeman's ministry is being graciously blessed in his present charge.

Rev. J. Loyd Decell, of Osyka, Miss., writes as follows: "Any person who gave me a subscription to the Missionary Voice at Meridian, and has not yet received a copy of it will please notify me. I hold a receipt for every subscription paid."

Rev. H. R. Singleton delivered a humorous lecture at Felicity Church, New Orleans, last Monday night to an audience that filled the Sunday school room to the limit of its seating capacity. Brother Singleton has unusual gifts as an entertainer.

Rev. M. C. Holt superintends his own Sunday school at Jeanerette, teaches the adult Bible class, and then conducts the morning preaching services. He is beginning his fourth year on the Jeanerette charge, and is highly esteemed by his people.

Rev. J. F. Foster, of De Ridder, spent last week in New Orleans attending the Sunday school meeting. While here he was kept busy between the sessions of the Sunday school conferences and the Grand Lodge of Masons, but found time to be sociable.

Rev. M. L. Burton is continuing his campaign for the Advocate among his people at Gulfport, Miss., with fine results. He believes that every Methodist home ought to have in it a church paper—and so do all other wide-awake and progressive pastors.

We acknowledge the reception of six subscribers from Kosciusko, Miss., sent by the popular pastor, Rev. V. C. Curtis, who states that more will follow. Brother Curtis serves one of the most desirable charges in the North Mississippi Conference.

Rev. E. S. Lewis, our popular pastor at West Point, Miss., has brought us under obligations to him for an additional list of subscribers. Brother Lewis, as he always does, is looking well after the interests of the Church in his charge. He serves a choice people.

In the obituary of Mrs. Mary Hays, recently published in the Advocate, the initials of her bereaved husband were printed "G. M.," when they should have been N. M. Brother T. C. Wier, who wrote the obituary, very kindly called our attention to this error.

Rev. John Sholars has keen literary tastes and has recently made some valuable additions to his library. He is doing a splendid work at Patterson, La., and is ably assisted by his wife, who superintends an excellent Junior Epworth League of forty members.

The ladies of Main Street Church of Hattiesburg, Miss., are planning to place an instantaneous gas heater in the parsonage in order to supply hot water. It is evident that the Main Street congregation is looking well after the comfort of the pastor's family.

Rev. J. F. Denson, of Silver Creek, Miss., continues to be active in the great work of the Master. He is seventy-six years old and is somewhat feeble, but is strong in the faith and feeds on the Word and on Christian literature. He is a veteran reader of the Advocate.

Rev. J. F. Campbell, of Fannin, Miss., sent in a fine list of subscribers to the Conference organ this week, and promises to continue the good work. His charge covers a large strip of country and includes the territory of six postoffices, but he has the whole field in hand.

In forwarding a list of subscribers from Opelousas, La., Rev. I. T. Reames adds: "A cordial reception has been given us since our re-appointment to this charge, and we are praying for a larger measure of success than we had last year. We are among a kind people—some of the very best."

The St. Francisville (La.) Charge is prospering under the efficient ministry of Rev. S. L. Riggs. The church and parsonage have been repaired and treated to a fresh coat of paint. This is Brother Riggs' fourth year on the St. Francisville work, and the "little city on the hill" is not unmindful of his needs.

Rev. I. L. Peebles, one of the Mississippi Conference evangelists, is now living in Meridian and the members of his family have placed their membership in East End Church. The Meridian Methodists have given Brother Peebles a pound- ing, and he feels that "the lines have fallen to him in pleasant places."

Plans are on foot to organize a New Orleans Sunday School Union, and a committee has been appointed with that end in view. Dr. Henry hopes to bring all the Sunday schools closer together, that more efficient work may be done, and that new schools may have the backing of all the schools rather than just one.

"Our assessment for missions is nearly four dollars per capita, and it will be paid." The foregoing quotation from a communication from Rev. W. M. Sullivan, of Moss Point, Miss., manifests the right attitude towards the Conference claims. This is not only the time to resolve to get the collections in full, but the time to get them.

Rev. R. O. Brown, our efficient pastor at Holly

Springs, Miss., writes: "I have had a kind reception here and the outlook is hopeful. Indeed, I have never had anywhere a more cordial welcome, or a brighter prospect. Our new presiding elder, Rev. R. A. Tucker, takes hold intelligently, and is pleasing both the pastors and people."

The corner-stone of a Presbyterian Church was laid at Harvey, La., last Sunday afternoon, with Dr. J. C. Barr, of New Orleans, acting as the master of ceremonies. The Sunday school out of which this church has developed was started about two years ago by the Lafayette Presbyterian Church of this city, of which Dr. Barr is the pastor.

The Methodist women of New Orleans are banded together in mission work through their societies, and meet monthly, thus becoming acquainted with each other. At their meeting next Monday the New Orleans pastors will attempt to devise some means to bring the men closer together, in order that they, too, may know each other better.

Rev. J. T. Abney, of North Gulfport, is ministering to points near by on the G. and S. I. railroad, and his work has great promise for the year. Rev. Paul Daniels has his work (Hansboro, Miss. City and Oak St., Biloxi) well in hand. He finds plenty for a young man to do. His work has promise of large development, and he is measuring up to the opportunity.

For the past forty-five days the Sailor's Rest at Gulfport has had 629 men attending gospel services, and 418 attending weekly concerts and socials. It gave Christmas dinner to 125, made 79 visits to ships; distributed 350 magazines; more than 1000 books and tracts; furnished free beds to 261, and found employment for 38. It has been a season of strenuous work, and of gracious results.

The semi-centennial sermon, preached by Dr. C. W. Carter, at the recent session of the Louisiana Conference and which that body arranged to have published in pamphlet form, has just been issued by the press. Viewed from any standpoint, it is a notable utterance, and a copy of it ought to be in every Methodist home in Louisiana. It contains much valuable historical information, not elsewhere obtainable.

Our capable pastors at Vicksburg, Miss., Rev. C. W. Crisler and Rev. W. H. Saunders, have already arranged for their revival meetings. Brother Crisler will have Rev. Charles Lane, of Macon, Ga., with him in April, and Brother Saunders will have with him, probably the last of this month, Rev. W. B. Hogg, of Madison, Miss. These brethren are wise in forming plans for their evangelistic services early in the year.

Dr. S. A. Steel, the eloquent president of the Memphis Conference Female Institute, has recently delighted the people of Starkville, Miss., with a visit. Dr. Steel has some spare time during the months of March and April when he could help in revival work. Pastors desiring assistance would do well to write him at once at Jackson, Tenn. This gifted ex-Mississippian knows how to preach the Word in a way to reach the conscience and stir the heart.

Rev. C. J. Stapp, our pastor at New Augusta, Miss., has our hearty thanks for a list of names recently sent in, to be placed on our subscription files. He adds: "The people here have received us most kindly. They have been feeding us on backbones, spareribs, and sausage, and I have gained several pounds in weight since I came among them." We are pleased to know that Providence has been so kind to our brother, and that he finds his work so pleasant.

The following, taken from the Green County (Miss.) Herald, speaks well for Brother Alsworth: "Rev. W. H. Alsworth, the new Southern Methodist pastor, preached his first sermon in Leakesville, Sunday night, using the dramatic subject of 'Abraham's Call to Sacrifice Isaac,' and acquitted himself well. He has a free flow of language and thought and manifests a degree of that Irish oratory which should be his by inheritance, since he has a good deal of Irish in his blood."

The pastors of the New Orleans Methodist churches have secured the Dreamland Theater, on St. Charles Street, and will hold noon services every week-day during Lent. The services will begin promptly at 12 m., and last just 30 minutes. The different pastors will speak in turn, and the themes for each day are to be evangelistic. It is the purpose of the preachers to take advantage of this time to hold up Christ to the men, rather than to add any particular significance to the season of Lent.

Rev. O. P. Armour has the following good things to say of the Sidon Charge (North Mississippi): "Everything moves on nicely here. We have three 'evergreen' Sunday schools, one Epworth League, and three ladies' societies—all doing well. The attendance on preaching is good; thirteen members have been received since Conference, and the pastor's salary has been increased. The people are religious and loyal, and the pastor is busy and happy. Every official takes the

Advocate, and our charge should be on the "Honor Roll."

Read what Dr. George S. Sexton has to say in this issue of the Advocate concerning the movement to build a representative Southern Methodist Church in Washington City. This is a needed and timely enterprise, and we are pleased to know that the outlook for its speedy accomplishment is so bright. Let our laymen who have given nothing to this worthy cause send to Dr. W. F. McMurtry, Louisville, Ky., a check to be applied to its promotion. Drs. Sexton and McMurtry and Bishop Candier deserve great credit for the able and energetic manner in which they have carried forward this important project.

Under the capable administration of Rev. H. R. Singleton, the work at Parker Memorial Church, this city, is going constantly forward. The congregations are large and attentive, and the various societies are taking on increased life and activity. Water-works and electric lights have recently been placed in the parsonage, and a movement is under way to procure a handsome pipe organ for the church. On last Sunday morning, Brother Singleton preached a searching sermon on "Esau's Birthright," and at the evening hour an address was delivered by Mr. H. J. Heinz, the well known Pittsburg capitalist and millionaire.

In a letter written from Havana, Cuba, on January 25 to his warm personal friend, Dr. I. W. Cooper of Whitworth College, Bishop Candier said: "I wish you had been here to-day. We laid the corner-stone of Candier College, and it was a great occasion. Nothing like it was ever seen before in Cuba. Public addresses were made by a Senator, a member of the House of Representatives, the treasurer of the Island, and myself. The building will be completed in August and dedicated in September." President Cooper accompanied Bishop Candier on his official visit to Cuba about a year ago, and is much interested in the work of our Church in that ripe and fast-developing field.

In a brotherly note, received a few days since, Dr. W. C. Lovett, the brilliant editor of the Wesleyan Christian Advocate, among other things, says: "Georgia Methodists are on a pretty hot trail after a big missionary collection. I do not know whether we will achieve what we set out to accomplish in the way of raising money this year; but I think we will make an advance over past years, unless there should come a calamity to our farming and business interests." We do not doubt that the Georgians will go forward. They are a great folk, and among their best possessions is the Wesleyan Advocate, which is second to no paper in Southern Methodism.

Elsewhere in this issue appears a communication from Rev. N. B. Harmon, secretary of the Joint Board of Finance of the Mississippi Conference, calling attention to the fact that, by virtue of Conference action, the first Sunday in March has been named as "Veterans' Day" when every pastor concerned is expected to take a collection for the worn-out preachers and the widows and orphan of deceased preachers. Read his stirring appeal. Few Conferences have made so good a record in caring for this deserving class as has the Mississippi Conference, and the brethren should see that no backward step is now taken. We trust that the day will be observed in every charge, and that the results will be gratifying.

From Byhalia, Miss., under date of the 9th inst., our esteemed friend, Rev. R. M. Davis, writes as follows: "I am still in good health, and pass the time in reading. But I do not delve as I used to do—not because I do not relish such mental exercise, but because it now proves a bit too hard for me. Yet I am able still to think consecutively, and often fall asleep at night, revolving in my mind the great questions over which I used to ponder in my better days. I amuse myself reading the Congressional Record, and watching the doubling and twisting of the best that they have to give in the way of discussion. We are in the time of big things and little men." We concur in the view expressed by this honored veteran, whose thought power has long commanded the admiration of all who know him. One of Webster's or Calhoun's speeches in Congress in this day would produce a veritable sensation.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

SARAH M. POWERS (nee Herring) was born March 29, 1850, in Carroll County, Miss. After a lingering illness of several months, she departed this life at her home in Sidon, Miss., January 7, 1912. Sister Powers professed faith in Christ at the age of 16 years and joined the M. E. Church, South, and, ever since, has lived as a consistent member. She told the writer, a few days before her death, that her hope was strong and she did not dread to go. All her suffering was borne with Christian fortitude. When we laid her remains to rest in the beautiful cemetery here at Sidon, we said good-bye, hoping to meet her again on the judgment day. May her sorrowing husband, four daughters and son strive to meet her where sad parting comes no more. Our heartfelt sympathy goes out to mourning friends and relatives. Her pastor, O. V. ARMOUR.

Notice of the death of **SOPHIA**, the youngest child of Mr. and Mrs. W. E. Harmon, of Thomastown, Miss., has not appeared in our Advocate, so I want to chronicle her passing in its columns. Her spirit went back to its Creator, on the night of January 12, 1912, and "We wept that one so lovely, should have a life so brief." No more loyal little Methodist ever lived, although she was with us only five short years. She was busy in her Master's service. It was an inspiration and a rebuke to older ones to watch her joining so enthusiastically in the song and other church services, manifesting more interest in the Lord's work than many older people. She will be sadly missed at church, school and home, and we, who were in touch with her bright, happy, useful life, will not soon forget its charm, but will treasure in our memory its beautiful influence. Let us think of her now as singing the songs she loved with the angelic choir around the great white throne. There she is, ready to meet her loved ones. May it be that "a little child shall lead them!" **LORA S. LACEY.**

Mrs. **MARY EVA JOHNSON**, the wife of Clarence L. Johnson, died in St. Louis, Mo., October 9, 1911, after about four hours' illness. This sudden death was an awful stroke to Brother Johnson, as he had just left her for a trip to Jackson, Miss. He was intercepted by a telegram at Courtland, Miss., announcing the death of his wife. Courtland was the place where they lived in their young married life, and where the writer of these lines first knew them. Sister Johnson was the daughter of J. T. and Julia Oliver. She was born at Eureka, in Panola County, Miss., August 26, 1866. She professed faith in Christ and joined the Church during young womanhood. She was married to Clarence L. Johnson December 26, 1890. She was a true Christian, a gracious mother and a devoted wife. It was a joy and a benediction to be in their home. She leaves to mourn their loss, her father, husband and three bright, good boys, and many relatives. May the grace of our Heavenly Father sustain and comfort the grief-stricken husband and precious boys, also the dear old father, and finally may all be gathered together in our Father's home on high.

Mrs. **IDA WHITTEN** (nee Watson) was born in Yalabusha County, Miss., March 15, 1865, and died at her home near Chapeltown in Panola County, Miss., January 31, 1912. She was married to J. W. Whitten, May 2, 1890. To them were born six children, four of whom survive her. She joined the Methodist Church early in life and

lived a consistent member of the same to the day of her death. She was a useful woman in her neighborhood, especially in times of sickness or distress. She sacrificed her life for those she loved. Truly, it can be said of her that she was a good neighbor, a kind friend, a dutiful and affectionate wife, a tender and indulgent mother. She was a woman of great energy, of fine judgment, and good management. Her husband had practically been an invalid for a year or more and, besides ministering to his sufferings and discharging faithfully her many other household and family duties, she supervised the outside duties of the farm with great credit. She was cheerful and hopeful and had wonderful fortitude and endurance. Her last act was one of loving service. While she was ministering to her sick husband she went too near the fire and her dress became ignited and she was burned so badly that she died a few hours afterwards. Even after she was burned she seemed to forget her own sufferings in her anxiety for her companion. She said to him: "Do not censure yourself for this, it is my own carelessness and not your fault." May God sustain her sorrowing ones. Especially her bereaved and afflicted companion. May he be enabled by God's Spirit to say, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me." Sympathetically yours,

T. H. PORTER.

MARY G. HOBSON was born at Cumberland Court House, Va., May 22, 1833. She was left an orphan in infancy and fell to the care of Mr. Charles Fitzgerald, of Nottaway, Va., who became her guardian and looked after her education. Mr. Fitzgerald came west and settled near Memphis, Tenn. There she married Mr. B. F. Fitzgerald, April 10, 1850. The young couple moved to Panola County, Miss., and located a few miles west of Sardis. Mr. Fitzgerald gave his life for the cause of the South, dying of wounds received at the battle of Selma, Ala. Sister Fitzgerald was left with seven young children to struggle in common with their neighbors after the close of the war. They were reared well, and all are living except the oldest and the youngest. On April 12, 1871, Mrs. Fitzgerald was married to Mr. T. J. Freeman, of Panola County. Of this union two sons were born, both living, and with their father, mourn the going of the loving wife and mother, who left them November 16, 1911. Sister Freeman professed religion and joined the Church soon after her first marriage. I knew her as "Sister Fitzgerald" in 1862, and later visited her home where I was always welcome. She was a lovely woman, beautiful in form and face, graceful in manners, lively and entertaining, always in a happy frame of mind. She was a good neighbor, and loved God and the Church. After a lapse of forty-eight years, I met her again—in the same old home, but she was in age and feebleness, suffering with a slow and wasting disease, awaiting her release. There was the same sparkle of the black eyes, the same spirit, chastened and refined, and looking forward. She rests in peace. May we meet her again!

Her old friend,
JNO. W. BOSWELL.

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Millions of people will be asked this question on Feb. 25th. Unfortunately our S. S. literature is not clear on these points. Every teacher should read Mahaffey's book on baptism. It makes these and scores of other matters plain as daylight. Sent, post-paid, for 16c a copy; \$1 a doz. Mahaffey Book Co., Box D, Clinton, S. C.

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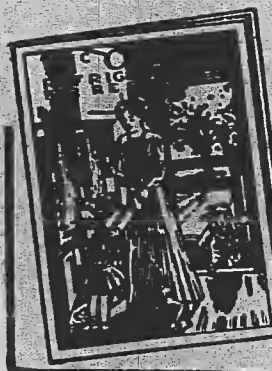
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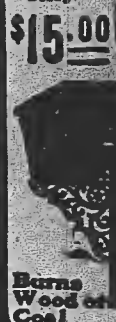
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Tidings From the Field

Wilson, La.

While working in my garden last week, I heard my little children cry out, "They are pounding papa again!" "they are pounding papa again!" The good things continued to come in until late in the afternoon when, on examination, we found that we were the lucky recipients of more than \$30 worth at the hands of the good people of Wilson. The people of Wilson are a generous-hearted people. May God's richest blessing rest upon them for their kindness!—F. N. Sweeney, P. C.

Sidon, Miss.

I am sure you, as well as your readers, will be glad to know our church here at Sidon is on the upgrade. Brother Armour, who was sent here at the last Conference, has made a fine beginning. He has made friends with about every one in our village. Our congregations at preaching are better and are growing. Our mid-week prayer meeting is much better attended, and the Sabbath school is improving. At the prayer meeting service, we study the Sabbath school lesson for the ensuing Sunday. We have an informal service. Any one who feels inclined, may ask questions or make suggestions, as he likes. I believe we are going to have a prosperous year. I feel that our good Bishop was led by the Lord in sending Brother Armour to us this year.—W. D. Saunders.

February 8, 1912.

Jonestown, Miss.

Our first quarterly conference met at Jonestown, February 3 and 4, with our presiding elder, W. W. Woollard, in the chair. It has been a precedent heretofore not to have services on Saturday; but to get away from the custom or habit into which some of our people have fallen, we decided to try the old way of having preaching on that day. We did not have a very large crowd, but those who did attend went home saying, "I am glad that I went to the house of the Lord today." Brother Woollard gave us a very plain, practical sermon on the parable of the ten virgins, who went forth to meet the bridegroom. Our Sunday services were interfered with by the severe cold, but nevertheless, we had enough to hear and appreciate a good strong sermon from the text, "Never man spake as this man." We are moving on as best we can amid the boll weevil and many other evils even more hurtful to our community and especially to our Church.—J. H. Coleman, P. C.

Pollock, La.

At our last Conference, when the Bishop read the appointments, I was assigned to the Pollock charge. Not many days elapsed until I was on my work. On arriving, notwithstanding the weather was very bad and things seemed quite difficult, the good ladies came to our rescue, and with the as-

sistance of others, we were soon hopefully situated. A kindly reception has been given us all the way through. It has been my pleasure to visit many homes since moving here, and getting about among the people, I find them to be kind, liberal, and ready, many of them, to do the Master's will. With reference to our Sunday school at this place, I will say that it is under the management of Brother W. A. Brown, who is a man of fine ability, and also a devoted Christian. He has things well in hand. Rev. C. B. Carter has been with us and held our first quarterly conference. He preached for us twice, and everybody present seemed to enjoy the services very much. I have heard it stated since his presence with us, that we have a fine presiding elder, and in this I heartily concur. There is one more thing I wish to mention, and that is, my intention to place in every Methodist home our church paper. So you may look for a list in the near future.—C. B. Powell, P. C.

TABERNACLE BIBLE CONFERENCE.

The Fourteenth Annual Tabernacle Bible Conference will convene at the Baptist Tabernacle, Atlanta, Ga., March 1st, and continue to March 10th. The conference promises to be the largest in attendance in its history. Christian workers and Bible students from all parts of the country will be in attendance. This conference is interdenominational in character, over two thousand preachers alone attending last year. A greater attendance is expected this year in view of the fact that the conference will be held in the new church recently dedicated, costing over \$200,000, the seating capacity of which is five thousand. The speakers of the conference will be Dr. Chas. Inwood, of London, the specially appointed representative of Keswick; Dr. Camden M. Cobern, of Alleghany College, Meadville, Pa.; Dr. J. H. Jowett, pastor Fifth Avenue Presbyterian Church, New York City; Dr. Howard A. Johnson, of Stamford, Conn.; Dr. W. W. Bustard, of Euclid Avenue, Cleveland, Ohio; Dr. Len G. Broughton, Atlanta; Mrs. Lamareaux, of Chicago.

The music of the conference will surpass any former effort. Prof. and Mrs. A. C. Boatman; Prof. Chester E. Harris, of Ohio; Prof. and Mrs. Carl Fisher, of Grand Rapids, will act as soloists and directors of the music, while the choir of a hundred voices will be supported by the handsome \$20,000 pipe organ, said to be the third largest in any Protestant Church in the world. Rev. J. W. Ham, assistant pastor, may be addressed for further information.

At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them.—Ruskin.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Since Rev. W. E. Thomas has had charge of the Second Church, New Orleans, twenty-eight new scholars have been added to the Sunday school and a class of seven Italians has been organized with a promising outlook. These results are mostly the outcome of faithful pastoral visiting. An adult woman's class has also been organized.

The Young Men's Bible class of the Louisiana Avenue Church in New Orleans, organized itself on Sunday, January 28, into a regular Wesley Adult class with Mr. M. F. Petty, president; Mr. Blaney Thompson, secretary and treasurer, and Mr. L. J. Schnelder, chairman of the membership committee. The organization will be completed at a subsequent meeting.

The writer was privileged to attend an impressive communion service at Louisiana Avenue Church in New Orleans, Feb. 4, where more children, and boys especially, communed than we ever took note of at one time before. Too many of our pastors and adult church members neglect to "feed these lambs" on the emblems of the broken body and shed blood of "the Lamb of God that taketh away the sins of the world." May the work of brother Snelling and his co-workers in thus training these children be imitated by many others.

The Episcopal Church has a mission near Jefferson Davis Park in New Orleans that has at least developed one Christian worker who was inactive. This brother is now a lay-reader and often leads, or assists the ministers in leading the regular services of the church. If some of "my people perish for lack of knowledge," some also perish because of uselessness, and to call out their talents and to set them to work in the church is the task of a worthy leader. The mission Sunday school is a blessing to the church that develops it, as well as to the people to whom it ministers.

Rev. C. C. Selecman, in enterprising his forward move at the Mary Werlein Mission, has planned a men's meeting for each Saturday night at which he serves a free lunch. At his first meeting of this kind February 3, he had quite a crowd of down-and-out men who gave reverent attention to the gospel message by Rev. J. W. Moore, and some knelt for prayer. No less a missionary than the Master himself feed the hungry multitude, and for his followers to do it for his sake is entirely proper, and we commend this move by the superintendent of our New Orleans mission work.

The Baptist Church has built a \$10,000 Sunday school building near Jefferson Davis Park in New Orleans that is superior to anything of the kind the writer has seen. The plans and money came from the Baptist Sunday School and Mission Boards, and the structure is worthy of study by any church planning a new building. Formerly our churches were built for preaching places exclusively, but since there is a revival of teaching that demands suitable places to teach, church architecture must be changed accordingly. Some of our mistakes here are grievous. Building committees should not dare spend the Lord's money without first counselling with the best church architects, and suiting the building to the modern needs of preaching, teaching, and training—even considering the children's claims upon the evangelizing and nurturing functions of the Church.

SUNDAY SCHOOL NOTES.

By Miss Elizabeth Kilpatrick.

Mr. R. P. Dunn, superintendent of First Church Sunday school, of Greenville, has 22 teachers and 201 pupils enrolled in his busy school. He is doing a great work.

Mr. A. J. Wilson, of Kilmichael, who has a fine school of 60 pupils and 5 punctual teachers, entertained the County Sunday school convention on January 30, and will entertain the district conference in April.

Brother Gladney, treasurer of the Sunday School Board, is quite well again, and anticipates a splendid year's work in his new pastorate. He and his fine superintendent, Mr. J. S. Carlton, are planning special Sunday school activity in their district.

Some appalling temperance statistics may add emphasis to the February lesson on that great subject. 300 boys every single day go to ruin and 100,000 every year because of this great curse. We have had four million drunkards in the United States in the last 40 years.

On a certain door in a certain city, the passer-by reads in luminous letters, "Come in without knocking and remain in that attitude;" and it should be the hand-wrought motto written over many a door behind whose screening comfort busy Sunday school workers have place.

Superintendent M. G. Clarke, of Verona, has a good school, but is planning graded lessons for his primary department and a complete reorganization of his entire school. Mrs. Tom Clarke has a fine adult class; Miss Sallie Kilpatrick a mixed class of boys and girls, and Mrs. Tally a most interesting primary department.

Hon. G. L. Jones and Mr. J. G. Houston, of New Albany, have a splendid and growing school with an enrollment of 229 members; 12 officers and teachers, 3 organized classes and 45 little folks. Mr. Houston writes, "1911 was the best Sunday school year in our history, and 1912 bids fair to be better."

The value of a vision is not in the vision itself, but what is done when the vision is past. At great conventions and among Sunday school enthusiasts, we have glorious visions. At Conference and on New Year's Day we make great resolutions, but what bodily blessings have these wrought? It takes good, hard, honest work to make a vision real.

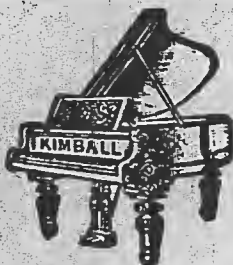
A Greek, who had belonged to a Wesley Adult Class for several months and who cannot attend regularly, sent in his attendance card and a dollar bill last Sunday to assist in charity work. When he first entered the class he thought he must bring a candle and burn incense, but very speedily learned that the only incense ever burned there was that of loving kindly deeds.

From an exchange we get this Sunday school division, which brings back vivid memories to most of us of a certain red-letter day in our lives, when Latin ceased to be detached sentences and became a real book:

Sunday school, like Gaul, is divided into three parts: Those who know how to do it; those who do it; and those who criticize the other two. To which class do you belong?

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Tower of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.



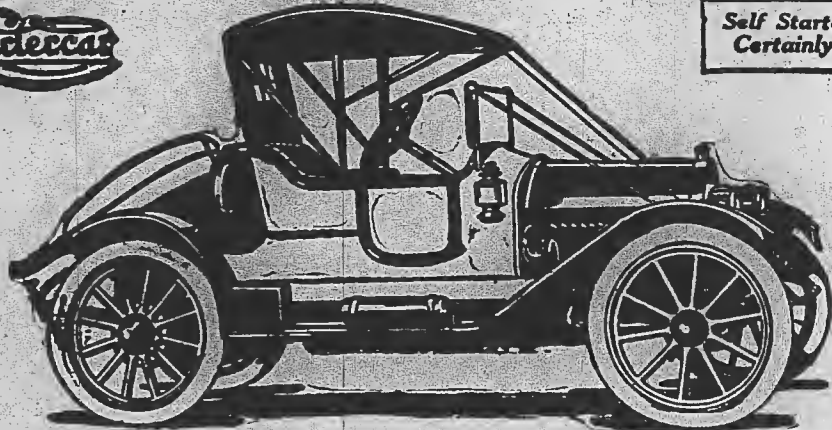
Absolute Confidence Player Pianos

HAVE YOU SEEN OUR AERO-PNEUMATIC PLAYER? IT'S THE PLAYER PIANO SENSATION OF THE AGE. A Full Line of Music, Talking Machines, Records, Musical Instruments, Conducted by the ASHTON MUSIC COMPANY, Ltd.

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Self Starter Certainly!

Speed—comfort—safety—in driving this car

The Cartercar rides easily and is very quiet, because it has no gears to make a noise or to jerk the car.

The Friction Transmission is remarkably simple—composed of only two units. It gives any number of speeds and is controlled by one lever.

Simple, easy control and three strong brakes are features which mean safety.

Cranking and bother are eliminated from starting by the excellent self starter. Ladies can easily operate the Cartercar.

Every part is simple and strong. The car is reliable under all circumstances.

Full floating rear axle, three-quarter elliptic rear springs, chain-in-oil drive, and many other features.

Five good models—Roadsters, Coupes, Touring Cars. Let us send you catalog explaining all details carefully.

Cartercar Company
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SUMMER SCHOOL OF THE SOUTH,

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Eleventh Session. Largest, best and cheapest Summer School for Teachers. Strong courses in Kindergarten, Primary, Secondary, High School and College subjects. New courses in Library Administration, Domestic Science, Manual Arts, Engineering, Agriculture. Preparation for College Entrance. Credit toward Degrees.

FINE MUSIC, LECTURES, EXCURSIONS.

Reduced Railroad Rates. Write for Announcement.

BROWN AYRES, President.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

AGENTS WANTED.

Dry Powder Fire Extinguishers kill gasoline fires; give 350 per cent profit. automobiles, motorcycles, and bicycles free. Richmond Chemical Company, Dept. 37, Richmond, Indiana.

"It is better to be worn out with work in a thronged community than to perish of inaction in a stagnant solitude."

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Marriages

January 18, 1912, in Pelahatchie, Miss., by Rev. C. McDonald, Mr. ARTHUR NELSON ADAMS and Miss KATIE ESMA SMITH.

At Gulfport, Miss., by Rev. W. T. Griffin, Mr. LESLIE TIBETTS, of Enland, to Miss MARY C. GIVENS, of Lyman, Miss.

January 21, 1912, at the residence of the bride's parents, Mr. and Mrs. Mulkey, near Red Cross, Pointe Coupee Parish, La., by Rev. P. A. Swann, Mr. A. V. HERRING and Miss JENNIE DUNHAM.

January 30, 1912, at the parsonage of Centenary Methodist Church, McComb City, Miss., by Rev. Paul D. Hardin, Mr. MORGAN JONES and Miss MAUD ERICKSON, both of McComb City, Miss.

By Rev. H. P. Lewis, Sr., in Jackson, Miss., the following: January 15, Mr. GRADY T. FATHEREE to Miss ANNA BANGS; January 14, Mr. W. H. BAILEY to Miss STELLA TRAWICK; January 28, Mr. W. C. EWEL, of Jackson, Miss., to Mrs. ETHEL MILLER, of Vicksburg, Miss.

FROM A LONG-TIME READER.

Dear Brother Meek: I have just handed Brother L. L. Roberts, our pastor, my 39th renewal to the Christian Advocate, and that turned my thoughts backwards to my childhood days. One of my earliest recollections, when a boy of five years of age, was a desire on my part to be able to read the Advocate. At seven years old, I could read it, and have been a constant reader of its pages for fifty-five years, except a short time during the Civil War when it failed to reach my father's home at Cooper's Well, in Hinds County, Miss. During all of these years, while in the hands of such editors as Parker, Carter, Galloway, Black, Boswell, and others, it was never more neatly dressed, nor spread a richer feast for the intellect and the soul than now. Praying God's richest blessings on you in your labors, I remain, your brother,

W. E. HARRIS.

Flora, Miss., Feb. 8.

CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs of Atlanta, is a fair sample of the many commendatory letters that are being received by Ludden & Bates relative to the Advocate Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with the club piano recently purchased from you, and being a musician, believe I am in position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano which it was my purpose to purchase, but before closing the trade, I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club, and feel to-day that I have as good piano as I would have had if I had purchased the other one mentioned."

For club catalogue and full particulars address Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

"Each day should be distinguished by at least one particular act of love."

CITY DIRECTORY OF THE PASTORS OF NEW ORLEANS.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. W. Moore, pastor; residence, 5830 Prytania St.; phone, Uptown 329. Rev. C. C. Seileman, associate pastor and superintendent city missions; residence, 3004 Prytania St.; phone, Uptown 2145-L.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 S. Pierce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R.

Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. C. A. Battle, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 204 Delaronde St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

Rev. John T. Sawyer, D.D., post-office box 1569, N. O., La.; phone, Galvez 640.

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AND BUILD UP THE SYSTEM. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Make Your Own Lumber Don't Buy It



This portable machine cuts 2,500 feet per day with 6 H.P.

AMERICAN SAW MILL MACHINERY CO.
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Why buy lumber for your farm when the price of one carload will pay for an "American" Saw Mill with which you can cut a carload a day from your own grove? Be independent; increase your farm income. Make your own lumber; use what you need—sell what is left. And saw your neighbor's timber for him, too, at good profit. "Making Money Off the Wood Lot" is a book which tells the whole story. Let us send you a copy. Write to our nearest office.



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INDIVIDUAL BERTH LIGHTS---
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MEXICO, COLORADO, CALIFORNIA,	AND STATIONS INTERMEDIATE.	32.00
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LIBERAL STOP-OVERS. OIL BURNING LOCOMOTIVES. ELECTRIC BLOCK SIGNALS. TOURIST SLEEPERS. DINING CAR SERVICE BEST IN THE WORLD.

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ILLUSTRATED LITERATURE FURNISHED ON REQUEST.

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Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today. In usual liquid form or in chocolate coated tablets called Sarsatabs.

It Is a Burning Shame that so many Churches are without sufficient insurance, and not properly safeguarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

turishes protection and assists in prevention. Also write for term insurance. Take part and you can save money.

Advantages: lowest rates, easy payment, profit to policy holders. And your Church is entitled to share in these benefits. **IT IS UP TO YOU.** For applications and particulars address **HENRY P. MAGILL, Sec'y and Manager,** 164 LaSalle St., Chicago, Ill. Mrs. Alice H. Barclay, Agent, M. E. Church South, South Brook Hill, Louisville, Ky.

A WOMAN FLORIST

6 Hardy Everblooming Roses 25c

Sent to any address post-paid; guaranteed to reach you in good growing condition.

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6 Prize-Winning Chrysanthemums, 25c.
6 Beautiful Colours, 25c.
2 Grand Hardy Phlox, 25c.
2 Choice Double Dahlias, 25c.
6 Peonies, all different, 25c.
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15 Pink Flower Seeds, all different, 25c.

Any Five Collections for One Dollar, Post-Paid. Guarantee satisfaction. Once a customer, always one. Catalog Free. **MRS. ELLA V. BAINE, Box 30 Springfield, Ohio.**

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Phone Main 4432.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Homer—March 24, to April 7.
Gibbsland—April 7, to April 14.
Mer Rouge—April 19, to April 29.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Breithaupt, Houma, La.
R. H. Bamburg, Vernon, La.
Wm. H. Coleman, Ruston, La.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternally yours,

WM. H. COLEMAN,
Chairman Evangelistic Committee.

ANNUAL MEETING OF THE BOARD OF EDUCATION.

The annual meeting of the Board of Education will be held, beginning April 2nd, 9 a.m., in the rooms of the Board, at the Methodist Publishing House, in Nashville, Tenn.

STONEWALL ANDERSON,
Secretary.

CHURCH EXTENSION NOTICE.

To the Presiding Elders and Preachers of the Mississippi Conference:

The executive committee of the Mississippi Conference Board of Church Extension will be held in Jackson, March 13, 1912. All applications to the General Board of Church Extension for donations or loans, to churches or parsonages, must be approved by this committee. All applications must have the endorsement of the quarterly conference, and must be signed by the presiding elder, preacher in charge, and by the trustees (trustees must sign in person.) See that the question in blank application concerning the deeds to property is rightly answered.

If you would avoid trouble as to your application, give full and complete answers to every question. The Board is anxious to serve you, but cannot do so on insufficient information. Blank applications for aid to churches or parsonages, also, blank deeds, may be had by writing the secretary of the Board.

All applications to the General Board should be in the hands of the secretary by March 10. No applications reaching the General Board after the first of April will be considered.

W. H. HUNTLEY, President.

W. J. DAWSON, Secretary.

Morton, Miss.

NOTICE.

The executive committee of the Board of Church Extension of the North Mississippi Conference will meet at Winona, March 12, at 1 o'clock in the Methodist Church. Let those who wish to make application to the Parent Board for gifts or loans send to Rev. V. C. Curtis, at Kosciusko, Miss., and get the blanks and

have them back in his hands by the meeting at Winona.

The Parent Board will meet at Dallas, Texas, May 2, 1912. It is important that the applications be in the hands of Brother Curtis for the session at Winona, March 12, 1912.

W. S. LAGRONE,

AN EXPLANATION.

It is due two loyal charges of the North Mississippi Conference and two pastors that an explanation be made concerning them through the Advocate. The Minutes of the recent Conference do not show anything paid by either Minter City or Inverness for any purpose at all during the past year. As it appears in the Minutes grave injustice is done both of the above charges. Minter City paid the assessment for preacher in charge, \$1000, and for the presiding elder, \$150 (in full), and paid \$100 on the Conference collections. The report did not get to the secretary in time to go into the Minutes. I want the Conference to know that Minter City did not repudiate the Church, as the Minutes unintentionally would indicate. All there is to it, is that the pastor was a little too late in getting his report in. Dr. H. T. Gaines, now in the Florida Conference, and stationed at Kissimmee, did fine work. Several were received into the church during the year and the pastor looked carefully after the various interests committed to his hands. The Sunday school did as well or better than for some years, observing Children's Day with good success.

At Inverness the same thing happened. Salaries were paid almost, if not quite, in full and \$83 was paid on the collections. Brother McWhorter, who served this charge last year, transferred to Texas in November, and left for his new home before the meeting of our Conference. He sent his reports to me, but they were lost. Again he mailed me reports and checks to pay off his assessments and again they were lost. To-day I am in receipt of a registered letter containing the \$83 for the collections and \$10 for Children's Day Fund. But the Minutes are out, and there the blanks shall stand for all time to come to admonish all who come that way to beware of the statistical secretary. But it is due Brother McWhorter and due the Inverness charge that I make this statement. That is one of the choicest little charges in our Conference. Many royal folks live down there. God bless them! This charge paid \$52 to the Orphans' Home during the fourth quarter. They completed a nice parsonage worth \$1200, and put some repairs on their churches.

I regret very much that these reports did not get in the Minutes, but the above explanation ought to satisfy all reasonable people. Brother McWhorter is now stationed at Jourdon, Texas, a flourishing town in the San Antonio District.

E. S. LEWIS.

West Point, Miss., Feb. 6, 1912.

THE DOCTOR'S "SHEET ANCHOR."

"Sheet Anchor" is an expression frequently used by physicians, and means the remedy on which they place the main dependence in treating a disease. Dr. Jas. R. Phelps, of Dorchester, Mass. writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncle, unhealthy granulation, and blood poison. You may use this endorsement in any way you see fit for the good of humanity. I have the courage of my convictions and am not ashamed to say that I use Gray's Ointment in my practice."

Gray's Ointment is the "sheet anchor" of thousands of the best physicians in the treatment of boils, carbuncles, old sores, festering wounds in man and beast. A free sample by mail or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

Notice to Farmers.

We are headquarters for all kinds of High-Grade Field Seeds.

SIMPKIN'S PROLIFIC

Our leader in cotton seed. Selected from best farms in North Carolina during growing season by special representative, insuring you of the best to be had in seeds. Our seeds from sections not infected by the Boll Weevil.

OTHER HIGH-CLASS SEED

Cotton Seed—Simpkin's Prolific, Cleveland Big Boll, Mebane's Big Boll Triumph, Toole's Early Five-Lock Prolific. Seed Corn—Batt's Four-Ear Prolific, Mosby's Prolific, Mexican June, Ratican, Pop Corn, Kafir Corn. Other Field Seed—Artichokes, Alfalfa, Barley, Beans, Cane, Grass, Millet, Oats, Onion Sets, Peanuts, Peas, Potatoes, Rape, Rye, Vetch and Wheat. None but the best. In good condition.

Write for Prices.

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JACKSON, MISS.

No Soaking No Boiling
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Burnham & Morrill Fish Flakes

10c—two sizes—15c

Only the finest Cod—cooked while fresh from the sea—mildly salted—immediately packed in air-tight tins and ready for instant use in preparing delicious FISH CAKES, SALADS, CHOWDER, HASH and other fresh fish dainties. Will keep in any climate.

Sold by grocers everywhere—or mail us 10c and receive a full-size 10c package, prepaid.

FREE—Mrs. Jennie McKeen Hill's book of special recipes on request.

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MAKE YOUR GARDEN YIELD ITS LIMIT

Plant thoroughbred seeds. Thoroughbred seeds do not happen. They result from long and intelligent breeding. They produce big crops of the best vegetables. Use Ferry's.

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1912 SEED ANNUAL
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Every Kind of Woven Wire Fence, also Wrought Iron Picket Fence, Gates, Etc. Write for free Catalog. Enterprise Foundry & Iron Co., 1015 E. 14th St., Indianapolis, Ind.

Immediate Effect of Great Kidney Remedy is Soon Realized.

According to my experience I do not consider there is anything to equal Dr. Kilmer's Swamp-Root for kidney affection. Twice it relieved me when I was completely helpless.

The last time I was traveling in Texas when my kidneys became affected, and for ten days I suffered excruciating pain, accompanied with severe chills. Several years previous, having been relieved of a similar attack, I naturally sought relief as before, from Swamp-Root.

After using four of the large size bottles, I was completely restored and went on my way rejoicing and praising Dr. Kilmer's Swamp-Root. This was three years ago, and I have had no indication of the return of the affliction. Yours very truly,

J. C. SMITH, JR.,
Jackson, Tenn.

108 Johnson St.
State of Tennessee
County of Madison

Subscribed and sworn before me this 13th day of July, 1909.

P. C. STOVALL,
Notary Public.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all

Personal Cleanliness



TYREE'S ANTISEPTIC POWDER.

Cleans and heals immediately, all irritations of the mucous membrane, particularly infected and catarrhal conditions, as well as mild, and severe sore throats, cankers, sores, ulcers, boils, prickly heat, perspiring, sore and tender feet, sweaty odors under the arms, poison oak, scratches, burns, cuts, insect bites, etc. Never hurts or harms.

Our little booklet and a sample sent free. For sale at all reliable drug stores, or by mail direct, twenty-five cents and one dollar a box.

J. S. TYREE Chemist, Washington, D. C.

Jouannet's FROST PROOF CABBAGE PLANTS

All varieties, grown from best seed only. Plants extra fine this season. My customers always satisfied. Special prices to dealers. My Giant Argenteo Asparagus the best in the world. Healthy one and two year old roots at \$4.00 per 1,000. (Low Southern Express rates. Write for Prices Today! ALFRED JOUANNET, Mt. Pleasant, S. C.)

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief 15 to 45 days, usually 30 to 60 days. Write for trial treatment free. Dr. E. H. GREEN'S SORE, Box H, ATLANTA, GA.

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Ask for Catalogue and Special Donation Plan No. 33
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.
Okolona Ct., at Grady's ChapelFeb. 13
Smithville, at AntiochFeb. 16
Greenwood Spgs., at Soules ChapelFeb. 17, 18
Fulton, at New Salem.....Feb. 24, 25
Tremont, at Mt. Pleasant.Feb. 25, 26
J. E. CUNNINGHAM, P. E.

Columbus Dist.—First Round.
Cochrane, at Cochrane.....Feb. 17, 18
Mashulaville, at MashulavilleFeb. 24, 25
Brooksville, at Brooksville.Feb. 26
J. E. THOMAS, P. E.

Sardis Dist.—First Round.
Wall Hill, at Wall Hill.....Feb. 15
Tyro, at FreedomiaFeb. 17, 18
Sardis Ct., at Shiloh.....Feb. 20
Eureka, at TerzaFeb. 21
Hernando, at Hernando.....Feb. 22
SenatobiaFeb. 24, 25
Arkabutla, at Arkabutla.....Feb. 27
Courtland, at PopeMar. 2
BatesvilleMar. 3, 4
J. W. DORMAN, P. E.

Winona Dist.—First Round.
Slate SpringsFeb. 17, 18
Bellefontaine, South Union.Feb. 24
EuporaFeb. 25, 26
WebbMar. 2, 3
LambertMar. 3, 4
BEN. P. JACO, P. E.

Corinth Dist.—First Round.
Kirkville Ct., at Marietta..Feb. 17
Wheeler Ct., at Wheeler ..Feb. 18, 19
Mantachle, at Hebron.....Feb. 24
Guntown and B., at Sallio.Feb. 25, 26
Hatchie Mission, at Comus ChapelMar. 1
Kossuth Ch., at Kossuth...Mar. 2, 3
Rienzi Ch., at Jacinto.....Mar. 4
J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.
Waterford, at Waterford...Feb. 16
Abbeville, at Abbeville.....Feb. 17, 18
Holly Springs Ct., at Lamar.Feb. 18, 19
Randolph, at Randolph.....Feb. 23
Tocapola, at Lafayette Spgs.Feb. 24, 25
Lafayette Ct., Cambridge.Mar. 2, 3
R. A. TUCKER, P. E.

Greenville District—First Round.
TunicaFeb. 18, 19
New Salem, a.m.Feb. 24, 25
Boyle, p.m.Feb. 25, 26
AlligatorMar. 2, 3
W. W. WOOLLARD, P. E.

Durant Dist.—First Round.
West, at West..11 a.m....Feb. 14
Valden, at Valden..11 a.m.Feb. 15
Chester, at Chp. Hill.....Feb. 17, 18
HutervilleFeb. 24, 25
Potlur Creek, at Bethel..Mar. 3, 4
Rural Hill, at Rural Hill..Mar. 10, 11
Black Hawk, at Black H..Mar. 17, 18
N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.
Jackson, Capital Street, 7:30 p.m.Feb. 14
EdwardsFeb. 18, 19
BoltonFeb. 19
Jackson, Galloway Chapel, 7:30 p.m.Feb. 21
LintonlaFeb. 24, 25
Yazoo City..11 a.m....Feb. 25
FloraFeb. 26
FlorenceMar. 2, 3
Jackson, Galloway Chapel, 7:30 p.m.Mar. 3
Satartia, at PhoenixMar. 9, 10
Fannin, at OakdaleMar. 16, 17
J. R. JONES, P. E.

Newton Dist.—First Round.
Stallo and Indian Mission, Chunkey, at Chunkey.Fri..Feb. 16
Hickory, at Hickory.....Feb. 17, 18
Forest, at Forest.Fri.....Feb. 23
Morton, at Morton.....Feb. 24, 25
NewtonWed.....Feb. 28
Neshoba, at Sand Town..Mar. 2, 3
PhiladelphiaMar. 3, 4
T. J. O'NEIL, P. E.

Brookhaven Dist.—First Round
Barlow, at Brandywine....Feb. 17, 18
Summit, at East McComb.Feb. 21
Meadville, at McCall's....Feb. 24, 25
BrookhavenFeb. 25, 26
North Wesson, at BeauregardMar. 2, 3
WessonMar. 3, 4
Adams, at AdamsMar. 6
Galtman, at BethesdaMar. 9
Crystal SpringsMar. 10, 11
Scotland, at BethesdaMar. 16, 17
Pleasant Grove, at P. G....Mar. 23, 24
Buford, at JamestownMar. 30, 31
J. T. LEGGETT, P. E.

Seashore Dist.—First Round.
Vancleave, at V., 11 a.m....Feb. 18, 19
Wolf River Mission, at WhittingtonFeb. 24, 25
Coalville, at CoalvilleMar. 2, 3
LogtownMar. 9, 10
Bay St. LouisMar. 11
W. B. JONES, P. E.

Hattiesburg Dist.—First Round.
MageeFeb. 16
SummerlandFeb. 17, 18
EstabutchieFeb. 21
PrentissFeb. 24, 25
M. B. SHARBROUGH, P. E.

Meridian Dist.—First Round.
Scooba, at ScoobaFeb. 17, 18
Binnsville, at WahalakFeb. 19
Lauderdale, at Lauderdale.Feb. 22
Shubuta and Quitman, at ShubutaFeb. 25, 26
DeSoto, at Cooper's Chapel.Feb. 28
Meridian, Fifth St., a.m....Mar. 3
Meridian, East End, p.m....Mar. 8
DeKalb, at Pleasant Ridge.Mar. 9, 10
Moscow, at MellenMar. 11
W. H. LEWIS, P. E.

Port Gibson Dist.—First Round.
HamburgFeb. 16
Wilkinson, at Carmel....Feb. 17, 18
Rocky SpringsFeb. 20
Amite, at Woodland.....Feb. 24, 25
Oak RidgeFeb. 27
FayetteMar. 2, 3
Nebo, at NeboMar. 4
W. H. HUNTLEY, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.
Indian BayouFeb. 18
EuniceFeb. 19
VermilionFeb. 25
R. H. WYNN, P. E.

Ruston Dist.—First Round.
Ringgold, at RinggoldFeb. 17, 18
Boyd Mission, at Boyd.....Feb. 24, 25
Bienville, at BienvilleFeb. 25, 26
Lisbon, at LisbonMar. 2, 3
Bernice, at BerniceMar. 9, 10
Simsboro, at SimsboroMar. 16, 17
MindenMar. 23, 24
Cotton Valley, at C. V.Mar. 24, 25
Haughton, at HaughtonMar. 30, 31
Lanesville, at L.....Mar. 31, Apr. 1
R. W. TUCKER, P. E.

Alexandria Dist.—First Round.
MelvilleFeb. 16
OpelousasFeb. 17, 18
AlexandriaFeb. 20
GlenmoraFeb. 21
HarrisonburgFeb. 24, 25
BRISCOE CARTER, P. E.

Monroe Dist.—First Round.
GilbertFeb. 17, 18
WinnsboroFeb. 18, 19
WaterproofFeb. 24, 25
Brooklyn, at Franton.....Mar. 2, 3
ErosMar. 3
Oak GroveMar. 9, 10
Mangham, at Little Creek.Mar. 16, 17
Lake ProvidenceMar. 23, 24
TallulahMar. 30, 31
S. S. KEENER, P. E.

Shreveport Dist.—First Round.
ZwolleJan. 29
CoushattaJan. 31
WesleyFeb. 1
District stewards meeting, ShreveportFeb. 2
VivianFeb. 3
Oil CityFeb. 4
PAUL M. BROWN, P. E.

WITHOUT OPIATES NARCOTICS FOLEY'S HONEY AND TAR COMPOUND

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Cornish pianos and organs are sent on trial (freight paid if desired) to demonstrate quality without obligating prospective buyers to keep them. And are sold on a binding basis that, if not exactly as represented or in any way unsatisfactory, the instrument will be taken back at any time within a year, refunding all purchase money, and assuming all freight charges.

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IN MEMORY OF J. T. CARLEY.

Since it pleased God on January 7, 1912, to take by death from our midst Brother J. T. Carley, we desire through this medium to give public expression of our appreciation of his many noble qualities; therefore, be it resolved, by the Purvis (Miss.) quarterly conference:

First—That while we are made sad by his absence from among us, we bow in humble submission to the will of him who worketh all things for good to them that love and serve God, realizing that what seemeth to be our loss is far more than counteracted by his great gain.

Second—That in the death of Brother Carley the entire Purvis charge, and especially the church at Purvis, has lost one of its most consistent and devoted members, the Sabbath school, an active and zealous worker, the Bible class, a teacher whose knowledge of the Scriptures and whose long experience as a teacher, eminently fitted him for that work, and the town and country, one of its loyal and best citizens.

Third—That to his son, C. W. Carley and family and other surviving relatives, we extend our heartfelt sympathy in this sore bereavement, and point them to the Lamb of God for comfort in their sad affliction.

Signed: James Hand, A. J. Cooper, W. A. Dearman, committee.

January 31, 1912.

APOPLEXY.

The word generally means a sudden paralysis caused by the rupture of a blood-vessel in the brain; it is popularly called a "stroke." It is a result of a softening of the arteries that often follows primary hardening, or arteriosclerosis. The disease is a common accompaniment of old age, so common indeed that it is regarded by many as the one characteristic senile change.

It is not confined to old age, however, for many comparatively young men who have gone too fast and too far in the pursuit of wealth, or who have met with reverses and have worried unduly over them, have hardened arteries, and are killed or disabled by apoplexy. In their hardened blood-vessels there may be softening spots which, bulged by the hydraulic pressure of the blood, form little aneurisms. A little extra strain on the vessels, caused by some violent emotion, or the lifting of a heavy weight, or running to catch a train, may then rupture one or more of these little aneurisms, and so let the blood pour into the brain tissue.

If the blood escapes rapidly and in large amount, it causes immediate loss of consciousness and paralysis; if the blood escapes gradually and in small amount, it causes either severe headache, and tingling and numbness in one or more of the limbs, or progressive loss of power, gradual dulling of the mental faculties and ultimate unconsciousness.

Apoplexy is not always fatal; indeed, complete recovery without any paralysis sometimes occurs. The sufferers immediate fate is commonly decided in two or three days—either he dies without regaining consciousness or his mental faculties gradually return. He is then seen to be para-

lyzed, in either one arm or in one leg, or in one side of the face, or in all three. In less serious cases the paralysis lessens, the facial expression becomes normal and the limbs regain their power. Even when the paralysis is permanent, there is almost always more or less improvement for some weeks after the stroke.

Apoplexy can be treated only by the physician, but those who fear an attack can do much to avert it. Quiet and calm should for them be the rule of life. They should never make any severe muscular effort. They should never run for cars or climb stairs

quickly. They should avoid hearty meals and the drinking of much fluid, even water, at any one time.—Youth's Companion.

If the cup that I fain would lift to my lips has poison in it, or if its sweetness is making me lose my relish for the pure and tasteless water that flows from the throne of God, there can be no truer friend than that calamity, as men call it, which strikes the cup from my hands, and shivers the glass before I have raised it to my lips. Everything is my friend that helps me towards God.—Alexander Maclaren, D.D.

"A great deal of time is wasted by those who are fond of planning and dreaming, but who neglect the thing in hand. However obscure the present place, or however simple the present duty, our obligation is to put our whole strength into that which fills here and now. To-day is ever a stepping-stone to to-morrow."—Selected

Gladstone says, "the mission of any country is to make it easy to do right and difficult to do wrong." This is also the mission of the modern Sunday school, and a great one it is, worthy of study, support and emphasis.

Take Your Time

Be Sure!

Let the days pass one by one and make up your mind slowly. Take your time in deciding, and don't pay a penny until you are sure. Every day will mean something to you, will tell its own story, but take your time. You will not be hurried or worried. We want you to take fully twenty-five days to judge it, to know for yourself, to feel its great powers as thousands have. If you want more time, take it. Take all the time you need. Be quick in sending for it, but be slow in paying for it. Wait until you are sure and then pay for it. If you are not sure it has helped you, if you do not feel health returning to your body, don't pay a penny.

Bodi-Tone

wants you to try a full-sized, one dollar box on these fair and liberal terms—pay for it when you KNOW it is the right medicine for you. We want you to have fully twenty-five days to watch its work in your body, to note its action in your system, to see how it benefits your health and entire physical condition, to see how it cures sickness and disease, to learn how Bodi-Tone tones all the body and sets it right. We mean just what we say. It is all left to your decision, and we want you to take plenty of time in deciding. We know what Bodi-Tone has done for thousands during the past three years, we know what it is doing for sick men and women every day, and we want to take every penny of the risk. Here is your chance to get the health, strength, vigor and comfort of body and mind that you need, want and ought to have, without risking one single, solitary penny.

Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try a box on trial and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Tans, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys, Gentian does invincible work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medi-

cal books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a box of Bodi-Tone on trial, as soon as you write for it, for we know you will find it different and superior.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It is just as easy as a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Troubles, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

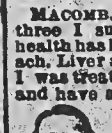
Your Own Opinion Decides!

When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it helps. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

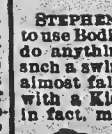
IVANHOE, N. C.—From a child I have been troubled with Liver and Bladder Ailments and Dyspepsia. My food disagreed with me so badly that often I could retain it but a short time. I would bloat very distressingly and my complexion would be the color of an orange. I took patent medicines and medicine prescribed by the doctors, but none did me much good. I was all run-down, and weighed only 108 pounds. I took Bodi-Tone nearly a year ago. In three days after I began taking it I could see a change for the better. I never felt better in my life. I can eat anything I want. My Stomach is all right and I weigh 147 pounds. All my aches and pains are gone. I am a well woman. MRS. W. T. LYELL.



MACOMB, Mo.—At the age of twenty-three I suffered a sun-stroke, and my health has been bad ever since. My Stomach, Liver and Bowels never seemed right. I was treated by doctors at various times and have also taken my share of patent medicines, and by the time I learned of Bodi-Tone I was practically resigned to my physical infirmities. I am a preacher, fifty years old. I have received more permanent good and renewed vitality from Bodi-Tone than I thought possible before I began its use. It has been of such benefit to me that words fail me in expressing the good I have derived. I find it has taken hold of the entire body, to the betterment of every vital part. My aged mother, who has been helpless at 81 years, has also been using it and has experienced great good from it. O. N. FINDLAY.



STEPHENSVILLE, TEX.—When I began to use Bodi-Tone I could hardly be up and do anything. I had Heart trouble and such a swimming in my head that I would almost fall. I was also badly bothered with a Kidney trouble and Rheumatism. In fact, my body just seemed wrong all over. I am forty-seven years old, and Bodi-Tone has done so much for me that I don't know how to express my thanks. It has helped my mother, too. She was nearly dead last summer, just given out and down all over. She is seventy-four years old, and has such a dreadful cough that we did not think she could last much longer. She commenced taking Bodi-Tone; it did her more good than anything she had ever had. This was nearly a year ago, and she is now in better health than she has had for years. MRS. MATTIE MCNEIL.



COUPON

Clipped from N. O. Christian Advocate

Bodi-Tone Company,
Hoyne and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay for it for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

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Town _____
State _____
St. or R.F.D. _____

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 8.

"Prove All Things; Hold Fast That Which is Good"

WHOLE No. 2823.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 22, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

Egotism is incompatible with high attainments in grace. It is bad enough in any one, but in a minister it is well-nigh inexcusable. The cure for it is a closer approach to God. The nearer we get to Him, the more self dwindles. Job said: "I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

A secular contemporary thus sums up the political situation as it relates to candidates for the presidency: "The nomination of Mr. Taft by his party may be set down as a certainty; that of Governor Woodrow Wilson as a probability, and that of Speaker Clark or Mr. Underwood as a liability." One thing that augurs well for Mr. Wilson is the fact that he has but one given name—Woodrow. This has been true of a very large number of our national chief executives.

Theosophy has two organizations in New Orleans: one for women, which has lately come into existence, and another composed of men, which is said to be about twenty years old. One of the chief tenets of this cult is that of the transmigration of souls. The women have styled their society "The Truth Seekers," which is about as incongruous a name as they could possibly have chosen. A more fitting one would have been "The Novelty Seekers." That human beings, claiming to be rational, should turn away from the luminous teachings of Christianity to embrace the outworn and discredited superstitions of heathenism, is passing strange. But there are some people who prefer any way to the right way.

A new claim has been put forward for Francis Bacon by London critics. It is that he wrote the Authorized Version of the Bible. We had thought that the admirers of the great English philosopher had reached the limit of absurdity when they ventured to proclaim him the author of the Shakesperian plays; but this latest contention is vastly more preposterous, since the origin of the St. James translation of the Scriptures is well known. But there is little telling what vagaries our modern intellectual speculators will hatch and seek to parade. A few months ago, M. Omersa, reputed to be a learned French archivist, publicly affirmed that Napoleon did not end his days on the Isle of St. Helena as the historians teach us, but that after his overthrow he ran a spectacle-maker's shop in Verona, Italy, and that he was shot trying to climb the wall of a park in Schoenbrunn on the night of Sept. 23, 1823. If these wonderful discoverers keep up their work, it is to be feared that all the beliefs of mankind will be shown to be erroneous and that all history will need to be rewritten. But we may at least have this consolation: though our ancestors were benighted blunderers, with such luminaries as these gentlemen among us, there is no need that the race should any longer grope in darkness.

THE NATION'S GREATEST PROBLEM.

We have long been convinced that the task of influencing the people of the United States to let intoxicants alone is the nation's most important and most stupendous problem. Those who think that this imperatively needed work is in a fair way to be accomplished by the triumphant march of prohibition have failed to grasp the true gravity of the situation. We believe in the suppression of the saloon, which is "evil, only evil, and that continually." But that stopping the legalized sale of intoxicants will make our citizenship a sober one is not reasonably to be expected. It would help immensely and open the way for effective work along other lines, but the Christian religion alone is adequate to the task of making a people temperate in the broadest and truest sense. In spite of the growth of prohibition, the Government statistics show that the consumption of alcoholic beverages is on the increase in the United States. Even in dry territory the quantity of liquors used is still frightfully large. Indeed, never was the call for temperance work louder and more urgent than it is at present.

Writing on this subject in a recent issue of his paper, the editor of the Christian Evangelist gave some statistics, which are well worth consideration. He said:

"In a statement recently sent out by the national Department of Commerce it appears that the United States now bears the humiliating distinction of consuming more liquors than any other civilized nation. According to this report, our consumption of intoxicants amounted to a gross and scandalous total of 2,045,300,000 gallons last year. This figure is so large that the average mind will only dimly comprehend its significance. If you will imagine a continuous stream forty feet wide and a foot deep extending from St. Louis to San Francisco, you will have a pretty fair idea of what it takes to slake our annual thirst. Or if you will construct a reservoir large enough for our 90,000,000 population to stand up in, you can turn this stream of alcoholic beverages into it and drown every man, woman and child in the United States. The grief, misery, poverty, vice, and crime which follow in the wake of this monstrous intemperance are beyond all human computation. There is a little lean consolation in the fact that, while we consume the largest amount of liquors of any civilized nation, practically all European nations surpass us in per capita consumption. Germany drinks 26.47 gallons per capita; Portugal, 27.39; Italy, 31.17; United Kingdom, 31.44; France, 39.36; Belgium, 55.2; United States, 22.11."

THE NEW MOVEMENT IN JAPAN.

Whatever may be the faults of the Oriental races, loquacity is not one of them. During the war between Russia and Japan, the Japanese kept the world in ignorance of their plans until they were wrought out. What they were aiming at or where they would strike the next blow, none could tell. The most discerning war correspondents sent out by the great daily newspapers were completely baffled. In like manner, the Japanese Government now has the world guessing as to what it means to try to do with the several religions that exist in that empire. Some of the American missionaries have sent messages home that the apparent purpose of Japan

in Korea is to exterminate the Christian faith, and, as is stated in another column in this issue, a distinguished representative of the Presbyterian Board of Missions is said to have gone to Washington recently to confer with President Taft in regard to the matter.

The New York Independent of February 15, in referring to the reports reaching this country as to the present designs of the Mikado's Government, makes the following comment:

"We give too much credit to the good sense of the Japanese Home Minister to believe that it is his plan to create a new syncretistic religion for Japan, which shall combine the excellences of Christianity, Buddhism and Shintoism. The statement is that he has called a conference of the leading representatives of these three religions for such a purpose. We can well believe he may propose to give them each a place as a state religion, such as Shintoism now holds; or, more likely, seeing the loss of faith in the old religions, and feeling the importance of strengthening decayed ethical standards, he may desire to discover among the three religions what they hold in common that is binding on the conscience. This is not an unreasonable thing to do, and it may be easier now that the later sects of Buddhism have been sloughing off the old crudities and superstitions and so are approximating somewhat toward Christianity, as do the new Somajes in India and the Babists of Persia, who make much of the spiritual elements of religion and the fatherhood of God, which they learn from Christianity."

BISHOP MOUZON IN NEW ORLEANS.

Bishop E. D. Mouzon, of San Antonio, Tex., who has the Louisiana Conference in charge, arrived in the city last Friday and remained through the Sabbath. He came to confer with other leaders concerning the work in New Orleans, and was kept quite busy from the time of his arrival until his departure. On Friday evening at 8 p.m. he delivered an address to men only at the Second Methodist Church; Sunday morning he preached to a large audience at First Church—a sermon of great force and impressiveness from Ephesians iv, 7-12; at 7 p.m. he delivered a brief address to a gathering of Italians at St. Mark's Hall, and from there went to Second Church, where he preached at 8 p.m. The Bishop also attended the Preachers' Meeting Monday morning, and after listening to the reports of the several pastors, addressed the body, specially exhorting the brethren to make their preaching evangelistic and to give faithful attention to the work of pastoral visitation. Bishop Mouzon's visit and pulpit messages were greatly enjoyed by both our preachers and people. His administration of the affairs of the Louisiana Conference has been highly satisfactory, and by his counsel and presence he has done much to hearten the Methodism of New Orleans and to make it more active and aggressive. He is a favorite in these parts, and will always be given a cordial welcome and an expectant hearing when he chooses to come this way.

The lens of faith outreaches the telescope. It enables one to see beyond the orbits of revolving worlds the dwelling-place of Deity and the final home of the pure and good. Happy are they who are blessed with this vision!

Our Monthly Sermon

PREPARATION FOR SERVICE.

By Rev W. W. Holmes.

(A sermon delivered in the First Methodist Church at Monroe, La., on January 28. Text: Isaiah 6:1-8.)

Last Sunday morning, as best I could, I tried to show you the awful sin and tragedy of an empty life. I set in your midst the man who, in the parable of the talents, did not use the talent that had been committed to him, but hid it away in a napkin. He had not squandered it; he had not used it for an illegitimate purpose; he had not spent it in riotous living in a far country. He simply had not used it. You heard the master say to him: "Thou wicked, slothful and unprofitable servant." You heard the master say: "Take the talent away from him and give it to one who will use it." You heard the master say: "Take him away, and cast him into outer darkness; and there shall he weeping and gnashing of teeth."

In this good book, the Bible, human relationships are constantly mentioned and magnified to lead us to a contemplation of the Divine relationships. "As a father pitieth his children, so the Lord pitieth them that fear him." "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask for fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "Can a woman forget her child that she should not have compassion on him? Yea, she may forget, yet will I not forget thee." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Fathers, would you be satisfied, would you think that your son loved you if he obeyed only in not doing the things you had forbidden, while he refused to do the thing you wanted him to do? Mothers, how would you feel, if the children in your home refused to study, refused to do the ordinary chores about the house, refused to do anything you had asked them to do, and were obedient only when you said "you must not?" Where is the bridegroom in all the world who would be satisfied with his bride if she had no higher thought nor aim than to refrain from doing the things he had forbidden? Fathers and mothers are anxious to see their children live the positive life. They want to see them doers in the world. They want to see them constantly climbing up the ladder of service and success. The woman who makes the best wife is not the one who is thinking of the things she ought not to do, but she is the wife who is thinking of the things she may do—how she may make the house more attractive; how she may prepare a better meal; how she may make the evenings more pleasant. Yes, it is love overflowing. It is love in thought; it is love in sacrifice; it is love without limit; it is love that goes all the way; it is love that gives all and does all. Isaiah was right when he said that the bridegroom rejoiceth over such a bride. It is the same kind of love, the same giving of self, of time, and all, in the Kingdom that bringeth joy to the heart of God. I believe there is enough of the divine spark in any life to kindle into a flame when it is brought near to the great heart of God. And my friends, that's what I want to do. I want to bring you with myself to the place where we can see the Lord, high and lifted up; where we can see the barrenness, the sin of our own life; where we can see the world's sin, and the fields that are white unto the harvest; yes, I want to bring you to the place where in all truthfulness and sincerity you can say: "Lord, here am I; use me."

I may be presuming too much, but I believe there is not one under the sound of my voice who would not like to serve in the kingdom of God. There are heart yearnings here that have never been expressed. The world has never known of the intense desire of your heart to be a servant of

Jesus Christ. You may be looked upon as careless and indifferent. You have never taken any definite stand. You have never confessed Christ before men. Your life may be like a light under a bushel, where there is darkness all around. You want to serve, but maybe you don't know how; you want to serve, but maybe you are not willing to make the sacrifice. Many of you are serving in the Kingdom, but God knows, and you know, that you are not giving the service you ought to. Last year is gone, and so is last week. You have no power to even recall yesterday. What you do, must be done to-day and to-morrow. My subject this morning is "Preparation for Service," and I think we have the lines of preparation very clearly indicated in this Scripture text from Isaiah. We have here four or five of what I consider the absolute essentials in preparation for service, and we shall study them in the order in which they appear in the text.

A Vision of God.

Certainly, the pre-eminent essential in preparation for service in the Christian life is a vision of God. "In the year that King Uzziah died I saw the Lord." This was the beginning of Isaiah's genuine religious experience; this was the beginning of his effectiveness in service; and it is the beginning of every man's Christian experience; it is the very heart of every man's service. There can be no vital experience nor effective service without it. You must see God. Isaiah was a princely preacher, a great orator, his style and beauty of diction were unsurpassed. He was the moving spirit of the court. He was minister to the king. But his ministry was one of pure formalism. It was lifeless; it did not stir the hearts of men. He saw God, and he was never the same man any more after that.

Moses is a fugitive from justice in the land of Midian. He was reared in the Egyptian court in the midst of opulence, and associated with the royal family; but now he is content to shepherd the flocks of Jethro. To get away from his sin and the face of man he led the flock to the backside of the desert, even to Horeb, the Mountain of God. This lonely place is aflame with the Divine presence. He hears the voice of God calling him: "Moses, Moses," and he answers: "Here am I." He puts his hands over his face—he was afraid to look, yet he saw God, and he was never the same man any more.

Saul of Tarsus, the Pharisee of the Pharisees, the bitterest enemy of the followers of the Nazarene, the great persecutor of the Church of Jesus with the blood of the Christian martyr dripping from his hands, as he journeys along the Damascus road on an errand of persecution even unto death, sees God, and he is not the same man any more.

Martin Luther, bearing the heavy burden of his own guilt, trying to save himself by his own efforts, like a slave struck down by fear, trying to atone, the great persecutor of the Church of Jesus, Rome, gets a vision of God, and has borne in upon him the sublime truth, that "the just shall live by faith," and he is never the same man any more.

John Wesley in Oxford was an academic preacher. He was a moralist, a ritualist. His work was largely mechanical. We find the same true of him while he was in Georgia. He was ever emphasizing the non-essentials. He was a good organizer, but a poor vitalizer. The spiritual power was lacking; but when he returned to England, and began to make frequent visits to the Moravian camp, to those pious and spiritual folk, and became a companion of Peter Boehler, and, while in the actual study of the Word, he saw God, and he was never the same man any more.

Yes, this is the experience of every servant in the Kingdom of God. Whether their service has been small or large, it has been effective only when it has been preceded by a vision of God.

Isaiah saw the Lord sitting upon a throne, high and lifted up. Perhaps until this time he had thought of God as influence; as a "great impersonal will, without affection, without sympathy, without pity." Perhaps he thought, as John Stuart Mills has expressed it, that God is a being of

great but limited power, of great but limited intelligence, of great but limited love, but now he sees the "Holy place of the temple, enlarged and glorified, the veil drawn aside, a lofty throne taking the place of the ark, and upon it, Adonai, the Sovereign of the universe, his train, the skirts of his garments of light and glory, so filling the temple that no human priest could minister there."

Yes, Isaiah had a vision of the Lord, high and lifted up; and my friends that is what we need to-day. In many instances our religion has reduced itself to a system of ethics. Many of our churches have come to be social organizations. The thought of God, high and lifted up, has been eliminated; it no more stirs the human heart. How many of you live and work without any divine incentive. I pray that this year the vision of God, high and lifted up, may come to this church and to the city of Monroe. God, your Father and my Father, the maker and sustainer of this universe, before the morning stars sang together He was, and when they shall have fallen from their orbit, or have been blown out by His infinite breath, He shall still live. The mountains may become dust, and the ocean vapor, yea, every vestige of the outward, visible universe may perish, but God in new creations shall live on forever.

May we see Him in every storm and in every sky of blue. May we see Him in every sunrise, and see Him when the evening shadows fall. May we see Him in every growing tree, in every beautiful flower, in every creature—the birds of the air and the beasts of the field. May we see Him in every human face. But we do not want any Pantheism. We do not want to think and talk of God as the All, "as the great ocean of all existence, and of men as waves rising out of the ocean and breaking back into the ocean again; or of God as the great tree putting forth branches, which wither and fall and are absorbed into mother earth again; or of God as a great fire, and you and I as the sparks which fly from the original fire, flaming for an instant, and then returning again to the original."

God is a creator, and everything in all this universe is the work of His hands. God is the Father of our spirits—we are His children; He made us, and has given His Son to save us. We want a God we can see, one we can touch, one we can feel, one we can speak to, one we can go to in our sins, one who will help us. We want, and we have a personal God. How true and how beautiful the words of Robert Browning:

"Tis the weakness in strength that I cry for, my flesh I seek

In the Godhead. I seek and I find it. O Saul, it shall be

A face like my face that receives thee; a Man like to me

Thou shall love and be loved by forever; a Hand like this hand

Shall throw open the gates of new life to thee. See the Christ stand."

I want to emphasize that before we can do any effectual work in this sinful world and in the Church we must get a vision of God, high and lifted up. I do not know how this vision will come to you. Very likely it will not come to you as it came to Isaiah, and to Jacob, and to Moses, and to Paul, and to Luther, and to Wesley—but it must, it must come. It may come to you as you are performing the daily common tasks. It may come to you while you are reading the Word of God, and are waiting in prayer at the Throne of Grace. It may come to you as you walk along the crowded ways of life and are looking into the sinful faces of those for whom Christ died. "In the year that King Uzziah died" it came to Isaiah. It may come to you when a husband, a wife, a father, a mother, a brother, a sister, or a precious little child, or some dear friend whom you have loved with all the devotion of your heart is taken away. With your heart all broken, and your eyes a fountain of tears, you may see God, compassionate, tender and loving, and your life will never be the same any more. The vision of God may come to you in this service this morning, as you listen, as you worship, as you are led by the Spirit. I pray God that it may come.

A Vision of Self.

When Isaiah caught a vision of God it gave him a vision of himself, and this is the second essential in preparation for service. When he saw God he said: "Woe is me, for I am undone; because I am a man of unclean lips. Mine eyes have seen the King, the Lord of Hosts."

Job, a conceited moralist, makes this confession: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

When Simon Peter recognized the miraculous in the great draught of fishes at the early morning hour in the lake of Gennesaret, when he realized that it was the work of Jesus, he fell on his face before the Master and said: "Depart from me; for I am a sinful man, O Lord." It is only when we see God that we get a vision of ourselves. The old Pharisee said: "I am better than you; I am better than that poor sinner praying yonder." The present day Pharisee says: "I am just as good, or I am no worse than those I meet". The Pharisee out of the Church excuses himself thus: "I am no worse than the church member." O, if you could only see God! If you could realize but for a single moment what He expects of you; if you could only get a vision of yourself—empty handed—at the day of judgment! I wish you could. We are sinners, lost, or sinners, saved by grace. When Isaiah saw God, high and lifted up, and when he saw himself a sinner, lost, he realized that he couldn't do the service that God wanted him to do. There must be a radical change in his life. He looked to God for help. "There flew one of the seraphim unto him, having a live coal in his hand, which he had taken with tongs from off the altar. And he laid it upon his mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Before we can do our best service for God we must have a clean life, a life above reproach, a life of singleness of purpose. It must be our meat and drink to do the Master's will. You may try to persuade yourself to believe that the doing of a lot of questionable things will not affect the usefulness of your life. All the time that you are saying, "It is no harm, I must have a little pleasure," your life is becoming less and less responsive to God's call for service. The Divine desire is that you make the Kingdom of God and its righteousness first, but you have made other things first.

"Oh, wad some power the giftie gie us,
To see ourselves as ithers see us.
It wad frae monie a blunder free us
And foolish notion."

We want a vision of ourselves, not only as others see us, but as God sees us—a vision of ourselves as we really are. We must have it if we would do our best service.

A Vision of the World.

Isaiah not only had a vision of God, and a vision of himself, but he had a vision of the world, with all of its shame, with all of its heartache, with all of its sin. He said: "I dwell in the midst of a people of unclean lips." We must see and feel the world's sin before we can help to eradicate it. We must see the field that is white unto the harvest before we will go forth with sickle and harvest song. Many of the professed followers of Christ have a very vague conception of the awfulness of sin. Many a devoted wife and mother has said to me: "My husband is not a Christian, but he is a good man; my children love the world; they are not Christians, but they are good children." Was God mistaken when He said, "The wages of sin is death?" When He said, "The soul that sinneth shall die?" Was it a delusion that brought Christ into the world to give His life upon the cross to save us from sin? Sin has grieved the heart of God; it has destroyed numberless homes. The rich life of our land to-day is being sacrificed at its altar. It makes my heart ache as I walk the streets of this beautiful little city to see the open dens of vice and shame. This place is full of "hell holes" into which the young life of the home and the Church is falling—falling,

falling. There are enough good people in Monroe, if aroused to the awfulness of the sin that threatens to destroy the home, the school, the city itself, enough good people here, I say, to rise up in the strength of the Lord God Almighty and drive out the open and flagrant sins and win a signal victory for Jesus Christ. God give us eyes to see the sin at our doors!

Some people say they do not believe in foreign missions. It is because they don't know. They haven't had the vision of the field. I haven't time this morning to hold the map of the world before you that you may see Africa, with its cannibalism, its fetishism, and its superstition—Africa, the open sore of the world; China, oppressed, bound down by centuries of traditionalism, a country without a God; South America, fair and beautiful land, yet ignorant, priest-ridden and childish. God so loved the world—not America, but the world—that he gave his Son.

The religion of many people finds its most accurate expression in the little jingle that has come down to us from somewhere, "Me and my wife, and my son John and his wife, us four and no more." The Christianity of the Son of God is planetary; it knows no distinction in races or countries. Wherever there is a lost man, Jesus came to save him. May this song be sung around the world, and throughout the centuries:

"The whole wide world for Jesus; its hearts, and homes, and thrones;
Ring out again the watch-word in loud and joyous tones;
The whole wide world for Jesus; with prayer, the song we'll sing,
And speed the prayer with labor, till earth shall crown Him King."

The Surrendered Life the Crowning Essential.

You may get a vision of God that will hold you entranced—spell-bound, because of its glory; you may get a vision of self that will bring you down to the dust in humility; you may get a vision of the world that will make you feel like a Francis Xavier or David Livingstone; you may hear the voice of God saying, "Whom shall I send, and who will go for us?" Here is the crisis. Your answer—what shall it be? If you say, "I am too busy with my own affairs, I can not;" if you say "my sin is too dear, I can not part with it now;" if you say, "I love the world and its gay pleasures, maybe sometime I can serve, not now." If your answer is like this, then you have lost. Isaiah answered: "Here am I, send me." God is asking here to-day, "Who will give himself for service in my kingdom? Who will give himself, with his money, with his time, with his influence, with his love, with his all in service to Me and his brother?" What will your answer be?

REMINISCENT.

By Rev. H. Armstrong.

No. 8.

The day before we took our position in line of battle, the assembly signal was blown at an unusual hour, and we came together in dress parade form. We were soon surprised to see in our front a squad of generals, consisting of Bragg, first in command; Polk, to whose corps the writer belonged; Breckenridge, a corps commander; Chalmers, a brigadier general, and others. They were looking their best, being dressed in full uniform, including the most gorgeous epaulets, shaking and glittering in the sunlight. I believe they all honored us with a brief speech, and, while the "silver tongued" Breckenridge was present, none, in my judgment, delivered a more timely, enthusiastic and impressive speech than Gen. J. R. Chalmers, familiarly called, "Little Jimmie." Wednesday, December 31, 1862, dawned foggy and gloomy. We usually arose at daylight, but were told that morning to wait for orders. By broad daylight, fighting had begun on our left in earnest. The roar of small arms, and the thundering noise of field-pieces were like many hail-storms merged into one. About 8:30 o'clock the fog was gone and we could

plainly see the enemy, some six hundred yards in our front. Just as we were taking our first look at the foe, we were startled by the word, which passed hurriedly and nervously along the line, "up men, right up." We tried to obey, but were so stiffened by lying in the cold mud that we made but little progress until exercise had given us agility. Balls began to sing around us like bees, and we fired rapidly, and dropped on our backs to load. The excitement was extreme. Some of the commissioned officers were deathly pale. They gave no commands and did not try to keep the men in line. Some of the men fired straight up in the air. They had no sense. One could not see the balls, large nor small, as they passed, but the ground was cut and marked and, if not too hastily engaged and closely pressed, we were almost constantly dodging cannon balls, or we thought we dodged them. After two or three hours of loading and shooting, (no repeating guns then) we were ordered to cease firing. We dropped down and, with hats in hand, running and yelling like maniacs, Cheatham's Division came. They were in reserve, and passed over us, and went in front of us for awhile. We could listen better then. The noise was frightful beyond description. Another soldier and I walked a little in advance and saw men sitting up, rubbing brains and blood out of their eyes; others, whose entire front was covered with blood, were coming to the rear, calling for water. We noticed a good many lying flat on their faces, and we were told that when a man received a death shot, that he always fell on his face. I heard bones crush and saw men fall, within almost my arm's length. Why and how I escaped the Lord only knows. I felt perfectly safe in the din of battle. Did I happen to be missed? It may be so, but I do not believe it. My Lord who has watched over me almost seventy-five years, was watching then, and is watching yet. Bless His name forever! Did I kill any one? I do not know. If I did there was no malice behind it. I have never thought that I was brave and do not think so now, yet I was cool, and, with no excitement, I took deliberate aim each time I fired. We were ordered to the front again and we passed near a battery where I witnessed a sad sight. Men and horses lying promiscuously together. Some dead and some dying. Some men and horses hopelessly wounded. Men praying and horses groaning, each rolling in blood. We came to some old houses and remnants of rail fences which served as some protection, while loading. The firing seemed to be more rapid and vicious as night drew nearer. Many tender and fine looking boys and young men fell in plain sight before me and rolled in their blood like so many hogs in a slaughter pen. The beautiful sun had dropped below the horizon, and we bivouacked for the night.

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Church News

There are said to be in the Protestant Churches of the United States 3,000,000 more women than men.

Bishop W. A. Candler will preach the Commencement sermon of Emory and Henry College on June 9, and Bishop J. H. McCoy that of Vanderbilt University on June 16.

Governor Woodrow Wilson addressed the students of Randolph-Macon College on Friday, February 2, and was given an ovation.

A chair of Bible and Sunday School Pedagogy has been established in the Wesleyan Female College, of Macon, Ga. The object of this department is to qualify the young ladies in attendance upon the institution for more effective work in the Sunday school and Church.

The several Texas Conferences of the Methodist Episcopal Church, South, gave last year for missions \$131,737. It is thought that they will go considerably beyond that amount in their contributions this year. A mighty host are the followers of Wesley in the Lone Star State.

Dr. W. R. Tillett, Dean of the Vanderbilt Theological Faculty, delivered a stereopticon lecture on his travels in the Holy Land in Furman Hall, on the University campus, on Friday, January 26. A large audience was present, and the occasion is reported to have been one of much interest.

The missionary spirit appears to be active at the University of Wisconsin. A few days since the young men of that institution raised nearly \$1000 for Christian work among the students of Tokio, Japan. Several of the students have also placed themselves at the disposal of mission boards for the foreign field.

Bishop John C. Kilgo is proving himself to be a working chief pastor. He is going almost continuously, and such is his versatility that he performs well every task that he undertakes. Referring to the constancy of his labors, the Raleigh Christian Advocate says: "Bishop Kilgo's ability as a preacher and speaker make him in great demand, and he has never learned how to say, 'No,' except when forced by circumstances to do so."

During the week, from January 23 to February 4, Dr. George R. Stuart, of Cleveland, Tenn., made a tour through a part of Texas which resulted in raising \$15,000 for the projected Southern Methodist University at Dallas. He was accompanied on the trip by Rev. J. T. McClure, Educational Commissioner, and Dr. H. A. Boaz, Vice-President of the University. This enterprise is going steadily forward, and its success now seems assured.

A writer, said to be a competent judge, in referring to some addresses recently delivered in Boston by Bishop W. F. McDowell, says: "They made a tremendous impression on Boston. Nothing like it since the days of Bishop Foster." A prominent Methodist layman of Chicago, who attended the International Sunday School gathering in New Orleans a few days ago, stated while here that he considers Bishop McDowell as, perhaps, the most influential chief pastor in the Methodist Episcopal Church.

In order to correct an error which was unintentionally made in a recent issue, we quote the following from the Baptist Record, of Jackson, Miss.: "Our worthy contemporary, the New Orleans Christian Advocate, says, 'The Baptists of Mississippi are reported to have raised for missions last year \$37,575. They have been asked this year to raise at least \$38,000, and some of their leaders are urging that an effort be made to reach the \$40,000 mark.' These figures apply to foreign missions alone. They gave just a little over \$100,000 for all missions."

It is stated that three-fourths of the electoral vote in Wales will go for the disestablishment of

the English Church in that country. The Anglicans are said to concede that disestablishment is inevitable, but they are making a vigorous fight to retain the endowments which they have. In the disestablishment in Ireland the endowments were taken away, and the Liberals are contending that the same thing should be done in this instance. Some sort of compromise in the matter may be the final result.

Dr. Arthur J. Brown, president of the Presbyterian Board of Foreign Missions, went to Washington last week to confer with President Taft concerning conditions in Korea. It has been given out that Dr. Brown has had letters from abroad charging that Japan is trying to stamp out Christianity in the Hermit Kingdom by torturing converts, closing mission schools, and interfering with the work of the American missionaries, who number about 400—most of them representatives of the Presbyterian and Methodist Churches.

The First Presbyterian Church of Seattle, Wash., of which Dr. M. A. Matthews is pastor, has had 7,300 accessions during the past ten years, the period that Dr. Matthews has been in charge. During this time this congregation has been instrumental in the establishment of nine other churches. It raised last year for all purposes \$80,000, of which \$30,000 went to missions. This gifted minister, whose fame as a pastor is now national, once served the First Presbyterian Church of Jackson, Tenn., and while doing so frequently lectured at points in North Mississippi. He was noted then for his eloquence, intense earnestness, and untiring energy.

According to Dr. R. S. McArthur, president of the Baptist World Alliance, who has just returned from St. Petersburg, the Russian Government in giving permission to establish a Baptist College in that city, imposed the following conditions: (1) It must be built under the protectorate of a registered church; (2) it must not be controlled by either an American or British board of trustees; (3) it must teach no politics, and maintain no art course in the curriculum; (4) the site at present must not cost over \$2500, though, should it see fit, the Government may allow the acquisition of a large amount of property in the future. Dr. McArthur also stated that at first the Minister of the Interior refused to let him speak at the dedication of the new Baptist Church in St. Petersburg, calling attention to the law which forbids public addresses by foreigners; but that later the Minister gave his permission, with the understanding that there would be no reference to baptism or politics and that the remarks made would be non-sectarian.

HOSPITAL DAY IN MEMPHIS.

We had laid large plans and built great expectations for Hospital Day in Memphis. Of course we had not calculated on four of our good Bishops and one other valuable speaker for the day being providentially prevented from coming to us, nor had we counted on the cold, rainy day which so greatly interfered with the attendance at church. But in these particulars we got another lesson in that fact so oft recalled,

"The best-laid schemes o' mice an' men
Gang aft a'gley."

Bishop Hoss, who preached at Second Church in the morning and at Lenox in the evening, Dr. McMurtry, who preached at St. Johns at 11 a. m. and Dr. Monk, who preached at Madison Heights in the morning, were all the expected leaders who reached us. Each of these brethren rendered effective and appreciated service for which we are sincerely grateful. Most of our pastors had, on very short notice, to take the places of Bishops and "near bishops" for whom they had been looking; but all did so with satisfaction to their people and good results for the cause. The offerings of the city churches reporting thus far total more than \$30,000, and this figure will, of course, be greatly increased by the subscriptions of those

who were absent and the churches that deferred the collection.

The following is the result by churches: First Church, T. W. Lewis, pastor, \$16,500; St. John's, T. E. Sharp, \$850; Madison Heights, J. T. Myers, \$5,000; Second Church, R. A. Clark, \$1,800; Mississippi Boulevard, Cleanth Brooks, \$1,500; Bun-ty and Springdale, David Leith, \$1,300; Lenox, H. O. Hafstead, \$1,000; Harris Memorial, H. W. Brooks, \$1,000; Pennsylvania Street, J. L. Hunter, \$110; Annesdale, J. G. Williams, \$255; Galloway Memorial, M. F. Leake, \$412; Longstreet and Bethlehem, J. A. Hassell, \$330.

There are several other churches of the city for which I have not now the figures, some of which postponed the collection. It is but fair to say that some of these smaller amounts represent an interest and liberality for the people present at the time deserving the highest appreciation and praise. And one can but notice the fact that those churches whose pastors were actively interested made a worthy showing in spite of adverse conditions.

The largest subscription was made by that splendid Methodist Layman, so trusted and loved in Memphis, Mr. John R. Pepper, who headed the list with \$5,000. We would soon have the Tri-State Methodist Hospital up and open for patients if all our Methodists were as far-visioned, broad-minded and liberal as he. Yet there can be no doubt that many of the smaller contributions represent the same spirit in men handling smaller means, and this marks the quality of the act.

Our people here are appreciating this enterprise more and more, and we have no doubt but that this city will contribute fully \$100,000 to it before it is completed. The reports from the brethren in the field are coming in very slowly. I hear of many places where the day was observed and the offering creditable, from which we have so far failed to get reports. Will the brethren please forward the money and reports as soon as possible?

I will send reports of other fields later.

H. M. ELLIS, Field Secretary.

REV. JOHN A. MILLER DEAD.

Rev. John A. Miller died in Patterson this morning at 4 o'clock at the home of his daughter, Mrs. Horace Wadsworth. He was eighty years of age. He succumbed to pneumonia. He was taken with a chill Sunday morning. He will be buried tomorrow morning at ten o'clock.

He was born in Pendleton, S. C., on January 25, 1832; began to preach at the age of twenty; was ordained a deacon in the M. E. Church, South in 1854, and an elder in 1857. He was admitted into the Louisiana Conference by transfer in 1855, and was sent to Patterson, where he lived four years. He again served Patterson for four years—from 1899 to 1902. His last appointment was Clinton, in 1903; in December of that year he was superannuated. Since then he has lived here with his daughter. He was married to Miss Rosabelia Budd Mills on July 29, 1859. His wife died September 23, 1871. Of this union five children were born, one, a daughter, who lives here, and another, a son, Mr. John A. B. Miller of Coleman, Texas.

He served in different places in Louisiana, and is known and loved throughout the State.

JOHN SHOLARS.

Patterson, La., Feb. 14, 1912.

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Secular News and Comment

By Rev. A. J. Gearheard.

Lake Michigan froze over this winter for the second time in the past 37 years.

Louisiana reports 5000 hook-worm patients and Mississippi 15,388, out of a total of 140,000 for the entire South.

A bill is before the present Congress asking for an appropriation to buy the Mammoth Cave of Kentucky, and the adjacent lands.

The State of Georgia recently celebrated her 179th birthday. She is the only State that still uses her original pendant wax seal.

The Southern Governors will meet in Nashville, Tenn., May 7-10. The theme for discussion before the sixteen Governors of the South will be "Social Problems."

General James B. Weaver, of Iowa, died on Feb. 6. He was twice nominated for president of the United States, representing the "Greenback" party and the People's party. He was a strong advocate of prohibition.

J. P. Morgan, who is 75 years old and worth \$300,000,000, has announced that he will retire from active life, and that hereafter he will only sustain an "advisory" relation to the business enterprises with which he has been connected.

Lieutenant Ben W. Fields, who recently almost precipitated an international conflict by thoughtlessly leading a number of United States soldiers into Mexico, has been arrested, and will be severely punished.

The number of daily news papers in the United States is decreasing. There are but 2469 dailies now being published. There are 24,345 newspapers and periodicals, of which number 865 are religious and 463 are agricultural.

Charles E. Bessey of the University of Nebraska has been chosen president of the American Association for the Advancement of Science. Professor Bessey is an authority on the subject of botany, and has written many text-books.

During the last six years more than 100 explosions of dynamite have been traced to the door of designing thugs. The bomb argument for the rights of the working man reacts on the cause, and those who practice it are labor's worst enemies.

The Southern Merchant's Convention which was held in Atlanta, Ga., recently, adopted resolutions favoring the end of the present credit system. It rightly held that business done on a cash basis is more satisfactory to both the merchant and the consumer.

The United States Congress has under consideration a resolution endorsing George Washington's precedent in declining the presidency of the United States for a third term. The resolution is calculated to be a hint to the Sage of Sagamore Hill.

Another woman has been advanced to the head of the public schools of one of our metropolitan cities. Harriet L. Keeler, who has taught in the Cleveland (Ohio) schools for the past forty years, has been recently chosen superintendent of the schools of that city.

A Congress at the Hague is discussing means of fighting the scourge of opium, which destroys a half million lives every year. It has before it statistics showing that 800,000,000 persons use tobacco; 400,000,000 smoke opium; 300,000,000 use

hasheesh; 100,000,000 use betel, and 40,000,000 use coca. The opium users spend annually \$400,000,000. The result of the opium habit is worse than any other, and it is a worthy undertaking that the Congress at the Hague is engaged in.

The Mississippi legislature has passed what is known as the I. I. and C. bill. Hereafter students entering the Industrial Institute and College, at Columbus, will have to have to their credit at least fourteen units of common school work. This will do away with the preparatory department of this institution.

Tennessee is about to adopt gray as the uniform garb for convicts. To this the Confederate veterans have rightly entered a strong protest. That this color, made sacred to the hearts of the Southerners by a baptism of blood, should be the one chosen to reflect the shame of a State is an outrage worthy of resentment from the whole South.

Japan has authorized an expenditure of \$100,000,000 for the improvement of her navy. She will build 18 modern warships, 8 of which will be super-dreadnaughts. Her warlike preparations indicate that she desires to be master of the Orient, and, were it not for the fact that her treasury is seriously depleted, there would be occasion for the other nations to take alarm.

About the first of March, the Countess of Warwick will leave England to tour America. She is a socialist, a suffragette and a reformer. She has two lectures, "Woman Suffrage" and "Celebrities I have known," which she expects to deliver in forty of the principal cities of the United States and Canada. Her first appearance will be in Carnegie Hall, New York City, March 12.

THE EDUCATIONAL ASSESSMENTS.

To the preachers of the North Mississippi Conference.

Dear Brethren: As Conference Secretary of Education, permit me to place before you the distressing report made by our Conference last year in regard to the educational assessments, and to urge that an earnest effort be made this year to save the General Board from being badly crippled and seriously embarrassed, through any failure on our part to provide what surely is not more than can reasonably be asked of us.

The General Board received from our Conference last year only \$855 on an assessment of

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\$2764—about 31 per cent of the amount asked, and far below the average 62 per cent reported from all the Conferences. Dr. Anderson writes that the work of the Board, including our colored work, and mountain, Western, and mission schools, can not be continued unless at least 75 per cent of the assessments are raised annually. For Southern Methodism to cease to do the little it is now doing, through Paine College, Augusta, Ga., Lane College, Jackson, Tenn., and other minor institutions, for the race at our very door in such dire need of enlightenment and moral uplift, would be nothing short of cold-blooded, un-Christian failure to perform a most obvious duty. The condemnation of the priest and the Levite who passed the needy one by must surely rest upon us, should we be guilty of withdrawing the little help we have been rendering our brother in black, which has brought such large returns in negro men and women trained to be truly a blessing to their race.

In extenuation of our failure, it may be said that the assessment was largely increased last year, and that by special provision Grenada and Mississippi Colleges get at least a certain amount of the educational collection; yet it still remains true that we paid decidedly less to the General Board last year than formerly; not only not meeting the increase, but even making a poorer showing than when we had a smaller assessment. To throw the blame on the increase of assessment is easy, but it is unfair unless it can be shown that too much is being asked. Let us see. Take the educational assessment on your charge last year. How much was it per capita? On mine the whole assessment was \$86, a little less than 22c a year asked of each member for the support of all church schools and missionary educational enterprises. Is that too much? Surely not, if we are going to do anything at all. Yet I find that the average assessment upon the Conference at large was even less, being a little below 16c a member per year.

Certainly we cannot afford as preachers to complain, or to yield to complaints, when such are the facts before us. It is a serious situation which we face, and perhaps more than we realize the future of our Church depends upon our heartily acquiescing in, and seeking to show our people the reasonableness of, the uses for, and the necessity and privilege of meeting these assessments, by means of which the Church may fulfill her God-appointed mission in the earth.

So Brethren, let us rally to meet all Conference claims in full this year. Our line wavered a little last year—we all felt it. The shock of a heavy increase and the prevailing financial stringency caused us to lose heart a little. Yet surely we will not retreat, but rally and go forward—working harder, praying more, walking more, talking more that we may arouse our people to do even greater things than the little that is asked of them. We are the Captains of the Lord's hosts; let us claim a victorious year in His name, and meet again at its close rejoicing in abundant evidences of every kind that the cause of Christ is prospering in North Mississippi. Fraternally,

T. H. LIPSCOMB,
Conference Secretary of Education.

FROM THE PRESIDENT'S CHAIR.

A college president ought to have nothing to do with raising money. For one reason, because his duties in the school need all his time and thought; and for another reason, because, say what you will about it, the ability to make and handle money is distinct from the talent and taste for letters. Rome had her Macenas, a magnificent patron of the fine arts, and America has her Carnegie and Rockefeller, whose money, wisely or unwisely, has been spent by millions to promote the cause of learning. But these were first of all business men. You will not find one man in a thousand who knows how to make money who has either time or inclination for literature. He has to think of other things. This fact, and the correlative fact that the business side of the work of the Church has grown so large and demands so much money to carry it on, is silently but surely changing the type of the ministry itself. A Methodist preacher's rating now does not depend on his piety, his ability to preach, or his success as a soul winner, but on his efficiency as a man of business. He may let the Gospel severely alone, and not have a single conversion in his charge, but if he can report, "Collections in full, Bishop, and running over," he is sure of the best in sight.

I am not depreciating the ability to make money. It is all right and may be a gift of God. What I am saying is that it is incompatible with that devotion to other things which is essential to the success of the minister and the teacher. I may have erred in the opposite direction, and often realize the limitation of a lack of business experience. But I have been afraid to try to learn the art of making money. I am afraid "the inner light" might go out, the spiritual sympathies become dull, the leaping fires of desire to climb to the heights of knowledge die down, conscience grow careless, the fountains of sentiment dry up, the finer sensibilities of the soul lose their delicate power, the very mind itself become "subdued to the element it worked in," and Death mock me at the end when the hooded skeleton appears, and bids me leave it all, and go naked before my Judge! All my investments have been made in heavenly securities. If these fail I am poor indeed. But they yield large dividends of satisfaction here, and I would not sell the interest I feel in things the average business man disregards for all of Rockefeller's wealth. All these glittering treasures I resign. I gladly count them but loss for the excellency of the knowledge of Christ Jesus, my Lord. Preachers have no business with wealth. When they have it they hold it as tightly as the most miserly saint at whose head they hurl their pious thunders from the pulpit. I have known some, alas, who gave every token of necrosis of the soul.

The same is true to a large degree with the teacher. Like Agassiz, the true teacher has no time to make money. The administrative duties of a large institution of learning may demand business ability rather than teaching talent. Yet even here the work of a money gatherer is inconsistent with the dignity and influence of a leader in the field of thought, a trainer of the minds of men, an educator in the highest sense. When I congratulated the distinguished President of one of our great Universities on his success in rounding out a million for his endowment, he replied: "It is the last I shall ever attempt in that line. Such work lies outside the proper sphere of a President of an institution of learning. He should devote himself to developing men instead of grovelling at the feet of money kings to get the means of doing it." A college president ought to be an example to his student body in devotion to study, enthusiasm for knowledge, and ardor to cultivate intellectual manhood. He ought to incarnate the ideal of life and by his personal influence impart it to all his pupils. No term is more abused than the term education. To many it means only a rushing through a prescribed number of books, the faster the better; a superficial cramming of the mind with unassimilated knowledge, the chief end of which is

to fit its possessor to make money. I believe more and more in the vital importance of a classical course of study to all real education. I have one son and four daughters to educate. I want every one of them to be thoroughly drilled in Latin, Greek and Mathematics. Then the foundation will be laid in solid mental training on which they may build what ever superstructure they may choose. Whatever they choose, you never can rob them of the intellectual ideal such training imparts. I will not eat one doughnut less to give them a chance to take "Expression," and become little amateur fibbertigibbets, merry masqueraders with white shoes, big hats, and decollete costumes, simpering non-entities amid the shams of godless society. But I will wear my last year's hat, and double patch my pants, and go without a square meal a month to keep them at Latin, Greek and Mathematics till they finish the course.

There is a new book on my table sent me by the Bibliotheca Sacra Company of Oberlin, Ohio. The title of it is "Miracles and Science," and the author, Francis J. Lamb, Attorney and Counsellor at Law, of Madison, Wisconsin. We are indebted to lawyers for some excellent books on the Bible. Some years ago that eminent jurist, Greenleaf, gave us "The Testimony of the Evangelists." Then the Scotch harrister, Mr. Taylor Innes, gave us his excellent brief, "The Trial of Jesus," which a lawyer of the New York Bar, Hon. Walter M. Chandler, has amplified in two portly volumes. And now in this book Judge Lamb applies, as only a lawyer can, the methods of jurai science to the Biblical miracles. The theme of the book, as set forth on the title page, is "Bible miracles examined by the methods, rules and tests of the science of jurisprudence as administered to-day in courts of justice." The more than three hundred pages that follow abundantly fulfil the promise of the title, and furnish us with a fresh, and in some respects original, treatment of an old subject.

It is preeminently a book for laymen and is a timely contribution to the Men's Religion Movement. I am more and more convinced of the difficulty of getting the average layman to look at truth from the theological standpoint. He has no time to master the knowledge requisite to a philosophical discussion of the supernatural. But his very business training and experience fit him to understand and appreciate those evidences which are the familiar formulas of daily life; and when he is made to see by a great lawyer like Judge Lamb, that the miracles of the Bible are established by the very same kind of proof that rules in the decisions of judge and jury in the courts of to-day, it puts the truth within his reach and gives him confidence. It is very helpful to ministers, too, to look at Bible truth from the layman's standpoint, and be able to show that the great verities of the Christian's faith, which for the thinker, rest upon far deeper foundations in the whole philosophy of life, are nevertheless also demonstrable by the practical tests of secular evidence. Judge Lamb's discussion of the case of Pharaoh is the best I have seen; while he handles the testimony of the witnesses to the resurrection of Jesus in a clear and convincing manner. The Bibliotheca Sacra Company is a Gibraltar of conservative Biblical criticism. It has sent forth some masterly works in defence of the faith. Dr. Wright's "Scientific Confirmation of Genesis" is an invaluable storehouse of weapons with which to demolish infidelity. It would not satisfy some moss-covered traditionalists, and at least one man lost his caput for indiscreetly advocating some of its views in "the organ." But "the word of the Lord is not bound" by such unprogressive conservatism. The Bible is not helped, but greatly hindered, by the grotesque credulity that boasts it would believe it just as readily if it said that Jonah swallowed the whale, as that the whale swallowed Jonah. One of the strongest proofs of the supernatural character of the Bible to my own mind is, not that it has triumphed over its enemies, but that it has survived the folly of its friends.

It is said to have happened in a Mississippi

College, though to be more specific might not be in good taste, that a student demurred to some regulation, and was told by the Professor that it was not practicable to excuse him; that red tape controlled everything there. After a diligent search in every store in town, the student told the professor he had done his best, but couldn't find a bit of red tape in the place! Some people miss the meaning of the Bible about as far as that student missed the Professor's meaning; and for the same reason, because they follow a bold literalism in its interpretation. Modern research has thrown a flood of light on the Bible, and the Bibliotheca Sacra press, while standing firm for the old views, has given us a wealth of illustration and proof that these views rest upon foundations which are confirmed by the best learning of the age.

S. A. STEEL.

Jackson, Tenn.

OPPOSED TO MANUFACTURE OF INTOXICANTS IN MISSISSIPPI.

The Executive Committee of the Anti-Saloon League desires to express its great interest in whatever measures may promise prosperity, commercial, social, and moral, to the citizens of our State. We heartily endorse any movement for the use of the by-products from the saw mills of South Mississippi that would bring wealth to those communities, and, at the same time, safeguard our present prohibition laws. The manufacture of saw dust, now hountiful and wasting, into alcohol useful only in mechanical arts ought to be encouraged; and we favor such an industry.

The conversion, however, of any raw material, whether corn or saw dust, into alcohol which can be used as a heverage and an intoxicant would be contrary and hurtful to the prohibition principles which have been embodied in the statutes of our State. We could not be consistent and honest, amongst ourselves and with the world, in advocating a policy of manufacturing and shipping beyond our State borders that which we forbid to be sold within them. We stand opposed to liquor shipments into, and likewise out of, dry territory. When South Mississippians meet the joint Prohibition Committees of the Senate and the House to encourage the utilizing of the waste products of their mills, let prohibitionists join them, and seek to secure what is for the highest interest both of them and all of us: to add wealth through mechanical arts and to prevent poverty through the manufacture and sale of intoxicants.

ALFRED F. SMITH,

On behalf of the Anti-Saloon League.

Whitworth College,
BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,

"President State Board of Examiners."

Address
WHITWORTH COLLEGE,
Brookhaven, Miss.

The Home Circle

KITTY'S ARITHMETIC.

Seven sheep were standing
By the pasture wall.
"Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away;
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers,
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am." "Well, then Kitty,
Tell us, if you know."
"Please if one jumped over,
All the rest would go."

THE CRUELTY OF RIDICULING CHILDREN.

"When I'm big," announced Sylvia, "I am going to lecture—" Before the last word was out there was a shout from her brothers and sisters.

"You lecture, Sylvia? Huh, you'd look well on the stage with your pigeon toes."

"What would you say? Folks have to be born smart to lecture."

"Sylvia's going to be a lecturer, he, he, he," and so it went on, this storm of ridicule unchecked by the foolish parents. Sylvia left the table in tears, and was scolded by her mother for being cross. But that was not the end. Poor Sylvia was teased and tormented for weeks, and her ambitions ridiculed in the presence of every visitor, until she became sullen and silent.

Sylvia grew more to womanhood, and did become a lecturer, and a good one, but to this day she will refuse to speak if any members of her family are in the audience.

"I am awkward and ill at ease in the presence of my family," she says, "because of what they made me suffer from ridicule as a child. I can never do my best or appear to advantage when any of them are present."

Don't you know many cases of the kind? I do, and I know one splendid woman who hates to be where her people are.

"They have made me feel all my life that I was a fool," she declares. "They cannot expect me to be happy or at ease among them."

There is a bit of barbarism in children that makes them ridicule their brothers and sisters, and many unwise parents permit it unreprieved, without realizing the lost confidence and diffidence and actual suffering that it causes. I firmly believe that many a life has been spoiled just because a child's confidence in itself has been destroyed by ridicule.

If children are awkward, don't tell them so; put them where they can see grace and be taught to acquire it. We need all the confidence we can muster up in ourselves and others. Don't ridicule anybody for anything. It is wicked and useless, and does untold harm.—Cynthia Grey, in Pacific Baptist.

HOW TOMMY WAS RECLAIMED.

"Tommy, I'm going to commit you to the Industrial School," said the Judge a few months ago, to a bright-faced lad of 14 years as he stood in the juvenile division of the probate court.

"All right, judge, it's up to you," smiled the youthful culprit.

The officer led Tommy to the detention room to await deportation. But, before Tommy was "sent away," his teacher successfully interceded for him and he didn't go to Lansing that time.

This narrow escape, however, did not deter Tommy in his wayward course. Absolutely ignoring the advice of parents, teacher, judge—everybody, he continued in his old ways—playing hooky, refusing to work, fighting with other boys, smoking cigarettes, hanging around the corners at night with "the gang," stealing; in fact, continuing the life of a typical incorrigible.

The result was inevitable. Tommy was soon returned to the juvenile court. His cheerful, ruddy face wore that same confident, don't-care-a-snap smile. His nerve never deserted him. He admitted the truth of the officer's accusation.

"This time, Tommy," concluded the court, "you have no possible excuse."

"I'm not kickin'," grinned Tommy.

Once more, Tommy was locked up, but once more he had a friend. This time it was a man who is deeply interested in the problem of saving bad boys.

Did Tommy take advantage of his second escape? Did Tommy make good? Positively, no! If anything he succeeded in being worse. Again he was committed to the State reformatory.

Feel bad about it? Not Tommy! He just laughed and joked with the guard. He had no criticism for the judge and he remained friendly towards the truant officers. He had no regrets. He just didn't care.

Henry S. Hulbert was then registrar of probate. He had been interested in Tommy for a long period. Mr. Hulbert decided to take Tommy in hand and, once more, the boy was given his liberty as the ward of Mr. Hulbert.

History repeats itself—Tommy went straight back to his old tricks. He honestly won the title of the "terror of the neighborhood." In the meantime, the governor appointed Mr. Hulbert as judge of the probate court, and Judge Hulbert took charge of the juvenile division of this court.

Among the first juveniles who appeared before the new judge was Tommy, and he was charged with the larceny of a lot of brass.

"I'm sorry to see you here, for you are my ward," said Judge Hulbert.

"Did you steel this brass?"

"Certainly, I did," came the reply.

Judge Hulbert had never changed his mind in regard to Tommy. And he could not bring himself to sentence such a lad—so full of ginger—to the State institution.

"Tommy," said the judge, "instead of committing you to the Industrial school, I'm going to give you a letter to a friend of mine in which I'll ask him to give you a job. I still believe that you have it in you to make good and I'm going to take the chance. Will you be a man and keep your word?"

It seemed to be the turning point in the boy's career. The silly smile faded from his lips. He clasped the judge's outstretched hand and said: "I'm going to try and be good, judge; honestly I am."

"I believe you, Tommy," returned his honor, "for, with all your faults, you've never lied to me yet."

Well, Tommy got a job from the judge's friend. He worked steadily and well, gaining promotion. His good work was called to the attention of the manager of another large manufacturing establishment and, with the best wishes of his employer, he changed jobs. To-day he is earning good wages.—Detroit News Tribune.

Concerning Missions

MISSISSIPPI CONFERENCE.

To the District Secretaries and Auxiliary Corresponding Secretaries of the Mississippi Conference W. F. M. Society.

Dear Friends: Since I do not know your personal addresses I shall try to reach you through the columns of our New Orleans Christian Advocate, which every member of the Missionary Society should read.

In the minutes of our 32nd Annual Conference, which was held last May, I find as the ninth recommendation of the Committee on Extension of Work the following:

"That we elect a Press Superintendent, who shall have charge of our column in the New Orleans Christian Advocate, and that the District Secretaries and Auxiliary Corresponding Secretaries are urged to furnish her with items of interest from the work, so that she will be enabled to fill the space regularly." The writer was elect-

ed Press Superintendent at that Conference, but since that time has received no communications from either District or Auxiliary Corresponding Secretaries. The Conference Treasurer has, however, usually sent in her quarterly reports promptly. Each auxiliary member has thereby been enabled to find out how our Conference was paying up its pledges.

Perhaps the fault is in me, that I have believed too firmly in the much quoted adage, "All things come to those who wait," and have kept silent when I should have "urged" you to send items. If so, I repent and am now trying to atone for my neglect.

Some auxiliaries have had special programs on the Missionary Voice; some, especially helpful plans for a Missionary Social, or Mission Study; others, for securing new members, etc. If your auxiliary has been helped by these, do not be selfish, pass them on and let others benefit by them, too. This applies to Juvenile and Young People's Societies as well as to the Women's; they have something perhaps that will be just as interesting and helpful to other Societies as it has been to their own.

Hoping that you will be thoughtful enough of others to send them help in this way, I am,

Sincerely, Mrs. O. S. LEWIS.

Brandon, Miss., Feb. 15, 1912.

CONCERNING MISSIONS.

Home Department Report for Quarter ending December 31, 1911, Louisiana Conference.

Number of auxiliaries, 69; adult members, 1499; young people's auxiliaries, 4; young people members, 75; junior divisions, 3; total number members, 1597; total number added to Baby Roll during quarter, 12; number subscribers to Missionary Voice, 436; taking Missionary Study, 64; pledged to tithing, 103; boxes supplies sent off, 10; papers and leaflets distributed, 1153; auxiliaries observing Week of Prayer, 16; visits to sick and strangers, 1924; visits to corrective or benevolent institutions, 103; cottage prayer meetings held, 84; garments in good order given away, 1029; auxiliaries in New Orleans represented on City Mission Board, 9; Amount sent Conference Treasurer for dues, \$417.07; amount sent Conference Treasurer in specials, \$603.88; amount contributed for local work, \$1612.50.

Mrs. H. R. SINGLETON,

Cor Sec. Home Dept.

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COSTLY DELAYS

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CHAS. O. CHALMERS, Publisher.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

TWO GREAT COLLECTIONS.

At the recent Presbyterian Laymen's Convention, held in Chattanooga, February 6-8, after a stirring address by Mr. Motte Martin on the needs of Africa, thirty volunteers for that field (twenty-six men and four women) marched to the platform, and a collection of \$48,830 was taken to send them abroad. Enthusiasm was at high tide, and we dare to say that the occasion will never be forgotten by any one who was present. The account given of the service caused us to recall the great missionary rally held in the old Tulane Hall in New Orleans on Sunday evening, April 28, 1901, at which the lamented Bishop Charles B. Galloway was the principal speaker. His theme was "Lessons from Master Missionaries," and with matchless eloquence he so thrilled and stirred the great audience that a spontaneous collection of \$50,150 was quickly taken.

The South, to which oratory seems to be indigenous, has, in our opinion, produced few public speakers equal to Bishop Galloway. Dr. J. M. Buckley said in writing of him some years ago that he had the three essential requisites of a great orator—the pause, the glance, and the tear. Of all the famous platform speakers that we have heard (and we have listened to many), we call to mind only two that we would compare with Bishop Galloway as masters of popular eloquence: the Hon. L. Q. C. Lamar and Dr. S. A. Steel. And it is rather singular that all three of these are Mississippians: two of them so by birth, and the other by adoption. Possibly we are a partial and unfair judge, and have not done other famous speakers justice in forming our estimates; but whether it be correct or not, we are sincere in the view expressed.

DID HOMER NOD?

One of our favorite Methodist editors is Dr. Claudius B. Spencer, of the Central Christian Advocate, of Kansas City. He wields a gifted pen, and, though alert and progressive, is usually safe and judicious in his utterances. But in his paper bearing the date of January 31, in an editorial entitled, "Report on Organic Union," there occurs some rather remarkable statements. One of them is as follows: "There have been several meetings of the joint commission to effect organic union between the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Episcopal Church." Evidently the substitution of "Protestant Episcopal Church" for the Methodist Protestant Church is a typographical error, and no sensible editor would dare find fault with another for such a mistake, for he knows not what a week may bring forth in his own columns. However, we do not think it is altogether accurate to say that the meetings of the

joint commission were held "to effect organic union," as if that were the only question that the body was empowered to consider.

But it is to another utterance of Dr. Spencer in this editorial that we desire to call attention. In suggesting that it may be wiser to have the whole Church to pass upon the report, rather than the mere handful of members composing the General Conference, he says: "There will be several hundred of the General Conference who have never studied the philosophy of our polity, hundreds, we presume to say, who never have and do not today own a Discipline." Can it be possible that our Sister Church has elected to sit in her great legislative assembly, "hundreds who never have, and do not now own a Discipline?" We have had a much better opinion than that of our fellow-Methodists of the North, and we should regret to know that they have entrusted the interests of their great denomination to such crude and uninformed representatives. We are rather disposed to the view that Brother Spencer's imagination was unduly active when he wrote upon this question.

CALLED UP HIGHER.

A note from Rev. Paul M. Brown, presiding elder of the Shreveport District, brings news of the death of Rev. George Jackson, which occurred at Brother Brown's residence in Shreveport, La., on Wednesday, Feb. 14. His remains were carried to Lecompte, where they were interred on Friday, Feb. 16. Brother Jackson was ordained in 1859, and joined the Louisiana Conference by transfer in 1873. For more than fifty years he was active in the work of the ministry, laboring as a colporteur after it was deemed best by the Conference not to assign him longer to a pastorate. He served faithfully many appointments in Louisiana, leaving wherever he wrought the fragrance of a good name and enduring evidences of his efficiency. He was a man of noble character, of sunny temperament, and of unwavering fidelity. He grew old without the slightest trace of morbidness, and was much beloved by his brethren, both of the ministry and laity. He realized that the end could not be far away, and we dare say that the Master's summons found him ready and waiting for the call. No more shall we see him here, but we may cherish the hope of meeting him in the Father's house of many mansions. A more extended account of his life and labors will appear in the Advocate in the near future.

"A PRAYING COURT."

Under the above caption, the Grenada Sentinel (Mississippi) in a recent issue contained the following editorial:

"It was indeed an inspiring scene at the Methodist Church on Wednesday night to see the presiding circuit judge, G. A. McLean, in the pulpit conducting prayer meeting and his able co-laborer District Attorney Lamb, leading in prayer. The country is safe when its public men will lead in church services, and the best of all is that the lives of these two good men conform to their professions. What a worthy example to young men! The country is progressing. It is growing better. For a circuit judge to have conducted a prayer meeting a third of a century ago, would almost have startled a community. Judge McLean's address was full of the Spirit and was a plea for a zealous and a working religious life."

Judge McLean is a zealous member of the Presbyterian Church and a worthy and upright Christian gentleman. Mr. Lamb, if we mistake not, is a consistent and useful Methodist, whose influence is strongly felt for good in his home community. The Sentinel does well to commend the example of these officials, and we fully share in the sentiment which it expresses concerning them. Our contemporary errs, however, in the following statement: "For a circuit judge to have conducted a prayer meeting a third of a century ago, would almost have startled a community." We have read of jurists, like Judge David O. Shattuck, who was on the circuit bench in Mississippi in 1837, and who frequently would hold court all the week and deliver a powerful sermon in the community on Sunday. Indeed, Methodism has had many such men both at the bar and on

the bench. Judge McLean and District Attorney Lamb have inaugurated no innovation in taking a public part in a religious service. They are in the succession of many noble officials who did likewise in bygone days.

PERSONAL AND OTHER NOTES.

Miss Wilhoit, a deaconess from Beaumont, Tex., is in the city visiting Dr. and Mrs. J. W. Moore.

Brother J. L. Lay, of Shusboro, La., has our thanks for a choice list of subscribers, which he sent in last week.

Rev. G. A. Guice is doing an excellent work on the Poplarville (Miss.) charge. He has the interests of the Advocate at heart.

Rev. J. J. Garner, who is serving his second year as pastor at Lula, Miss., is doing good work. He announces that he is happy in his field.

We regret to be informed that Rev. H. Armstrong, of Olla, La., has lately been physically indisposed. We trust that the illness of this worthy veteran will be of brief duration.

We received a letter of kindly appreciation from Brother A. Armstrong of Vaiden, Miss., this week, which flashed a ray of sunshine into the office. Kind words are never spoken or written amiss.

Rev. H. R. Singleton has been quietly presenting the Conference collections to his people at Parker Memorial Church, and reports that he has the entire amount about subscribed and much of it in cash.

Dr. J. M. Henry, presiding elder of the New Orleans District, reports that the attendance at preaching services in the New Orleans churches is at least 15 per cent better than at this time last year.

Rev. J. M. Wyatt's campaign for the Advocate on the Ackerman (Miss.) charge continues with gratifying results. He believes that it is worth while to work for the circulation of the Conference organ.

This is Mardi Gras week in New Orleans, and this issue of the Advocate has been brought out amid many interruptions and difficulties. "Do not view it with a critic's eye, but pass its imperfections by."

Rev. W. H. Lane, of Harrisville, Miss., announces that he is working hard to place the Advocate in every Methodist home in his charge. The lists of new subscribers coming from him verify his statement.

Rev. W. L. Doss, of Epworth Church, has been suffering with an attack of la grippe. Rev. C. C. Seelman filled the Epworth pulpit last Sunday evening. Brother Doss is improving, and will be in his pulpit next Sunday.

Brother B. F. Goza, of Magnolia, Miss., who was in the city to see the Mardi Gras, was an appreciated caller at our office last Tuesday. He spoke of the work of his pastor, Rev. John A. Moore, in terms highly commendatory.

Rev. J. M. Brown, who has been in the effective ministry in Louisiana for the past thirty-nine years, continues active, and is doing a good work at Clinton. He never neglects to press the claims of the Conference organ.

"We are delighted with our location here in the little city of Waynesboro," says Rev. Hilary Westbrook, pastor of the Waynesboro (Miss.) charge. We do not doubt that he has reason to be pleased, since he has a choice membership.

Information has come to us that the Rev. E. H. Smoot, of Glen Allan, Miss., is giving fine satisfaction in his charge. He is reported to be exhibiting an aggressive missionary spirit, and opening work at some new places.

The Church Point charge, which was formerly known as the Prudhomme Circuit, has a most faithful pastor in the person of Rev. H. B. Vandenburg. In each of the four churches composing the work, there is a good Sunday school.

Rev. A. L. Davenport, of Walnut, Miss., says: "We expect to send many more subscribers soon. He has our thanks in advance for those he expects to get, and our present thanks for the fine list which we received from him this week."

Rev. S. D. Howard, our energetic pastor at Baker, La., has our hearty thanks for some good work recently done for the Advocate. Brother Howard states that he had a most impressive communion service at Deerford on Sunday, February 11.

Mrs. J. F. Evans, who is highly esteemed throughout North Mississippi for her noble Christian character and activity in the woman's work, is visiting relatives in Chattanooga, Tenn. Her address while tarrying there will be 700 Montague Avenue.

Rev. L. A. McKeown is preaching to large congregations at Cleveland, Miss., and the work is going forward under his wise superintendence.

Rev. W. M. Brownlee has started well at Arcola and Hollandale (North Mississippi). The people are reported to be delighted with his pulpit ministrations.

In a communication to our office, Sister J. W. Mason, of Benoit, Miss., states that Brother Wasson, our new pastor at that place, is very much liked by the people. This is not surprising, since this gifted young minister is both consecrated and well equipped for the work.

An interesting union Sunday School Convention was held at Starkville, Miss., on Feb. 11. Among those taking an active part in the proceedings were Dr. T. C. Wier, Rev. W. E. M. Brogan, and Hon. W. W. Magruder, the efficient superintendent of the Methodist Sunday school in that city.

"The Advocate is a good paper, and we ought to help to make it better." The foregoing extract from a letter received from Brother F. A. Howell, of Durant, Miss., is in the right spirit. Brother Howell is in a position to offer such a suggestion, since he both reads and works for the Advocate.

The Advocate office was honored last Friday with the presence of a number of the brethren whom we delight to see. Among those in the office at one time were Bishop E. D. Mouzon, Dr. J. M. Moore, of Nashville, Tenn., Dr. J. M. Henry, Dr. J. W. Moore, Rev. A. G. Shankle, and Rev. C. C. Selecman.

Rev. J. A. Price, who serves the Bernice (La.) charge, has been panned the second time since Conference. He writes that his people know how to treat a Methodist preacher. Judging by the way they have heaped material blessings upon him, he has reason for making this complimentary assertion.

Rev. R. M. Brown is one of the youngest men in the Louisiana Conference, but his ministry at Boyce is fruitful in results for the Master. He is popular with his people, and most effectively looks after the circulation of the Advocate among them. He has our thanks for a splendid list of names sent in last week.

Rev. A. S. Briscoe, our pastor at the Prairie charge, North Mississippi Conference, favored us with a list of subscribers a few days since. He reports that the people received him cordially, and that they have been unceasing in their kindness. There is no choicer flock than that which it is his good fortune to serve.

We publish this week the first of a monthly series of sermons which it is our purpose to give our readers through the columns of the Advocate. It is our plan to secure these discourses from the preachers of our three patronizing Conferences alternately. The one appearing this week is well worth reading and preserving.

The Mississippi Intercollegiate oratorical contest will be held in Meridian on May 10. Four institutions will compete for the prizes awarded: the State University, the A. and M. College, Millsaps College, and Mississippi College. Millsaps has borne off the honors in these annual contests much more frequently than any one of its rivals.

Rev. H. N. Brown, who has begun his fourth year as pastor at Morgan City, is a wise and efficient leader, and the work is prospering under his administration. A new parsonage will soon be built on a lot adjoining the one on which the present manse stands, and the old parsonage lot will be used as a site for a new church to be erected later.

Mrs. A. F. Watkins, of Hattiesburg, Miss., desires to call the attention of the corresponding secretaries of the missionary auxiliaries in the Seashore District to the fact that Mrs. L. N. Dantzer, of Biloxi, Miss., has consented to serve as district secretary until the annual meeting of the Mississippi Conference Society. All communications and reports should be sent to her.

Dr. J. M. Moore, secretary of the Home Department of the General Board of Missions, spent a few days in south Louisiana last week and honored this office with a brief call. He has been looking over this field with a view of strengthening the missionary forces working here. He is interested in our French mission work, particularly in that which is being done at Houma.

Rev. R. H. Wynn, the presiding elder of the Lafayette (La.) District has announced that Rev. J. O. Bennett has been appointed pastor of the Eunice and Iota charge, and that Rev. J. I. Hoffpauir has been changed to Jennings and Estherwood. Estherwood was formerly a part of the Eunice charge, and Jennings was a station appointment. The new adjustment will doubtless add strength to both charges.

In a letter accompanying a fine list of renewals from the New Albany (Miss.) circuit, Rev. J. A. Goad, the efficient pastor, says: "The most of

this list was secured by Brother J. H. Jamieson, one of our faithful laymen." Such a layman is an asset to any charge. If more of the laymen would assist the pastors in advancing the interests of the Conference organ, both the Advocate and the Church would be greatly benefited.

Rev. J. D. Nesom, who last December completed four years of much appreciated service in the half-station charge of Sulphur and Vinton (La.), has entered energetically upon another half-station pastorate at Gueydan and Abbeville, with the promise of success in his new field. It is an excellent recommendation when the people of a charge cling to a pastor until the time limit forces them to relinquish their claim upon him.

The church in Lafayette, La., of which Rev. H. N. Harrison is pastor, is well organized, and has the missionary spirit. The Sunday school, which is superintended by Brother D. P. Upton, will give \$100 this year for the equipment of a school in Korea. The Philathea Class, taught by Sister E. R. Kennedy, clothes two orphans and contributes \$25 to the missionary special. Brother Harrison is reported to be much pleased with his work.

In a business note to the office, Rev. R. H. B. Gladney, of Sardis, Miss., adds: "In spite of the unusually bad weather, Brother Dorman is out among the preachers, and is making full proof of his ministry. The people up here say that they have the best presiding elder in the Conference." It scarcely needs to be said that Brother Gladney is active in his new field, and that he is looking faithfully after all the interests of the Church.

In renewing her subscription to the Advocate, Sister J. J. Rogers, of Tupelo, Miss., takes time to write a few words commending the paper, for which she has our hearty thanks. It is impossible to conduct a church journal without incurring the displeasure of some people, but though there are thorns in the editorial path, it is also strewn with occasional flowers. There is no one who is not made stronger by the knowledge that his work is appreciated.

We acknowledge the reception of a copy of a printed address to the Mississippi Legislature, entitled, "Compulsory Vaccination Is Unrighteous," by Rev. Isaac L. Peebles, of the Mississippi Conference. Brother Peebles is a graduate in medicine, and handles his theme in a forceful and impressive manner. Whether one agrees with his conclusions or not, he cannot but admire the earnestness and candor with which the author presents his cause.

Rev. H. T. Carley, of Ellsville, Miss., favored us with a fine list of subscribers from that progressive town a few days since, and declined to take any commission from our regular subscription price of \$1.50. It is needless to say that we are grateful to this efficient pastor for his kindness. We trust that the Advocate as it finds its way into the homes of his people will exert a wholesome religious influence, and re-enforce him in his work for the Master.

By request of President M. A. Beeson, we make the following announcement: "The Meridian College revival will begin on March 1, and will be in charge of the Rev. W. Huff, of Sioux City. He is an evangelist of note, a most devout man, and is considered one of the greatest orators in the field of evangelism. We ask the prayers of our friends and all interested for this revival. We also extend a cordial invitation to all to come and be with us during the ten days of this meeting."

Rev. A. I. Townsley, of Arcadia, La., whose resourcefulness as a pastor is well known, suggests a study course in the choice psalms as a means of awakening an interest in the mid-week prayer meeting. In this connection he offers the following suggestions: "Choose the short ones that are easily memorized. Use the blackboard in outline. Give the historical setting, literary figures and gems, and, above all, the devotional and spiritual interpretation. Try this and note the results."

Without publicly assigning any reason for their action, the Hon. J. S. Sexton, of Hazlehurst, and the Hon. I. C. Enochs, of Jackson, resigned a few days ago their places on the Board of Trustees of the educational institutions of Mississippi. There are no more competent men for such service in the State than are they, and their retirement will be very generally regretted. The Governor will find it extremely difficult to fill the vacancies on the Board with two representatives of the strength and fitness of these retiring members.

Rev. L. E. Alford, of Sumrall, Miss., was a pleasant caller at the Advocate office Thursday of last week. He brought his daughter to New Orleans for medical treatment, and was in the city for three or four days. Brother Alford was in fine health and spirits, and spoke most encouragingly of the work in his charge. He was especially complimentary in his remarks concerning his

board of stewards, which he said is composed of men who are both competent and faithful. We are pleased to know that this congregation is planning for the erection of a commodious brick church in the near future.

Rev. H. M. Ellis, Field Secretary of the Memphis Tri-State Hospital, writes: "I spent Sunday, Feb. 11, with Brother E. H. Cunningham at Myrtle, Miss. The weather was bitter cold, and the town was suffering from a coal shortage; but we had a fair congregation and a sympathetic hearing. The subscriptions for the Hospital amounted to \$263, and an effort will be made to increase the contributions to \$1000 and give the charge a room in the Hospital bearing its name on the door. I found Brother Cunningham with a good grip on his work, and enjoying the full confidence and affection of his people."

The Huntington Advertiser (West Va.), of February 9, contained a most complimentary account of the meeting in that city which was being conducted by Rev. W. G. Harbin, of Haynesville, La. It stated that large crowds were in attendance upon the services, and that penitents were flocking to the altar at the close of nearly every discourse. It was the general feeling of the community that a great work of grace was being wrought. Brother Harbin's many friends in Louisiana will be pleased to know that God is so wonderfully blessing his labors in the far-away field in which he is now filling some engagements.

We are indebted to Mrs. H. R. Singleton, of New Orleans, for the following important news item: "Beginning on March 12, Mrs. W. F. Barnum, of Fort Worth, Texas, one of the most experienced workers of the Woman's Missionary Council, will conduct a series of institutes within the Louisiana Conference. The following are her dates: Shreveport, March 12-13; Arcadia, March 14; Monroe, March 15; Alexandria, March 17; Lake Charles, March 18-19; Baton Rouge, March 21; New Orleans, March 22. She will be accompanied by one of our Conference officers, and we request all our workers to join in prayer that her tour through the State may be productive of much good."

Bishop E. D. Mouzon has transferred Rev. W. W. Holmes from Monroe, La., to New Orleans, and appointed him associate pastor of the First Methodist Church of this city, in which position he will be a co-laborer of Dr. John W. Moore. Practically the whole of Brother Holmes' ministry has been spent in New Orleans, where he has wrought well and made a host of friends, who will be delighted to have him among them again. Rev. C. C. Selecman, who was transferred from the St. Louis Conference last December, will assume control of the pastorate left vacant in Monroe, which is one of the choicest appointments in Louisiana. He is a bright young man, who is admirably equipped for the work of the ministry, and we take pleasure in heartily commending him to his new parishioners.

DEATH OF REV. F. M. WILLIAMS.

My Dear Brother Meek: It is my sad duty to notify you of the passing of a prince in Israel, Rev. F. M. Williams. Brother Williams, after an illness of but seven days, died in great peace, in the 88th year of his age and the 63d year of his ministry. He was attended in his last hours by all of his children, many of his grandchildren, Dr. J. M. Weems of Laurel, and myself. He was buried from the church, in the Waynesboro Cemetery. Dr. W. H. LaPrade, Rev. W. H. Lewis, Dr. J. M. Weems and the pastor officiated. He died at 2:30 o'clock a.m. Friday, Feb. 16. An extended notice will be furnished you in due time.

W. G. FORSYTH.

Waynesboro, Miss.

AN EXPLANATION.

By request, we print the following statement: "The printed minutes of the Louisiana Conference for the year 1911 fail to credit First Church, New Orleans, with the payment of the Conference education assessment, amounting to \$132. Dr. Werlein, the former pastor of this church, by an oversight, omitted in his statistical report to give this credit. The amounts for education—educational extension, \$50, and education, Conference, \$132—were paid to the Conference auditor by Dr. Werlein, and both credits should have been inserted in the latter's report. Dr. Werlein assumes all the blame for the omission, as in the nature of the case the publisher of the minutes, Rev. R. W. Vaughan, did not know that the assessments had been paid in full."

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ROBERT CHARLES LYONS was born April 5, 1856, and died January 10, 1912. He was converted and joined the Methodist Church at old Mt. Pleasant, at 18 years of age. Soon afterwards he was made superintendent of the Sunday school and served in that capacity for many years. He loved his church and pastor, and was a great believer in prayer. He was married to Miss Charlotte E. Barnes, January 17, 1878, and eight children were born unto them, seven of whom are living. He was taken sick two years ago with tuberculosis. His last days, though he suffered much, were filled with happiness and joy. The writer visited him often, always found him happy and cheerful, talking of heaven and of home. The Lord granted his prayer and gave him a peaceful hour in which to die. Death was no leap in the dark for him, for he knew in whom he believed, and committed everything into his care. He worked while it was day, and laid down to rest when the night came. May God ever bless his loved ones, that they may gather with him, making an unbroken family around the throne of God.

JAS. M. LEWIS, P. C.

Mrs. **SARA JANE KOGER**, of Brooksville, Miss., died February 5, 1912. Sister Koger was the daughter of Walter and Ruth Elder, and was born near Dover, Del., September 25, 1827. When but a child her parents moved to Mobile, Ala., where she grew to womanhood. Sister Koger was educated at the Wesleyan Female College, Macon, Ga. She joined the Franklin Street Methodist Church in Mobile when about 16 years of age. She was married on February 6, 1850, to Rev. T. J. Koger, of the Alabama Conference. He was killed in the battle of Perryville, Ky., thus leaving his wife and five small children. God permitted her to live to see four of her children grow to Christian manhood and womanhood, the fifth died when quite young. She was a woman of the old type. Her will was like iron; her faith in God absolutely unshaken by the wildest storms of sorrow or distress; her love for her church was quiet, unassuming, yet as deeply rooted as her own soul. She knew God through Jesus Christ. She leaves three daughters and one son, not to mourn her loss, but amid their grief to thank God for the heritage of such a mother.

S. L. POPE.

The subject of this sketch, Mr. B. SAUCIER, was born in Harrison County, Miss., August 21, 1835. He was married to Miss Martha Ann Moore, January 1, 1862. Nine children were born of this union, only three of whom are now living to mourn his departure. He died November 26, 1911, and was laid to rest in the family burying ground where six of his children already sleep. He was the son of Roman Catholic parents and remained in that Church for forty-eight years. He was then converted and joined the Methodist Church, and for twenty-eight years was a faithful and devoted member of that Church. He made his home the preacher's home, and, in the struggling days of Methodism in the coast country, many a weary preacher found rest under his roof. I was his pastor for four years, and was often in his home, and loved him very much. He was a devoted husband, a loving father, a true friend. A few years ago, when a Methodist Church was built in his town, he made it his business to see that no shoddy material went into the house; and it will long stand there as a monument to his watchful care. I was with him in his last illness. He talked freely of his future hope, and left the sweet assurance to the sorrowing loved ones of the full assurance of his faith. May the Father of mercies guide each of these loved ones to the city of light, where he waits to welcome them. May it be one united family over there.

G. A. GUICE.

MRS. KATE BRANTLEY AUGUSTUS was born at La Fayette, Chambers County, Ala., April 22, 1842, and fell on sleep at Macon, Miss., Jan. 20, 1912. She was the youngest daughter of Captain Green D. Brantley and Elizabeth Brantley. Her father was a successful planter and a prominent member of the State Legislature of Alabama when she was born. In 1854 the family moved to Vernon, Jackson Parish, La., where she enjoyed a happy girlhood as the pet of a large family, surrounded by the comfort, leisure and refinement that characterized life on a Southern plantation before the war. Inheriting splendid gifts of mind, reared in a well ordered Christian home of culture and educated in the best schools of New Orleans, she naturally developed into a highly accomplished woman. At the close of the war, having lost both parents, she made her home with her sister, Mrs. Anne E. Heard, of New Orleans. And there she enjoyed a life of usefulness in the expression of her talents as the charming presence in a congenial social circle, as a teacher in the Magnolia School, as a contralto voice in the choir of Christ's Church, as a member of the Literary Club of New Orleans, and as a Sunday school teacher in Trinity Church. She was married to Wm. B. Augustus, of Noxubee County, Miss., July 7, 1875, a man of lofty ideals and noble character, eminently useful in Church and State. Her honored husband passed to his reward Sept. 19, 1909. From this union Anne, George, Kate, Paul and Mrs. Gertrude Dent were born. Mrs. Augustus was a woman of rare beauty, gifted in conversation and in song. She delighted in literature and in art. She had that spiritual insight that saw the beautiful and the good in all the handiwork of God. She had no difficulty in discerning between the right and the wrong, and did not hesitate nor fear to speak and act the right, when occasion demanded. She was generous, tender-hearted, and loving to all. Especially did she exhibit the Master's spirit in her ministrations to the unfortunate around her. The true beauty of her character shone in the home; there she was her best and brightest self. Her daily sacrifice and loving spirit came to full fruition as a mother. It was as a mother that she poured upon her children all she had drunk in communion with her Lord. She loved her church, her Bible, her pastor, her family, and, above all, her ever present Savior. More than once she expressed to the writer her willingness and readiness to depart and be with her risen Lord. She said: "Speak no words of praise of me when I am laid away." She was reared in the Episcopal Church, but after her marriage joined the Methodist Church with her husband in Macon, and served God until she was called up to be with the blood-washed throng on high, where she now more fully realizes that faith is the victory that overcomes the world.

R. H. B. GLADNEY.

(Continued on last page.)

Fruit Crops must be Nourished to Yield

Fruit crops take plant foods from your soil just as do cotton, corn, tobacco, wheat, oats, vegetables, rice, sugar cane, peanuts or any other crop. Not only do your trees need fertilizer, but they need the best to be had. You will make no mistake in buying and using

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Tidings From the Field

Waynesboro, Miss.

Dear Editor: Our presiding elder, Rev. W. H. Lewis, was with us on February 10 and 11, and held our first quarterly conference at Fedora. He also preached us two soul thrilling sermons. His sermons were seasoned with salt (grace).

In spite of the bad roads and the inclement weather, we had a very good delegation on this occasion. Hebron, Fedora, and Big Rock were represented. The outlook for the new year bids fair to be a good one. We are praying and looking forward to this end, that God will bless and save souls this year in our midst on the Waynesboro circuit.

HILARY WESTBROOK,
Pastor.

Grenada, Miss.

We were given a warm welcome by the good people of Grenada. We were getting a very nice start when I became ill. We have had 13 accessions; received 11 the other night at prayer meeting. I have not preached for over a month. The doctors say I may take up my work again in a week or so. But while I have not been preaching for several Sundays my pulpit has been well and ably filled by Rev. J. R. Counts, the prince of preachers, and by Rev. R. A. Tucker, our presiding elder. Brother Tucker spent the 4th inst., with us. He preached two very fine sermons from the texts, "Am I my brother's keeper?" and, "What will you do with Jesus?" Our people were highly pleased with Bro. Tucker and were delighted with his messages.

J. A. HALL.

Walnut, Miss.

At our Conference last December at Macon, Miss., Bishop Wilson assigned me to the Chalybeate Circuit in the Corinth district.

I arrived here December 10, and found a noble hearted people, who know and love God. We have been well pounded.

Our people certainly know how to bring their preacher under obligations to them. May God help me to be efficient in His name during this year so that many souls will be brought to Christ, and believers edified. We are kept very busy because this is a new charge and the membership is badly scattered. But we are not forgetting the dear old Advocate.

We are enclosing a list of five, with a post office money order to correspond with same. Hope to send in many more soon. Our first quarterly conference was held last Saturday (Feb. 4). Our new presiding elder, Brother J. H. Mitchell, was with us and delivered a great sermon to the instruction and edification of all present, his theme being, "Christ as the Way."

Our quarterly conference was harmonious throughout. The preacher's salary was fixed at \$600. To God be all the glory. May He bless the Editor and the many readers of the dear old Advocate.

A. L. DAVENPORT, P. C.

North Carrollton, Miss.

Dear Dr. Meek: Possibly a word from the North Carrollton charge would be of interest to some of the Advocates' many readers.

We arrived here in due time after Conference and were royally received

and kindly entertained in the homes of this good people until the arrival of our baggage which came more than a week later. We have a good parsonage, very well furnished throughout. We have been very much hindered in getting hold of the work by the unfavorable weather. Services have been both rained out and frozen out. However, we have made a complete round, and met with some of the good people at each place, and, so far as I have been able to see, the outlook for a good year is encouraging.

I am sorry to say that I have not met with or found the "assistant pastor"—New Orleans Christian Advocate in very many homes. I am surprised! It is a reflection upon any charge or Methodist home not to be acquainted with the Advocate. Everybody here seems to be acquainted with its Editor and proudly say, "Yes, he is from our County."

I want to begin a campaign for the Advocate soon, and hope to introduce it into every Methodist home on my charge.

Our "beloved," Rev. Ben. P. Jacob, has been with us, and preached to the delight of all who heard him. I have married one couple and held three funerals.

May the Lord bless the Advocate and all who read its pages.

W. A. BOWLIN.

Ruston, La.

Our work here is having a steady and substantial development; all of the organizations of the Church are active in good works; the Woman's Missionary Society, in addition to its regular devotional and business meetings, has a monthly literary and social meeting that is largely attended; the "Willing Workers" are constantly active in looking after various local interests of the Church; the Sunday School continues to grow, and we expect to begin the erection of the Sunday school annex in a few weeks; the attendance and interest in both the Epworth Leagues are growing steadily, and new work is being enterprised. Although the weather has been cold, we have had large congregations at the preaching services. Each Sunday morning the pastor preaches to a full house of intelligent, earnest listeners. The twenty-four strong capable business and professional men composing the Board of Stewards have adopted and are successfully carrying out a most excellent financial system, which includes the collecting of the benevolences, weekly contributions, and the monthly payment of salaries. Having always tried to get every member of the Church active in some good work in the belief that the necessary counterpart of worship is service, and that both together are conducive to spiritual growth, the pastor rejoiced to see not only large Church attendance and faithful service, but also evidences of an increasing spirituality, which at last is the heart of the whole matter.

Our presiding elder preached us a great sermon last Sunday evening. He said, "The idea that a presiding elder never makes a new sermon is incorrect; for this one is brand-new."

Our Orphanage, under the able management of Supt. Vaughan, with the assistance of his capable wife as head matron, is doing a great work for the seventy-eight homeless children under its fostering care.

With greetings to all the brethren cordially,
WM. H. COLEMAN,
Pastor Trinity Church.

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Ninety-nine times out of a hundred, poor health is due to weak, impoverished and impure blood. In fact, the blood is the very life of the body, and it is impossible to be well and strong with bad blood.

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I recommend Herbs & Iron to anyone for anything you recommended it to do. Especially nervous and broken down people. I felt tired and nervous all the time, until one day thought I would try a bottle of Herbs & Iron. Having it in stock, tried a 50c bottle, and I feel like a new man now. Am not nervous as I was, nor tired, have more life than ever before, and truly think it is due to Herbs & Iron. It is the medicine for anyone.
Yours, D. C. Crawford.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Under the leadership of Rev. A. J. Gearheard, the pastor, assisted by Brother E. B. Troy, the superintendent, Miss Amanda Towner and other teachers, the McDonoghville Church has opened a mission Sunday school in our Church at Gretna that has been closed the past year. The field is needy, though hard, and we hope for the greatest success to his effort in this "free State of Jefferson."

A Sunday school workers' counsel is held each first Monday night in the parlors of the Parker Memorial Church, and among other things under consideration in this growing church is better Sunday school equipment. We expect nothing else where Brother Ellzey, the former chairman of our Sunday-School Board, is superintendent and Brother Baker, our present chairman, is a worker.

Dr. Wilkinson, of Tulane University, has a Bible class of seventy-five negroes. He is attempting to make of them effective teachers for colored Sunday schools. This is a "teacher training" class that ought to have been organized many years ago and should be duplicated at many places in the South. The negroes believe in religion, the church and the white people, and the thing they most need is teaching. Who has grace, consecration, tact and initiative to do this at other points?

In the recent death of Mrs. Lena Parker, of Monroe, we have lost one of our finest workers, and most exemplary Christians. From a few disorganized members not many months ago to a class of 175 members, doing splendid work, is the record of her "G. R. O. W." Class. Her grief-stricken members are determined to magnify their work as a monument to their departed leader. All walks in life are represented in the class, the manager and entire orchestra of a moving picture show being among the membership. It has a male quartette and a female sextette. Having been associated with her in church work and knowing the purity of her unselfish heart, we too, would lay a white flower of love upon this newly-made grave.

The Executive Committee and the Field Secretaries of the International Sunday School Association have just closed a week's session in New Orleans. This committee consists mostly of laymen, some of whom are men of large means and high rank in the business world and whose best talents, without stint of time or money, are given to the Sunday school cause. One of the things planned at this meeting, was the establishing of a summer school for Sunday school workers at Lake Geneva. A plan was also launched to carry five shiploads of workers, taking different routes to Zurich, Switzerland next year to the world's Sunday school convention. Several magnificent banquets were given by individuals that brought them together in delightful fellowship. The workers filled many of the pulpits on Sunday in New Orleans and the surrounding country.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mr. Lamb, of Courtland, writes that there are now 70 in his school, and that all are doing good work.

An exchange says: "Its up to the teacher to get boys to Church, its up to the pastor to keep them there."

Rev. E. S. Lewis of West Point has a splendid Sunday school, but is planning an organized class to add to its efficiency.

Rev. A. L. Matheson, Red Bay, Ala., will re-organize his Wesley Adult

Class at an early date, and seek to make it the element of usefulness it should be in church work?

How is your 'teen-age class of boys progressing? Do you give them something definite to do? If not, you cannot imagine what difficult tasks they will undertake, and so cheerfully. Remember with Du Bois, "You must put the whole boy to school and to church"—not just the Sunday morning, for 30-minutes-or-an-hour-part of him. You should help him to consecrate his whole life to the cause of Christ.

The real treasure of Southern Methodism is in her childhood and youth. They are bright and full of life, active and ambitious. They will be at the helm in the State and nation to-morrow, and the chief business of our Sunday school is: (1) To win these boys and girls to Jesus Christ; (2) to train them for Christian service; (3) to send them out to win others to the Master, and to solve the moral and social problems of society. This little vista of our great possibilities should set every Sunday school nerve a tingling to make beautiful Christians of the present and next generations.

Mrs. W. Scales, Jr., Starkville, the accomplished president of our Conference Home Mission Society, has a splendid young men's class of 85. Twenty-six have been "perfect in attendance every since the A. & M. College opened, and from 35 to 60 are present every Sabbath. One member is a Spaniard from South America. This class has a handsome pennant and a fine class spirit. Mrs. Scales entertains them in her home, and is the vital moving spirit of this fine class, as well as a leader in the Home Mission work.

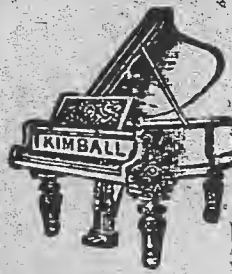
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To join the Advocate Piano Club. The plan is sensible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you cannot fail to see that it represents an unusual opportunity. Those who have already joined and have received their pianos express themselves as "Delighted with the pianos and the plan."

The club gives you the benefit of the "purchasing power of its one hundred members." This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates Advocate Club Dept., Atlanta, Ga.

MRS. JOHN DREW BETTER.

McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and put fresh strength into weary bodies. Try it.



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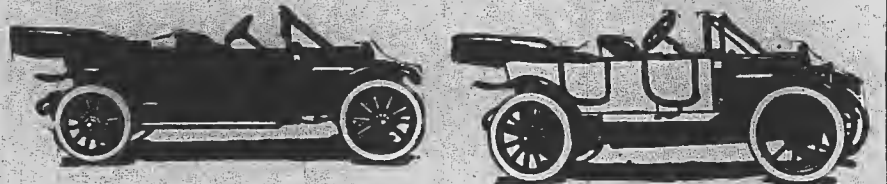
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SOME MISTAKES.

In looking over the Minutes of the Louisiana Conference of 1912 I find the following mistakes: The Campiti charge is reported as not having paid the presiding elder anything at all, whereas the amount paid him was \$60. Probably this mistake was due to my report, as I might have failed to write the amount down. Also on page 7, Question 9, it is stated that I am a deacon of one year, while I am in elders orders and was advanced to the class of the fourth year.

Yours in Christ

C. B. POWELL.

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Pine Grove, at Mt. Pelier... Mar. 2, 3
Port Vincent, at Meadows... Mar. 9, 10
Mt. Hermon, at Mt. H... Mar. 16, 17
Franklinton, at Franklin-
ton... Mar. 19,
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A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

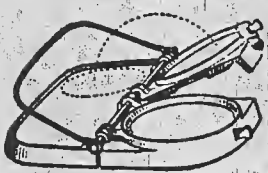
An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

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OBSERVATIONS FROM NORTH LOUISIANA.

On account of the extreme cold weather and the impassable roads, several of the pastors have not been able to meet all their appointments this winter, but in spite of these difficulties some of the preachers have not missed a single service.

The presiding elder of Ruston District, Rev. R. W. Tucker, has begun his fourth and last year with nine prospects. In addition to his marked pulpit ability, he looks after all the interests of the Church. During his three years on the district, it has built and repaired more than 30 churches, and has had hundreds of conversions and additions.

The Ruston church was never more prosperous than it is to-day, under the guidance of that superb Christian gentleman and vigilant pastor, Rev. Wm. H. Coleman. Large congregations attend upon his ministry; \$5000 have been raised for an annex to the Sunday school room, to make room for the rapidly growing school.

Rev. Eldred K. Means is beginning his fourth year at Minden with nine success. This is one of the most pleasant and appreciative charges in the Louisiana Conference. Brother Means has had a substantial growth in all departments of church life.

Monroe is delighted with her new pastor. She is planning to erect a larger Sunday school room and social hall for the young peoples' work. Brother W. W. Homes is rapidly winning his way into the homes and hearts of his people. He is a "sui generis" in pastoral work. He does it because he loves to do it. He has begun the issue of a handsome Church Bulletin, containing a fine cut of his church.

The Murrah Men's Bible Class, at Arcadia, held their anniversary banquet on February 2. Rev. W. H. Coleman, State Adult superintendent, was the guest of honor. Addresses were made by Prof. D. G. Lunsford and Major D. M. Atkins. The class will give a banquet every two months.

Several of the pastors are taking their collections for Missions in January. This is the proper time. Our General Mission Board needs the funds. It is about as easy to pay in the early part of the year as at any other time.

Homer is well pleased at the return of their pastor, Rev. A. S. Lutz. He wrought a fine work there last year—raised \$1500 on the church debt, held a successful revival, and had growth on other lines. Brother Lutz is one of our strongest preachers and evangelists.

Rev. R. W. Vaughan and his energetic wife are doing heroic work at the Ruston Methodist Orphanage. Everything works with clock-like precision and smoothness. Some of the children are making their way in the High School and Industrial Institute. They are taught domestic science in the orphanage by a competent teacher. Additional children are arriving almost weekly. Let every pastor bring up the Orphanage collection in full this year.

OBSERVER.

EVERY MONTH NEAR DEATH.

Foster, Ark.—Mrs. Fannie Ellis, of Foster, says: "I was sick for seven years, and half the time could not stand on my feet. Every month, I was very near death. I tried Cardui, and in two months, I was cured, and am now stout and healthy. My friends all ask me now what cured me. No matter how serious or long-standing the trouble, Cardui will help you. It is a mild, vegetable, tonic remedy, especially adapted to relieve and cure the common womanly ailments. It relieves womanly pains and restores womanly strength. Try Cardui.

GO SLOW AND BE SURE

It's wise to decide that you need an engine. But don't spoil your good intentions by buying a cheap one. Don't be blinded by a low price or by wild claims. Go slow and be sure. Buy an engine that has proved its worth, from a concern that has proved its integrity. You can't afford to make a mistake—it's much costlier than the price of an engine.

I H C Gasoline Engines

are in use on thousands of farms throughout the country, running the many farm machines, such as the cream separator, churn, feed grinder, pump, fanning mill, thresher, washing machine, electric light plant, etc. They guarantee you reliable power for every requirement at a surprisingly small cost.

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Don't you think it would pay you to investigate an I H C engine before you buy any? They are made in so many sizes and styles that you can select just the right size and style for your work: Vertical type—2, 3, 25, and 35-H. P.; horizontal—1 to 50-H. P.; semi-portable—1 to 8-H. P.; portable—1 to 25-H. P.; traction—12 to 45-H. P.; sawing, pumping, spraying, grinding outfits, etc. Built to operate on gas, gasoline, kerosene, distillate, or alcohol—air-cooled or water-cooled. Ask the I H C local dealer for catalogue and all information, or, if you prefer, write direct.

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LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Jena—February 16-26.
Centenary College—March 13-24.
Homer—March 24-April 7.
Gibbsland—April 7-April 14.
Mer Rouge—April 19-April 29.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Breithaupt, Houma, La.
R. H. Bamburg, Vernon, La.
Wm. H. Coleman, Ruston, La.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternally yours,

WM. H. COLEMAN,
Chairman Evangelistic Committee.

ITEMS FROM PORT GIBSON FEMALE COLLEGE.

The attendance in our college at Port Gibson has been a little better since Christmas than it was before. The enrollment of pupils up to date for the present session has been 134, of whom 87 are in the boarding department. These pupils are from 32 different parishes and counties. The health of our student body has been excellent up to the present time.

During the past two seasons the college herd of Jersey cows has furnished all the milk and butter required for the school. These products are of splendid quality. Our college butter during the summer of 1911 found a ready sale each week at 33 cents per pound. Last summer we fed our cows on kaffir corn and lespedeza hay, or in the language of our negro janitor who assists with the cattle, on "Catholic corn" and "Ebenezer hay."

Recently we have been giving some attention to our pecan trees on the college grounds, transplanting and thinning out where they were too thick. On the college square we have now twenty-eight growing trees, young and old. Six of these bore nuts the present season, and one of them produced five bushels, besides what the students picked up at recesses. These nuts are served in the dining hall two or three times a week as part of our menu. Besides the twenty-eight trees on the college square, there are eighteen pecan trees on the half block at the rear of the college owned by the President of the school. Two of these are bearing, one being a huge trunk with nuts of not very good quality; the others are just beginning to bear nuts of very large fine variety. It is our expectation to have many of the young ones grafted and budded. If this is successful, and if these trees can develop satisfactorily, ten or fifteen years from now they will prove equal to an endowment of several thousand dollars for the institution.

Saturday evening, February 10, the Junior class entertained the Freshman class; and the Primary department gave, on the evening of February 14, the little operetta, Red-Riding Hood's Rescue. Our Lyceum Entertainment course, held at the college this session, consists of four high class entertainments, two of which have already been given, viz: The Parland-Newhall Quartet and Bell Ringers, and the Rounds Ladies Orchestra. These two attractions cost \$235.

One of the trustees, Mr. J. T. Drake, of Port Gibson, gave \$200 to our Annex fund last fall, and a lady friendly to the cause gave \$500 last summer.

This leaves only about \$750 indebtedness upon our Annex property, \$250 of which is covered by the 1912 assessment of the Mississippi Conference. Our art studio, this week, is being re-floored. The expense of this improvement is being borne by Mrs. Hawkins.

Several of our students of recent sessions hold good positions as teachers, and several of the present Senior Class (ten in number) expect to teach. We ask for the sympathy and co-operation of all who are interested in the woman-hood of the land, to the end that our girls may go out to be a blessing and a help in society.

H. G. HAWKINS.
Port Gibson, Miss., Feb. 15, 1912.

FROM THE WINONA DISTRICT.

Dear Brother Meek: Please announce in the Advocate that the Winona District Conference will be held at Kilmichael, Miss., May 1-3.

We are going right on with our work in the old-time way of this grand district, where so many noble people serve God. T. J. Halfacre is busy and happy at Kilmichael, with the splendid co-operation of his intelligent people, who advanced the assessment materially. This is also true of W. V. Shearer at Mars Hill, whose salary was increased about 50 per cent. The most exceptional thing yet, was the making of so liberal an assessment for J. W. Roper at Ruleville, and the payment of \$500 or more at the first Quarterly Conference. Dr. J. W. Price had the best Conference for years at Tutwiler. He has begun revival work already.

Bro. W. M. Campbell with characteristic zeal and tact is cultivating thoroughly his field at Minter City. His many friends will be rejoiced to hear that, although Bro. J. A. Townes has been feeble this winter, he is very much improved now. No man among us surpasses Rev. A. L. Pope at Itta Bena for constant, painstaking, and successful work. His new church is going steadily on toward completion. He has also kindled the revival fire. Bro. Thomas was with us in Bro. W. A. Bowlin's Quarterly Conference yesterday, and by his good humor, insight, and forceful talks added much to the occasion. Bro. Shaws' activity on the Winona Circuit will soon yield much fruit.

BEN P. JACO.

Feb. 15, 1912.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
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SIX PAMPHLETS IN TITHING FREE.

I hereby offer to send without charge, postage paid, a package of six pamphlets on tithing, three of them new, to all ministers, church officers, and Sunday school teachers; also to all members of missionary societies, Christian endeavor societies and kindred organizations who will write for them during the months of February and March, 1912. Most of these pamphlets are written from the financial standpoint. The author believes that tithing pays; that it furnishes more money for the spread of Christ's Kingdom than it is possible to obtain by any other method; that it pays the Church in its temporal interests and in spiritual blessings, and pays the tithers themselves in personal happiness and financial prosperity. All orders must be personal. Requests to send pamphlets to others are not included in this offer. This literature is not published for personal profit. The writer believes in tithing and this offer is made in the hope of inducing others to study the object especially from the dollars-and-cents standpoint. It is absolutely necessary that you mention the paper in which you see this offer.

Address: "LAYMAN."
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Costs Little and Acts Quickly.
Money Refunded if It Fails.

This recipe makes a pint of cough syrup, and saves you about \$2.00 as compared with ordinary cough remedies. It stops obstinate coughs—even whooping cough—in a hurry, and is splendid for sore lungs, asthma, croup, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. Take a teaspoonful every one, two or three hours. Tastes good.

This takes right hold of a cough and gives almost instant relief. It stimulates the appetite, and is slightly laxative—both excellent features.

Pinex, as perhaps you know, is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and the other natural healing pine elements.

No other preparation will do the work of Pinex in this recipe, although strained honey can be used instead of the sugar syrup, if desired.

Thousands of housewives in the United States and Canada now use this Pinex and Sugar Syrup recipe. This plan has often been imitated, but the old successful formula has never been equaled. Its low cost and quick results have made it immensely popular.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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SOME VICKSBURG REMINISCENCES.

Dear Doctor Meek: Will you give me space in your paper to write of a visit I made to Crawford Street Church, Vicksburg, Miss., as I was on my way home from the late session of the Louisiana Conference? After my stay in New Orleans, I visited relatives in the Hill City. On Sunday morning, December 10, I attended services in the Crawford Street Methodist Church, and had the pleasure of listening to Dr. I. W. Cooper, who occupied the pulpit in the absence of the pastor. It is needless to say that the sermon was both interesting and instructive.

But as I sat and listened to the Doctor in that modern building, with the light streaming in through the pretty stained-glass windows, my thoughts wandered back to the old church building around which clusters so many memories precious to me, of the days gone by, then, just upon the threshold of young manhood, I united with the Methodist Church during the pastorate of Rev. C. B. Galloway, afterwards our beloved Bishop. It was in the old building that I was recommended for the ministry, and licensed to preach. There I was also recommended to the Mississippi Annual Conference for admission on trial. How great have been the changes since those days! My heart was sad as I looked over the congregation and missed so many among them. Dr. C. K. Marshall, the grand yet genial Christian gentleman and minister, the friend of young men and Thos. Mount and W. G. Paxton, who wrought so efficiently as Sunday school superintendents—but space would not be granted me to write of a host of others who were associated together in Sunday school and church work when we met in the old church building. As long as memory holds sway, I shall not cease to be thoughtful for the inspiration and impetus I received there to help me in the Christian life and work. By the grace of God, I want to meet them some day in the Eternal City. After lingering among those scenes of my boyhood days, I started homeward, bound for Southwest Louisiana, where the harvest is white, and where, by appointment of the "powers that be", I am expected to do my best this year to persuade men to be reconciled to God. And so I expect to do, the Lord being my helper.

H. B. VANDENBURG.

Church Point, La.

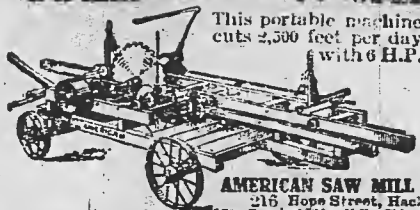
AN IMPORTANT EXPLANATION.

In connection with the "Financial Methods for Methodists" in the "Every-member Canvass" under the management of the Laysmen's Missionary Movement, a duplex envelope is used for making weekly contributions. The right-hand end of this envelope has upon it four blank spaces in which to set down the amounts contributed each week to four great causes of the Church. They are Foreign Missions, Home and Conference Missions, Church Extension, and Education. It is of great importance to understand what "Education" is here referred to. The annual conferences all take collections for two sets of educational interests, namely: those for which the annual conference assessments are made, and those for which the General Conference assessments are made. It is intended that the contribution made weekly through the duplex envelope shall be for Conference and General Conference education combined, and the whole amount thus collected to be divided pro rata.

This explanation is necessary because several of the Annual Conferences separate the annual conference assessments for education from that of the General Conference. Where this is done, to use the duplex envelope for raising either one of the assessments alone, would doubtless work an unfair discrimination against the other.

STONEWALL ANDERSON,
Secretary of Education.

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Now look here, all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once, for this is what generally causes cataracts and other serious eye troubles. You must lay aside those old specs right now and I'll send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

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—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance, and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once—that's all.

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Obituaries

(Continued from Page 10)

Mrs. ELIZABETH (WEEVER) RYE, the oldest and one of the first members of Antioch Church, Smithville Circuit (Mississippi), passed to her heavenly reward, January 1, 1912. Sister Rye, "grandma," as she was familiarly called, was born on the line of North and South Carolina March 4, 1819, and in childhood removed with her parents into Georgia, where they resided two years, thence to Mississippi and settled on Weever's Creek, in Monroe County, where she spent the remainder of her long and eventful life—92 years, 9 months, 26 days. She was happily married to W. D. Rye, February 3, 1842, to whom were born five sons and four daughters, three of whom, with the father, who died in 1863, preceded her to the spirit-world (a widow 49 years.) Sister Rye was born in a Methodist family. Her grandfather, several uncles, one son, two grandsons, and a nephew were Methodist preachers. She assumed the vows of the Church, and Christianity in early life, at Antioch, under the ministry of Rev. Hopkins and Rev. Box. It was my pleasure, as pastor, to attend the anniversary of her ninety-second birthday, when she related to me some interesting incidents of early life and pioneer Methodism which was the first and only Church, for a long time, to evangelize that country. Her home was always open to the preachers, where many an itinerant has found shelter and rest. "Grandma's" last illness and suffering was short, and the end triumphant. Her mind was clear, and she sang and talked of heaven and, with seeming impatience at times, would say, "Why don't the Lord call me?" Her declining years were blessed with watchful care and tender nursing by her only maiden daughter, Miss Martha, who was with her to the end. Funeral service was conducted by Rev. W. M. Young, and her remains laid to rest at New Hope Cemetery, there to await the resurrection morning. Three sons, three daughters, and a host of relatives and friends are left to mourn. But they have the assurance that she is at rest.

—W. A. BOWLIN.

WILLIAM TOWN, a native of Kent, England, was born July 22, 1821. When about 12 years of age he came to New Orleans, La., and later to Bayou Sara, La. Here and in St. Francisville he labored and lived a long and most useful life. His Scotch-Irish wit always gave animation and expression to everything he said. He was a well informed man. The New Orleans Christian Advocate came to his home for about fifty years. The Advocate, the Christian Herald and the Bible were perfect love letters to him. He imbibed their spirit until one would almost think as he prayed that he was reading a portion of the Bible or some doctrinal book. He was a noble citizen; he served four years during the civil war; was a true Mason for over sixty years, and, at his death, was the oldest member of the Masonic Lodge of the State of Louisiana. He filled all the layman's positions in his local church with great credit. He attended Sunday school regularly to within a month of his death, which occurred on Nov. 29, 1911. While his body was being interred at Grace cemetery, St. Francisville, La., by the rites of the Church and Masonic body, his spirit was with God and his devoted wife, who had preceded him fourteen years before. Truthfully may we say, "Blessed are the dead which die in the Lord from henceforth." There survive him three sons and two daughters: Wm. M. Town, of Mansfield, La.; Geo. Town, of Crowley, La.; Thos. Town, St. Francisville, La., and Misses Hannah and Mary Town, who so devotedly rendered every attention possible to their father to the close of his life. In the death of Brother Town the country has lost a great man, the church a de-

vout Christian and his loved ones a most affectionate and good father. His home was always bountifully supplied both with material and spiritual things. May his memory ever be cherished and his example emulated by his posterity.

S. L. RIGGS, P. C.

NORTHEAST MISSISSIPPI NOTES.

Rev. H. M. Ellis has been through this territory recently campaigning for the Tri-State Methodist hospital at Memphis. The Pott's Camp charge will furnish a room in the hospital, raising \$1000 for same, it is thought, and already several pledges have been secured with that end in view. Dr. Ellis filled the pulpit, morning and night, at Myrtle last Sunday, the 11th inst., and was given a splendid hearing and opened the eyes of the people. Myrtle, too, will help along this worthy cause.

Rev. J. H. Mitchell, presiding elder of the Corinth District, is well pleased with his new location. The district parsonage has been moved from Booneville to Corinth, which is much more convenient for the presiding elder. The district parsonage is a beautiful piece of property and is well located.

Rev. S. A. Brown, of Booneville, recently held some week-time services for the young men, and gave them deep and helpful sermons, which all seemed to enjoy and appreciate.

Rev. J. H. Holder, of Okolona, was

active recently among his people in the interest of the temperance movement of the Anti-Saloon League, and saw that the Legislature, now in session, heard from the good people of Okolona in regard to the liquor traffic in our State.

Brother Porter, of the Hickory Flat charge, has recently been confined to his home on account of the mumps, but is about again and progressing finely with his work.

Rev. R. M. Evans, of the Second church at Corinth, uses the city papers to announce his themes and plans, and is building up the interests of his church. He is loved by his people.

Plans are now being made for the various Sunday school country associations which are to meet in spring and summer in these parts.

E. H. CUNNINGHAM.

TEACHERS WANTED

The demand for competent teachers for Southern States is far more than we can supply. Write for information if you are interested in a good position for the coming year.

Tri-State Educational Exchange, Covington, Tenn.

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Dry Powder Fire Extinguishers kill gasoline fires; give 350 per cent profit, automobiles, motorcycles, and bicycles free. Richmond Chemical Company, Dept. 314, Richmond, Indiana.

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Remain in Sleeper until - - - 7:00 a.m.

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Lv. Alexandria - - - 11:50 p.m.
Ar. New Orleans - - - 8:39 a.m.
Sleeper ready for occupancy - - 9:00 p.m.

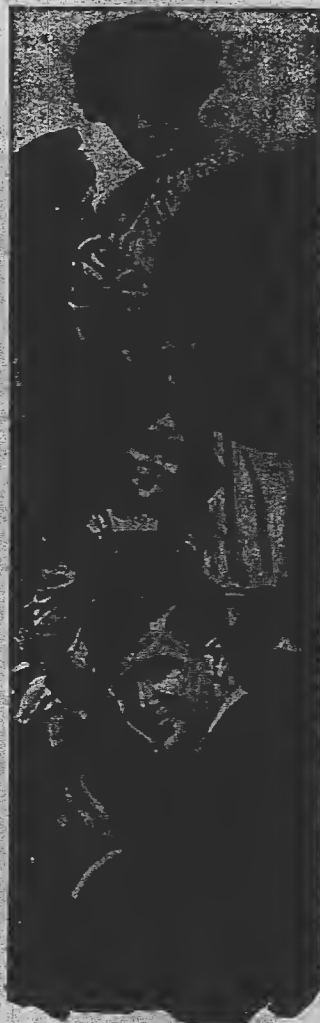
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An Edison Phonograph at any

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Co.	Lake Charles—J. S. Smith	"—National Au-	Whitecastle—John Peters,
DeRidder—W. L. Smith	Logansport—S. J. Smart	to Fire Alarm Co	Jr.
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pagnier	"—Rolleigh Music		
	House		

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 59—No. 9.

"Prove All Things; Hold Fast That Which is Good"

WHOLE No. 2824.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 29, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

FUNDAMENTALLY DIFFERENT.

Between science and religion there is a fundamental difference. The one is a discovery, the other a revelation; the origin of the one is human, that of the other divine; the one has been built up slowly by the fallible finite reason, the other is a disclosure made by the Omniscient Mind, full-orbed and complete. The fact that God took centuries to unfold fully his revelation to mankind may seem to conflict with this position, but in reality it does not. A people had to be raised up who were capable of receiving the Lord's message and embodying it in language, that it might be preserved and transmitted to succeeding generations until the end of time. But there were no errors in God's teaching in any age; revelation did not progress, as science has done, by finding out its mistakes and discarding old things for the new. The religion of the Bible in its fundamental principles has been one and the same in all the dispensations and centuries. The relation of Judaism to Christianity is not that of a new and different plant crowding out an old one, with which it has little or no connection, and taking possession of the soil whereon it grew. It is rather that of the stock of the vine to the outstretching branches, or that of the bud to the flower. Jesus said, "I am come not to destroy, but to fulfill." He proclaimed no new doctrines, but merely amplified and enriched those already in existence. He opened up to men not a different, but a fuller and clearer vision.

When God spoke to the world through his Son, he gave to it his complete and final message. The writers of the New Testament were only the inspired chroniclers and interpreters of that wonderful communication from the Heavenly Father. When they fell asleep the Canon of Revelation was closed. There was no more to follow. The Holy Spirit comes not to make additional disclosures of truth, but to illumine, to vitalize, and to make efficacious that which we already have. The pretended later revelations do not even rise to the dignity of good counterfeits of the message that has been given us from above. Mohammedanism, Mormonism, Eddyism, and all the other modern isms are of the earth, earthy, with the marks of their human parentage plainly stamped upon them.

This essential difference between science and the Christian religion needs to be recognized in this day. As the imperfect creation of the feeble and blundering human intellect, science must continue to change as the knowledge of mankind increases. Doubtless it will ever be going on toward perfection as long as the human race exists upon the planet. But the Gospel of Christ is incapable of being improved upon. In the more than nineteen hundred years of its history, not a single new religious truth of consequence has been added to those set forth in its pages. We know no more of the plan of salvation than the early disciples knew, nor are we producing better Christians now than those of the apostolic period.

To be sure, erroneous interpretations of some parts of the Scriptures have sprung up from time to time, and later have been exposed and abandoned; but in every period of history there have been those who had as clear an understanding of the essential things in the written Word of God as we have in this age. Who doubts that God, if he so desired, could give us in a volume an explanation of the laws, forces, and phenomena of nature so full and perfect that no new scientific discovery would be possible? Such an unfolding of moral and spiritual truth is what he has given us in the Book of Holy Writ.

It is not our duty as the representatives of Christ in the world to seek to bring to light some new religious teaching, but to carry to all the peoples of the globe the old, old story of the Cross. Not the improvement, but the extension, of the Christian religion is our mission. Its full and universal acceptance would lift the race to the summit of its possibilities. It would leave nothing else to be desired except the final translation of the millions of mankind to their imperishable home in the skies.

HOSTILITY AT THE HUB.

In the last issue of the Christian Advocate, Dr. Ivey utters some very plain and much needed words concerning the attitude of Nashville towards Methodism as there represented by her great and growing connectional enterprises. The most recent manifestation of hostility seems to be from the banks of the city, which have entered an agreement to withhold their advertising from our publications, as well as those of other religious organizations having their domicile at Nashville. The reason for this boycott is not stated by Dr. Ivey, but it is not improbable that the liquor interests had enough power to control the banks, the violent antagonism of the former being aroused, as a matter of course, by the attitude of the church press in the Tennessee liquor fights.

The position taken by the Nashville banks in this matter amazes us, for banks are usually directed by men of too much sagacity to admit of their being drawn into any such folly. Can it be possible that the banks of Nashville have forgotten the panic of 1893, and the long lines of depositors demanding their money, lines extending from the tellers' windows far out into the streets? Can they so soon forget the figure of Dr. Barbee as he walked up and down those lines, exhorting them not to withdraw their deposits and attesting his own faith by daily depositing the money of Methodism which had been placed in his care? The moral value of his example would be difficult to estimate. And Samuel J. Keith would remember it, but he, too, has passed over the river.

Periodical attempts have been made to mulct the Church for taxes despite the fact that the Constitution of Tennessee exempts the Church; and in recent years it was only saved from this penalty by virtue of the presence on the Supreme Court of that State of Judge John S. Wilkes who was both a great judge and a devoted Methodist.

It seems proper to inquire: what injury has Methodism wrought to Nashville? Has it cost

the banks or any other institution of that city or of the State of Tennessee a single farthing? Has it not upon the other hand contributed largely to the prosperity of all interests? Who can estimate the importance of the intellectual and moral deposit which Methodism has made in Nashville? And who will be bold enough to undertake to state the significance of the wave upon wave of young life annually cast upon the city of Nashville through the energy of Methodism?

But, after all, it is gratifying to reflect that Methodism is not bound to Nashville as was Ixion to his wheel. Her headquarters, like her men, are movable. She would not have to leave the State of Tennessee to find at least two cities that would give her a warm welcome; and we venture to say that there are a dozen other cities in the South that would welcome her with wide-open arms, and some of them would pay a large bonus to secure the location of such valuable enterprises.

We take the liberty of inviting the General Conference to remove the headquarters of the Church to New Orleans, the most romantic city in the Union, the gateway to the Panama Canal, and rich in Methodist history. Here, at least, the Church would be located in a city and a State that believe in the Church owning what it has, and which would tolerate no suggestion of penalizing her possessions.

A BRILLIANT ADDRESS.

The address at the Forum last Sunday afternoon was delivered by Dr. Newell Dwight Hillis, the distinguished pastor of the famous Plymouth Church of Brooklyn, New York. The audience that assembled to hear the noted speaker overflowed the spacious hall of the Progressive Union, and many stood throughout the entire speech which was more than an hour in length. Dr. Hillis' theme was "America, To-day and Tomorrow," and though the subject was a trite one, he handled it in a manner most striking and original. There was not in it a single spread-eagle platitude, but it was pointed, practical, and informing, and evinced a knowledge of the history, geography, and topography of the United States and other countries that was both accurate and comprehensive. It was optimistic in every note, and interspersed with a wit that frequently evoked enthusiastic applause. It was convincingly argued by the lecturer that the Panama Canal will shift the world's commercial center of gravity to the Western Hemisphere, and that the Southern States will be the chief beneficiaries of this change.

The personal appearance of Dr. Hillis is pleasing and impressive. He is fifty-three years of age, somewhat above medium height, fairly stout, and has a well proportioned head, covered with a thick suit of hair, streaked with gray. He has bright eyes, and a baritone voice of somewhat more than ordinary compass. At times, his enunciation is indistinct, though he can usually be understood without difficulty. A gentleman who had heard Beecher, after the lecture was over, remarked that Dr. Hillis has none of the distinguishing characteristics of his illustrious predecessor in the Plymouth pulpit, except his humor; that the ringing voice, the graceful gestures, and the polished periods that gave Beecher world-wide fame are all lacking. Yet Dr. Hillis is an uncommon man and has platform ability of a very high order. He has a marked individuality, and easily ranks as one of the first preachers of the nation.

THE LOGIC IN THE GOSPEL IS THE FORCE OF FACTS.

Bishop John C. Kilgo.

Doctor Meek, the strong editor of the New Orleans Advocate, has a very apt and direct way of dealing with questions of vital worth, and in a recent issue of that excellent paper gave his readers this striking editorial paragraph.

"The test of any teaching is its fruit—what it accomplishes. The higher critics claim that they have made the Bible a new book. This theoretical contention sounds well, but what great revivalists do these gentlemen number in their school? How many people have they led to Christ and into the Church? If they have poured such a flood of light upon the sacred writings, as they insist they have, surely these writings, thus illuminated, should prove more effective in impressing and reaching men when expounded from the pulpit. A sound theology must be a workable theology—it must produce results. Where are the triumphs of higher criticism in the field of actual service? If it has any such credentials, it is high time its votaries were bringing them forward. It sadly needs something else to sustain it besides oracular assumptions of scholarship."

That really brings the whole matter of new, or supposedly new, notions, doctrines, and schemes into court and tests them by the standard which Christ announced when He said, "Wisdom is justified of her children." For the followers of Christ this is the final rule of judgment, and while it is a stern law, it is a fair and a safe law. The simplest of saints, having regard for it need not be led astray by the subtlest sophistry, nor need the most vigorous mind fear to investigate any worthy realm of human study. Besides, it is really the test employed in the so-called "scientific method," a method that keeps close to facts and demands demonstrations instead of resting in vague postulations. But it is amazing that those who are most boastful of science and "scientific methods" in practice show least fidelity to them, using a "perhaps" with the assurance of a fact, and resenting with impatience even a mild suggestion that there is a difference between obvious certainty and obscure conjecture.

Mr. Lincoln became at one time annoyed with the inactivity of General McClellan and gave him to understand what the nation wished was victories, not endless preparations and laborious explanations. A military science that never drew an army in line of battle or swept the field of an enemy may have good rank in academic circles, but it has no claim to the respect of an invaded nation. Nothing under such circumstances will satisfy except vigorous fighting. Such conditions demand deeds, men who can do things and who will do them. And the convincing proof of their plans will be found in the results of their efforts.

The theology that makes God real, that keeps the cross of Christ within view of penitent souls, that creates a sense of sin, that stirs the spirits of men with moral condemnation, that drives the convicted sinner with broken heart to God, that regenerates the soul, and keeps up a deepening fellowship with the Father and His Son, Jesus Christ, carries its own proofs and needs not the seal of scholastic ratification. The theology that brought Abel to the altar as a true worshipper still speaks, though it is as old as the first family of the human race. And the truth which stopped young Saul in the way and made of him the revolutionizing Apostle to the Gentiles is too well established in the course of history to need revising at the hands of men who would not know what to tell a mourner in Zion if they should come upon one.

Common observation of the disposition and the deeds of those who busy themselves most to revise theology, especially to scorn what is called by them "traditional theology," is sufficient evidence that earnest men do not need their teachings. There is no evidence in them that it creates a deeper hungering for righteousness, a profounder reverence for holy things, a greater passion for the salvation of sinners, a more unselfish devo-

tion to God, a more earnest spirit of prayer, a deeper insight into spiritual truths, and a mightier power in preaching the gospel of the Son of God. A noted German scholar was compelled by simple facts to say, "The traditionalists have one thing we have not, and that is power." And so they have and always have had. The Holy Ghost has always spoken through a ministry that has preached the gospel as it is recorded in Holy Scriptures. It is scarcely to be expected that He would inspire men to state truth which in these last times He inspires scholars to repudiate, directing His administration in the twentieth century to the correction of errors He inspired in the first century.

Mr. Wesley, in the examination of his preachers, was particular to inquire into the effects of their preaching whether men were convinced of sin and converted to God. And, as Methodist people, we should strictly follow this gospel method, admitting no doctrine that has not the credentials of saving power upon it. To undertake to hide a fruitless ministry behind a display of learning, of wealth, of impressive forms, of attractive services, of leading music, of advanced theology, and vulgar boast of broadness will neither deceive sinners nor mislead saints. John the Baptist, in his rude raiment turning the land upside down, stirring the consciences of hypocrites, and awakening a spirit of repentance among the multitudes, was worth vastly more than all the fine little priests who loafed about the temple in Jerusalem and discussed questions of law and propriety. And we well know that the gospel of our fathers saved men, hundreds of thousands of men; and we also equally know that the vagaries of modern speculators do not save men, therefore, by the power of God let us be steadfast in a proven faith and earnest in preaching the doctrines that have led men to God.—From the Southern Christian Advocate.

"A NAME THAT NEVER GROWS OLD."

"Far away in dark Africa a native Bible woman was out on a missionary journey in the uplands. One day she met a company of natives whom she judged were heathen, and asked them where they were going. A woman, answering from the company, said they were going to a Christian service to hear the 'Name that never grows old.' She said she had heard it many years before, from one of the missionaries sent by the American Board; that she had heard it ever since, and that it never grew old!"

It matters not where the experienced Christian may live; it matters not what the color of his skin may be, nor the consistency of his hair; nor the thickness of his lips; it matters not whether he be American, African, Asiatic or European, if he has heard "the name that never grows old," he has heard the sweetest sound that can ever greet mortal ear.

This is the omnipresent name, the everlasting name. It shall live when the sun shall die, when stars shall fade and nature shall perish.

It is as blessed to people of culture in civilized lands as to untutored natives in the dark recesses of Africa.

This is the name that Christians are obligated to make known everywhere, even to those "sitting in darkness, and in the region of the shadow of death."

It is a name that has already accomplished wonders, and will accomplish more.

"Jesus, the name high over all
In hell or earth or sky;
Angels and men before it fall,
And devils' fear and fly."

Whence the power of this name? Who lifts it above the name of Socrates or Zoroaster, as the power to expel evil, exalt in goodness, and charm the soul with sweet assurances of blessing and of peace?

Who makes it the day-star that "lights up with unearthly luster the painful and cruel deaths of a great multitude which no man can murder?"

Who causes it to charm even the skeptical

mind, until a Renan is heard to describe the character it represents as "the purest among the mighty and the mightiest among the pure," "the incomparable man," "without whom all history is incomprehensible, to whom every one of us owes all that is best within himself," and who "has advanced religion as none other has done, or probably ever shall do," until a Strauss recognizes "a beautiful nature from the first, which only needed to develop out of itself" (but whence that nature from the first?); until a Mill confesses the "unique figure, not more unlike his predecessors than his followers, even those who had the direct benefit of his personal teaching," and declares that neither the first apostles nor St. John "was capable of inventing the sayings ascribed to Jesus, or of imagining such a life and character;" and until Goethe owns the four gospels of Jesus as unquestionably genuine, for there is in them the reflection of a majesty, radiating from the person of this divine man.

"If I am asked," he says, "whether it is my nature to pay him reverential homage, I answer, Undoubtedly. I bow before him as a divine revelation of the highest principles of morality."

Whence, we inquire, the power of this name and character? How is it that the religion of Christ established lives, on in cumulative grandeur through the roll of advancing years? Why does its strength not decline, its light not go out?

"Where are the religions of Egypt, Babylon and Tyre? They are dead; they are buried in somber and profound sepulchers. It is seldom that a lonely student spells out painfully the inscription upon the walls of their funeral vaults.

"Where is the bright and romantic religion of Greece and Rome? This also is dead, the sweetest poetry could only embalm it; we gaze upon the fair features, but there is no voice nor any to answer us—'Tis Greece, but living Greece no more."

"And if the religions of the East live on, they are bed-ridden, blind, paralyzed, and imbecile, and only serve to emphasize the difference between senility and eternal youth.

"But where is the religion of Judea? It lives, transmuted and exalted above its former self; its temples overtop our proudest palaces; its narrow intolerance has been shaken off, like the husk of a chrysalis from the winged and lovely creature whose flight is to be henceforth unfettered as the winds."

What, but an influence from heaven, a might like that which holds the universe in its order, could give to any system such sway over the minds and consciences of all enlightened peoples as Christianity holds?

It is the energy of the Infinite displaying itself in the grandest scheme for human uplifting that mind could devise. The Father conceived this holy plan for the redemption of his fallen creatures; Christ executed it, gladly, perfectly, gloriously; and the Holy Ghost is crowning the proclamation of it with the sanction of his own presence and power.

Sometimes the horizon of the church seems to darken; the future looks portentous; errors appear to be in the ascendant; misunderstanding, hatred, scorn and blasphemy, hold a momentary sway; the eternal Son of God seems crucified afresh, and more successfully crushed than when on Mount Calvary he died; but the majesty and power of the gospel soon break through the dread eclipse, souls cry out for pardon, for the hope and cheer and consolation which only Christ can give, and then the "old, old story of Jesus and his love" regains its hold upon believing hearts.

Christ is beloved. Great men are venerated for what they have done, but Christ is loved for what he is. He is the Sovereign Lord of hearts, and holds in unflinching steadiness the love of all who know him.

And he is, and ever shall be, adored. Temples rise to his name in endless succession on every shore. The purest saints repeat it; children lip it; savages learn it, and with it learn to live and love as did the great Exemplar. The name of Jesus is the one name that shall live when time shall be no longer; it is the talisman of spiritual

progress among all coming generations, and the shibboleth of all holy people throughout the eternal ages.—Michigan Christian Advocate.

CONQUERING FORCES OF THE KINGDOM.

Bishop Mouzon has reflected honor upon himself, and brought the Church under lasting obligations to him by contributing to modern literature the biography of the late Bishop Seth Ward, of sacred memory, and including in the same volume fourteen of the deceased Bishop's best sermons.

The author of this admirable volume states in his preface that what actuated him to give to the Church these sermons was a persuasion that they are well worth printing and reading. I am sure that any one who is at all appreciative of clear expositions of the Scripture and a terse development of sermon topics will concur in the author's verdict of the value of these discourses.

The sermon styled "The Conquering Forces of the Kingdom," from which the volume gets its title, is indeed a masterpiece. In the introduction of this sermon, the preacher transports himself to the rocky pits of the Isle of Patmos and intimately associates himself with the exiled Seer who wrote the Apocalypse. He graphically portrays the vision of contending armies, in which Death, Hell, the False Prophet, the Beast, the Dragon, and Babylon were all arrayed against the Lamb and his followers; which vision the Seer beheld with bated breath till the black horse, on which rode the commander-in-chief of the forces of darkness, came down on his haunches and his rider bit the dust; and the Lamb that was slain became the conquering Lion of the tribe of Juda, plumed and mailed, and stood on Mount Zion crowned with all power and great glory, while Babylon suffered utter destruction and the Beast and False Prophet were consigned to eternal torment.

The preacher then recounts the forces by which the followers of the Lamb overcome the powers of darkness, and make their way to an eternal throne in the city of God, where they shall reign as priests and kings with the Captain of their salvation. These forces are not the might of man, or the power of worldly wisdom, but "The blood of the Lamb," "The word of their testimony," and unselfish living. ("They loved not their lives unto death."—Rev. 12:11.)

Should I attempt to discriminate in favor of any of the other thirteen sermons recorded in this book, I think I would give preference to "The Armor of Light," "The Christian Ministry," and "The Greatness of Service."

It is interesting to study the ancestry, nativity, boyhood, conversion, and call to the ministry of the good Bishop, and to follow him in his active ministry from his first pastorate, the West Corsicana Circuit, in the West Texas Conference, in 1882, to his election to the bishopric in Birmingham, Alabama, in 1906; and to note how he magnified and adorned the episcopal office from the time of his consecration till he doffed the episcopal robe to don the priestly mitre. But that which is most interesting and attractive to me is the fortitude with which he endured the sufferings attending his last illness in Kobe, Japan, and the hallowing effect of his patience in suffering and his glorious ascension, on the heathen nurse, Miss Kasawara, who kindly ministered to him till his spirit went home to be with God, and who then turned away to weep over the death of a man who died as she had never before seen a man die. When, three months later, she was relieved into the Methodist Church in Kobe, by the Rev. M. Hori, she testified that Bishop Ward led her to Christ. Dr. S. E. Hager said that, though the good Bishop's mind was badly deranged before his demise, he never uttered a word that would have shocked the modesty of the most refined woman. In none of his early or later life had the Bishop hung on the walls of his memory obscene pictures that would beget evil thoughts and provoke vulgar words.

I would commend his example to our boys and young men as worthy of duplication in their own

lives. Surely no one at all sensitive to the helpful influences of a good book can read the "Conquering Forces of the Kingdom," so ably edited by our beloved Bishop Mouzon, without being benefited.

T. J. O'NEIL.

TRANSMITTING POWER.

By Rev. Hilary Westbrook.

Spiritual power is for use in service; grace is given that it may be transmitted. First comes the experience, then the testimony; first character, and then service. The fig tree was cursed because it appropriated what was given for transmission.

The only way to keep religion is to live it and give it. The saints of all ages have testified to the Lord Jesus, as being man's hope of redemption. I find from a close survey of the blessed old Book (The Bible) that the gift of Pentecost was a gift of speech. Fire is the soul of eloquence. And the glowing heart inspires effective utterance. They carried the Gospel of the Savior into the streets, and called upon all men everywhere to repent. They took it to the cripple at the gate of the Temple, and gave him strength. They stood before the rulers and preached Jesus unto them. At this time the Church was attractive and aggressive. The Master added to them day by day, such as should be saved.

For there is no other name whereby we must be saved.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace.

When addition ceases, decline begins. I believe that sterility is the surest way to extinction. The early disciples did not pray for another Pentecost—they lived and worked out the power that they had received. This power is not a material gift, but a spiritual gift within the soul; it is a well of water springing up unto eternal life. There is only one baptism and many fillings, in which life and work find themselves fulfilled.

Thomas Hood, when asked by a sour-visaged church member if he did not wish to be a Christian, replied, "If it means feeling as you look, no, I don't." My dear Christian friends, you plainly see that if we would win souls to Christ in this present generation, we must guard against what the public calls a long-faced religion. The religion of our Lord and Savior Jesus Christ dispels despondency in our Christian pilgrimage. It gladdens the heart, and puts a shine upon the face and a shout of triumph in the soul as nothing else will or can do.

I find that this power gives us a buoyant spirit to enter into the harvest fields of the Master. I suspect the Church member that asked Thomas Hood about being a Christian was on the wrong side of Pentecost. Let us see to it that we are on the right side always.

STUDIES IN THE LIFE OF WESLEY.

The further the world gets away from the days of Wesley, the nearer Wesley gets to the world. He looms higher and higher all the while. Not since the days of Paul has there arisen a more apostolic man, or a man whose heart was fuller of Christian charity. Certainly none has surpassed him in holy zeal, and none have been more successful in winning souls to Christ. There seems to be no end to the making of books devoted to Wesley and his work. An intelligent and progressive Sunday school superintendent in a letter to me a few weeks since said that he was "deeply interested" in the Life of Wesley which he was reading—that he "read everything about Wesley" that came in his way, and never got tired. This man is but one of a great company who know how to appreciate a world's benefactor.

How many biographies of Wesley have been written I do not know—they are legion. One of the latest, though not technically a biography, is *Studies in the Life of John Wesley*, by Dr. E. B. Chappell, Sunday School Editor of the Methodist

Episcopal Church, South. It is one of the books of the Methodist Founders' Series, edited by Bishop W. A. Candler—a series designed to give our young people a knowledge of their Church, its doctrines, polity and history, and its makers.

The book is a unique bit of Wesleyana, in that while it does not purport to be a "complete biography," the "studies are so arranged as to give the main outlines and the striking features of Mr. Wesley's marvelous career." The book is fascinating from beginning to end, and it not only gives and holds the sympathy of the reader, but forces him to accept the author's conclusion, viz: that Wesley was the greatest man of his day, and among the foremost of the great men of the world. This conclusion Dr. Chappell reached notwithstanding a few defects which are pointed out and frankly discussed. Even those, who are wont to regard Mr. Wesley as perfect, will admit the fairness of Dr. Chappell's "Studies."

I feel sure that all who read the book will thank Dr. Chappell, and, when through, will lay it aside with greatly enhanced views of the founder of Methodism, who in my humble judgment was second only to the great apostle of the Gentiles—a man wonderfully used of God for the revival of Evangelical religion, and "who being dead yet speaketh." I advise every Methodist who desires to know more of Wesley and his work, to get the book and read it.

JNO. W. BOSWELL.

Nashville, Tenn.

AN IMPORTANT MATTER.

At the Annual Conference held in New Orleans, in December last, it was recommended by the Sunday School Board that December 24, be made a special day for missionary work in our Sunday schools, the collections of that day to be used by the Sunday School Board for the needy schools of the State and to pay the salary of the Sunday School Missionary, Rev. P. O. Lowrey.

Up to this time only 18 schools have sent their collections to the treasurer.

The schools reporting are as follows: Alexandria, \$3.55; Lake Providence, \$1.50; Montgomery, \$3.30; West Monroe, \$1.00; Rochelle, \$1.70; Mary Werlein Mission, \$1.80; Ponchatoula, \$6.20; Parker Memorial, \$5.50; Eunice, \$1.61; Benton, \$2.00; Berwick, \$4.55; Bernice, \$2.75; Bastrop, \$2.50; Minden, \$3.84; Pioneer, \$2.00; Hodge, \$1.62; Clarence, 85c.; Greenwood, \$4.50.

A second notice was sent out on Feb. 6, asking those schools that did not observe Dec. 24, to appoint another Sunday and respond with a liberal offering. The Board is in need of funds to assist needy schools and pay the salary of the Missionary. Sunday, March 10, is suggested as the date for all the Sunday schools of Louisiana to present the needs of the board and take an offering.

J. W. TRIESCHMANN,

Treasurer of La. Conf. S. S. Board.

Lake Providence, La.

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Church News

Of Alaska's population of 71,000, 16,000 are Roman Catholics.

The Baltimore Conference will meet at Roanoke, Va., on March 27. It will be presided over by Bishop W. B. Murrah.

Rev. W. F. Evans has been appointed Field Secretary of the Henderson-Brown College (Southern Methodist), at Arkadelphia, Ark.

Rev. J. N. McMillan has resigned the pastorate of the Second Baptist Church of Jackson, Miss. He is a forceful preacher, and a most brotherly and agreeable Christian gentleman. Any charge may count itself fortunate to secure his services.

Dr. Frank De Witt Talmage, a son of Dr. T. De Witt Talmage, the world-famed preacher, died after a brief illness on February 8. He was forty-four years of age, and had been pastor of the Chambers-Wylie Memorial Church, Philadelphia, for about two years.

The new way of teaching missions by reproducing heathen conditions in miniature in the home land, so that the public may observe them, seems to have at least the merit of popularity. It is announced that more than 800,000 persons looked over the "World in Boston." A similar exhibition will be given in Baltimore next November.

The Central Christian Advocate calls attention to the fact that to a limited extent the United States is a Mohammedan power. The Moros, who came from Ceylon about two centuries ago and made themselves masters of the Sulu Archipelago, a part of the Philippines, are said to be adherents of that faith. Comparatively little is being done for the Christianization of this tribe.

Hardeman County, Tenn., reports the possession of a pastor, Rev. W. M. Norment, who has served the same charge (three churches) for 63 years. It is stated that he is still quite active, and that two new houses of worship are now being brought to completion under his leadership. The usual result of long pastorates is a lack of interest in the work and a failure to make progress; but there are exceptions to nearly all rules.

The St. Thomas Episcopal Church of New York City, which lost its house of worship by fire in 1905, has made a great record since it was overtaken by that disaster. It has increased in membership approximately a thousand, and has given more than a million dollars to missions. With a vast building project on hand, it raised last year for its current expenses \$48,000, and gave six times that much to outside causes.

At a reception given in the parlor of the Central M. E. Church, South, of Fort Worth, Texas, a fine structure recently completed under the leadership of Rev. H. W. Knickerbocker, the present pastor, Dr. J. A. Rice delivered an address on "The Preacher's Personal and Public Use of His Bible," which a correspondent of the Texas Christian Advocate characterized as a really great utterance. Dr. Rice is the pastor of the First Methodist Church in the same city.

Dr. D. C. Huntington, Chancellor Emeritus of the Nebraska Wesleyan University, after a brief illness succumbed to pneumonia on February 8, in the 82d year of his age. He was one of the outstanding figures of Northern Methodism—a ripe scholar, a remarkable preacher, and a man of majestic character. Of him the Northwestern Christian Advocate says: "In the development of Nebraska Methodism, religiously as well as educationally, he was the most important single factor of the last half century."

From a recent issue of the Montgomery (Ala.) Advertiser we take the following: "One of the

most remarkable services in the history of the First Methodist church was held last Sunday, Feb. 18. This was known as Home Coming Day and Bishop Collins Denny of the M. E. Church, South, preached both in the morning and evening. After the sermon in the morning announcement was made that \$3,000 was to be raised at this service to clear the debt of the newly remodeled church building. Generous response met this announcement, and in a short time subscriptions had been raised aggregating about \$8,000, which insured the raising of the balance needed easily.

THE COLLECTIONS.

This is the season in which attention should be given, both privately and from the pulpit, to the "benevolent collections," or the "Collections ordered by the Annual Conference." Early collections may not always mean full collections, but there is a decided advantage in beginning "on time." I was once appointed to fill an unexpired term where the pastor had received \$100 per month, up to about the beginning of October and not a dollar had been raised on the collections. This was very awkward for me—trying to get acquainted with the people, and at the same time to raise as much as possible on these worthy claims. By hard work, in the face of difficulties, we managed to raise a little more than a hundred dollars, which was some better than no report. However, I am satisfied that my conscientious efforts along this line were not understood by the people, and that the impression was created that I was what some people are pleased to call "a money preacher." There are preachers in the Louisiana Conference who require that stewards "pull up their end of the log" and make no effort to do likewise. If you doubt this, consult the statistical tables. "Brethren, these things ought not so to be." There is not a claim against his church which the pastor should not faithfully present, and upon which he should not give the necessary information. When this is done, some will respond, and some will not (I speak from experience). Nevertheless, let us do our duty, regardless of what others fail to do.

How easily every dollar of the assessments could be met! Twenty-five cents per member would enable us to build an \$8,000 church at Opelousas, would pay eight-tenths of our Orphanage assessment, or put more into the treasury than we pay our Conference Claimants, and yet, it seems that we cannot get these amounts. Brother pastors, let us begin early and keep the subject agitated, and prominently before the people, and many dollars more will go into the Lord's treasury.

Opelousas, La.

I. T. REAMES.

THE RECENT KENTUCKY-INDIANA INTER-STATE LIQUOR SHIPMENT DECISION.

A number of inquiries have come to me concerning the effect of this recent decision of the U. S. Supreme Court on the interstate liquor bills pending in Congress. Simply to answer these and for the purpose of diffusing the information among the temperance people throughout the country who are interested in this matter, I submit the following, in which opinion friendly Congressmen and lawyers with whom I have talked concur:

As we understand it, there is nothing new in this decision. It is simply a re-affirmation of the decision of the Supreme Court under present laws touching the transportation and delivery of intoxicating liquors, to the effect that intoxicating liquors are articles of interstate commerce and as such they must be accepted for transportation and delivery by common carriers, and that State legislation is powerless to prevent their introduction into the State and delivery there to the bona fide consignee. This simply re-affirms what the court has held in numerous cases which it has decided since the case of Rhodes, Iowa, 170 U. S., 112, decided May 9, 1898.

The recent decision only emphasized the contention of the temperance forces of the country that remedial legislation should be enacted by Congress whereby outside liquor manufacturers and dealers should not be permitted to use the instrumentalities of interstate commerce to violate the laws of the various States. It is precisely this difficulty that the Sheppard-Kenyon Bill (H. R. 16214; S. 4942) is designed to overcome.

EDWIN C. DINWIDDIE,
Superintendent of National Temperance Association.

WORDS OF APPRECIATION.

Dear Dr. Meek: I would not feel satisfied if I did not lay a flower on the grave of my dear friend and father in Israel, the Rev. John A. Miller, of the Louisiana Conference. My heart was made sad when I read of his death, but I know where to find him. He was my pastor when I was converted in August, 1874. He was my pastor when I was licensed to preach on June 28, 1884. He was my pastor when I moved from Louisiana to Mississippi. On Tuesday, Oct. 27, 1885, I took dinner with him in the town of Haynesville, La. Before I left him that afternoon in his study he bowed with me in prayer, and after the prayer, he gave me my church certificate and letter of recommendation. This was the last time I had the privilege of seeing him in the flesh, though we kept up correspondence for several years. Brother Miller was a great man, a man of God, one we all loved. That God's richest blessings may rest on his loved ones left behind, is my prayer. From his son in the Gospel,

J. H. FOREMAN.

TO LOUISIANA WORKERS.

The pastors of Louisiana Methodism are requested to preach a sermon on Christian Stewardship on March 17, or as near that date as is convenient. The third vice-presidents in the Missionary Societies are asked to speak to their pastors about it.

During the past two quarters nine different books have been studied, "Western Women in Eastern Lands" taking the lead in popularity. I will send out shortly, report blanks to the various auxiliaries, and would appreciate being advised, by the various secretaries, of the names of their third vice-presidents or other officers having charge of mission study. I have not been able to form a very accurate list of these officers.

Mrs. ROBERT H. WYNN.
Conf. Third Vice-President W. M. S.
Crowley, La.

Whitworth College, BROOKHAVEN, MISS.

AN APPRECIATED LETTER.

The President of Whitworth College received the following letter from Prof. Huddleston, of Jackson, Miss. The letter should be read by parents who have daughters to educate:

"I am very much pleased to say that the work in examinations for professional license by students of Whitworth College shows that their training has been thorough, accurate and broad. Most of your students have submitted excellent papers, and several very excellent ones. I am gratified, really proud that our Church Schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

"Sincerely and truly, your friend,

"G. W. HUDDLESTON,
"President State Board of Examiners."

Address
WHITWORTH COLLEGE,
Brookhaven, Miss.

Secular News and Comment

By Rev. A. J. Gearheard.

The Pope is said to be decidedly against woman suffrage, and he does not approve the struggle for woman's rights.

The Russian Emperor has granted a pension to the widow of Tolstoi, who hereafter will receive 10,000 roubles (\$5,000) annually.

Nearly 600 students "flunked" in the mid-year examinations at the University of Wisconsin this year. No reason is assigned for this deplorable condition of affairs.

The farmers of a certain section of Virginia have refused to obey the State game laws protecting migratory birds. "The State does not feed them and we do; therefore we will dispose of them as we please," say the farmers.

The Postoffice Department handled 17,000,000,000 pieces of domestic mail last year. The bulk of this matter would be a stupendous pile, but nothing compared to what it will be if the parcels post measure becomes effective.

Pope Pius has issued an order that cardinals and other prelates must decline invitations to social functions where women appear in décolleté gowns. His Holiness is said to believe that this will put a check to the practice among Roman Catholic women.

The Theosophists of Chicago are announcing that Christ is coming to earth within twenty years to settle the labor, capital, musical, literary, art, and scientific problems. They may be right, but when He was here he did not spend much time solving these problems, in a direct and formal way.

Dr. Sun Yat Sen, the first president of the Chinese Republic, resigned in favor of Yuan Shi Kai after holding the office but a few weeks. Now Mr. Kai wants to resign in favor of Dr. Sen. It seems that the Chinese Presidents are playing a sort of "Alphonse and Gaston" burlesque in a rather responsible place.

The Associated Advertising Clubs of America recently held an animated session in Leavenworth, Kan., at which time it passed a resolution pleading for legislation making it a crime to print a lying advertisement. The purpose of the Association is to raise the public confidence in the subject matter of advertisements.

Spain and Portugal have recently been visited by heavy floods. As a result, more than 25,000 are homeless. Danger is imminent from both famine and pestilence. The Spanish Minister of Public Works has been sent to the scene of the worst suffering, and the Government is doing all in its power to aid its subjects in the stricken districts.

Dr. Henry Louis Smith, president of Davidson College (North Carolina), who was recently elected president of Washington and Lee University at Lexington, Va., has not accepted the new position. His many friends at Davidson are urging him to remain with that institution. The new position, however, would doubtless be generally considered a promotion.

Education in the Philippines is becoming more popular. The total enrollment for the past year reached 610,493. The Philippine government

spent more than three million dollars for education, and conducts 4404 schools and employs 9086 teachers, most of whom are Americans. Athletics, modern business methods, and hygiene are among the subjects taught in the schools.

Jan Kubelik, rated as the greatest living master of the violin, has made more than a million dollars by the use of that instrument. He has a wife and five small children and is 28 years old. He declares that he will not again tax his strength by giving a hundred concerts in one year. He says, "I owe something to myself, something to my family. The amassing of a fortune or the gaining of fame is not all."

A lecturer recently addressed a New Orleans body on the futility of program advertisements. He alleged that churches, lodges and other organizations use the program sheet as an excuse to get the local merchant to pay their printing bills. There is possibly some truth in his assertion. When the Church begins trafficking in other things besides the free gospel, it is not an assured fact that all her wares are guaranteed.

The 22,000 strikers in the textile factories of Massachusetts have been materially strengthened in their cause by their fellow laborers in adjoining States. The children of the strikers have been sent to New York and other points, where laborers will assume their care until the strike is ended. This is a humane act on the part of the strikers' friends, for, why should the children suffer because of the labor troubles of their parents?

The people of the United States consumed 7,670,000,000 pounds of sugar during 1911, or a total of 82 pounds per capita. Ten years ago the per capita consumption was ten pounds less, and forty years ago the average American ate but 36 pounds of sugar per year. The United States produces one-fourth of the sugar it uses, but in spite of this the imports of this article increases every year. The American has a sweet tooth that will not be satisfied with anything less than sugar.

MESSAGE FROM THE JOINT BOARD OF FINANCE OF THE MISSISSIPPI CONFERENCE.

The Board of Finance of the Mississippi Conference promised quarterly payments to our worn out preachers and the widows and orphans of our deceased preachers. These are our Conference claimants. There are sixty (60) in all, and some have large families. We have assessed the sum of \$12,000 for their necessities. This assessment is distributed through the Districts as follows:

Brookhaven District, \$1,900; Hattiesburg District, \$1,650; Jackson District, \$1,900; Meridian District, \$1,700; Newton District, \$1,525; Port Gibson District, \$1,325; Sea Shore District, \$1,500.

Now in accordance with our Conference promise, \$3,000 of this is due the claimants by April 1.

ROYAL BAKING POWDER

Absolutely Pure

The only Baking Powder made
from Royal Grape Cream of Tartar

NO ALUM, NO LIME PHOSPHATE

To be sure to be ready to meet that promise, the Conference ordered the collection to be taken by the first Sunday in March.

I am sure I can promise compliance with this conference order by the members of the Board of Finance. Those members clerical and lay scattered through the various districts are as follows: Rev. J. M. Morse, S. A. Tomlinsen, E. J. Bomar, T. B. Lampton, D. W. Heidelberg, Rev. W. W. Moore, Rev. B. F. Jones, Reuben W. Millsaps, G. G. Beaman, M. N. Blount, Rev. P. D. Hardin, Rev. W. D. Dominick, Rev. N. B. Harmon, and Rev. F. B. Ormond. Some of these who were called upon for help contributed largely to the success of the work last year, and all of them can always be counted on to do their duty.

Every man will need to do his duty if we are to collect \$3,000 by April 1. The necessities of these old preachers are very great and, as it is, we pay them all too little. Let us pay the little we have promised them systematically and regularly, so that they can use it to the best advantage. Remember the day! The first Sunday in March. Remember the order! Collection for our worn out preachers. Remember who gave the order! The Mississippi Annual Conference. Remember to whom the order was given! To every pastor of the Mississippi Conference in charge of a station, circuit or mission. Remember the amount needed! Three thousand dollars. Remember the Conference expects every man to do his duty!

J. M. MORSE, President,
N. B. HARMON, Secretary.

SERVICE AND REWARD.

Mr. Editor: I have been delighted with the "Reminiscences" of Brother H. Armstrong. I have a tender feeling for those veterans who stood in the forefront of the battle, defending what they thought involved their best interests. Not only have they defended their country in time of war, but they have stood boldly up for Christ, and have gone through many a hard-fought battle in trying to make this world what Christ would have it to be. They are resting here for awhile, but some of these days the Lord will take them to a more perfect rest. I have been impressed that it is a hard task for a soldier to lay down his implements of war and give place to some one else; but there is always a Joshua to take his place. God's work goes on. Every servant of the Church rounds out his work and passes out into the great ocean of eternity, and still the tide of time, like a river, is sending its flow seaward, day after day, with endless force. May the Lord help us to carry on the work begun by these faithful men of God. The way is not always strewn with flowers and hatched in sunshine, but beyond the shadows and the clouds the priceless goal of life is looming up in matchless glory, to greet us in the beautiful beyond.

R. H. BARR.

Beauregard, Miss.

JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

BRAZILIAN NEWS.

It is a fact of significant interest that all the Protestant Mission schools in Brazil have been well attended for the year 1911. This special department of mission work assumes larger proportions year by year, and the demands for schools are increasing constantly. Most of the Evangelical institutions of learning have been filled to their utmost capacities this year. The attendance and interest of the patrons and friends at the closing exercises and the enthusiasm of the student bodies on these occasions have indicated a high appreciation of the efforts put forth by the directors and teachers.

The branch school of the Granbery College at Cataguazes, under the wise and efficient management of the Rev. W. B. Lee, has made a record in this first year of its history that may be very difficult to maintain. The enrollment was 109; the attendance most excellent throughout the year, and every account due for board and tuition was paid up in full. A very large percentage of the pupils made fine grades on their monthly and final examinations. The interest and progress in Bible reading and study are very encouraging. The situation at this point is a most unusual one. Sixteen citizens have invested about \$20,000 in a small farm and school equipment. The building, located just outside the town of Cataguazes, is reached by street car, thus being easily accessible to day pupils. These gentlemen urged the Board of Trustees of the Granbery College to take charge of the plant and guaranteed all expense, including the Missionary's salary for a period of two years. The income for 1911 was sufficient for all purposes, but does not leave much of a profit as interest on the investment. The owners would like to sell the property to the church at any time. Perhaps the wisest course will be to interest them in holding on to the plant as their contribution, in a large measure, to the cause of education. This seems to be the opportunity, if only this end can be obtained.

The Granbery College has had another prosperous year. There were 397 students matriculated in the different departments. The final examinations indicate that excellent work was done through the year by teachers and pupils. The financial management has been economical and the showing is most satisfactory. There are rather more accounts for tuition in arrears than ought to be; perhaps a little more attention to these will bring finances into more perfect accord with the condition at the Cataguazes branch.

The small attendance of students with a declared purpose to study for the ministry awakens serious apprehension. However, there are indications that the number may be largely increased for the coming year. The scope of the Granbery Colleges widens year by year and the Institution develops potentialities for good all the time. The demands for increased American missionary force and methods and for emphasis on evangelical teaching and influence in the school are enlarging all the while. The Church is creating for herself a tremendous responsibility and a great opportunity at this point. She will have to stir herself to measure up to the requirements.

This school has sufficiently ingratiated itself into the favor of the Brazilian public and is doing a work for Christian education that warrants an appeal to men of wealth, both in this country and the United States to provide the buildings and equipment indispensable to its progress and the achievement of its largest purpose.

The College Mineiro, in the same town of Juiz de Fora, under the Woman's Council, has also had a most successful year. About 160 children were taught there and enjoyed daily contact with efficient consecrated Christian women. The workers superintended a parochial school in the town for the small children of the community. About 60 were in attendance. The total for these schools mentioned would then be 726.

The schools at Rio, Petropolis, Bello Horizonte, Riberao Preto and other points have enjoyed equal prosperity during the year. Time and

space will not allow the mention in detail of the work and progress of each.

At the People's Central Institute (Central Mission), Rio de Janeiro, in the course of the year 1911, there were matriculated in the day school, 233 children; and in the night classes 99 girls and young women and 116 boys and young men, making a total of 448 young lives whom the workers had an opportunity to instruct and influence for good. In these schools there is Bible study and reading, prayer and song services daily and many of the children and young people attend the Sunday schools and Church services.

The Sunday school at the People's Institute closed the year with 146 attending during the last quarter; 25 of these had not missed a single Sunday for that time. In the infant department alone, no less than 125 children had been enrolled for the year. As is the case in all great centers of the laboring classes, there is much fluctuation in the population surrounding the Institute.

At Christmas the workers, aided by friends, provided a Christmas supper for the sailors. A number of the poor in the community were not forgotten. Entertainment, presents and the usual good things at Christmas were provided in the Institute for not less than 500 persons. The religious exercises were enjoyed by many.

The pastors in Rio, Petropolis and elsewhere report very large attendance at the Watch Night services. I think, without an exception, that those who have reported say the attendance was larger at midnight than their usual Sunday night congregations are. The New Year begins with bright prospects for a great work for the Master during 1912. Let there be earnest prayer everywhere for the blessing of the Holy Spirit upon the laborers and their labors.

H. C. TUCKER.

Rio de Janeiro, Jan 5, 1912

THE PASTOR'S DUTY.

Has the Pastor accomplished his duty, when he fills his place in the pulpit? I say, no! There is an unlimited amount of work to do outside of the church. I have been watching the pastors closely for a number of years, and almost invariably the one who spends the most time in the homes of his people does the greatest amount of good. A dear old pastor told me on one occasion, that the best way to get people to attend services was to go into their homes, and talk and pray with them. In other words, the first place to preach is in the home, and next in the church.

Dear pastor, do you think you have completed your work, when you fail to visit every home that contains members of your church? Perhaps some of them are perishing for the gospel, and possibly you could, in a few minutes, persuade them to look to Jesus, and cause them to plant their feet on the steadfast rock, which is Jesus Christ. Then you could go on your way rejoicing, because you had helped some one to lead a new life.

You may say that it is the duty of every Christian to do home work for the Master. I agree with you, but we do not have the opportunity that the pastor has. It seems to me that our pastors should be careful about letting these opportunities slip.

The pastor in my home town told me of an instance that caused me to think very seriously. He said he visited the home of a dear lady who had been ill for several days. She invited him to call again. He intended to do so; but, through innocent neglect, failed. In a few days he was called on to conduct the funeral services of the lady. At the cemetery he hung his head, then looked up, and said that if the dear Lord would forgive him for not going to call on this lady again, and mentioning the name of Christ to her, he would never be guilty of such neglect again.

Not long since I visited a lady who is a member of the church to which I belong. She had been an active member, and seemed to take great interest in the work, but of late it seemed that she had grown cold. I approached her on the subject. She gave me more than one reason for

her absence at the services, the most important being, that her pastor did not visit her the year before, although she invited him a number of times.

The result is, that this family is constantly drifting backward. She is seldom seen at her post on Sunday morning. I admit that she is partly responsible, but I fear the pastor did not do his whole duty. The Bible teaches us that "we are our brother's keeper."

One pastor tells us, that in devoting his time to the cause of Christ, thirty-six per cent of the people who were saved in twelve months were saved in the homes. Then does it not behoove the pastor to do more home work, especially among the people who do not attend any services? You may say, that it is the fault of the people who do not attend. It may be their fault or it may not. Any way our Bible tells us to preach the gospel to every creature. To obey this command, it may be absolutely necessary to go into the homes to preach.

In helping to take the religious census of our town, I came in contact with an intelligent lady, who refused to give us the desired information. The reason she gave for taking so little interest in the church work was, that her pastor had paid no attention to her whatever. He passed her home weekly, but never had time to speak an encouraging word to her and her family when they were sick or when they were well.

So many of our best people go astray when they move into strange vicinities because they are neglected by their pastors.

A CHRISTIAN WORKER.

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The Home Circle

A FATHER'S LOVE.

A little incident which beautifully illustrated the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H— excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa would not hurt his little pet's feeling or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us, herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently: "Does God love me so?" And the answer came and stayed: "Like as a father pitieth his children, so the Lord pitieth them that fear Him."—The Christian Guardian.

FUZZY.

Fuzzy Jarvis was a "newsy" in one of our large Southern cities. His short, curly hair had earned for him the title "Fuzzy," and he had been called by it so long now that nearly every one had forgotten that he ever had any other name.

One morning a man drove up in front of one of the large business houses and, tossing the reins to Fuzzy, who happened to be standing near, he hurried inside. Presently he re-appeared and, smiling at the faithful Fuzzy, said: "Thank you, my boy; I was in a big hurry and your happening along just then helped me out, for they don't stand very well," nodding at the prancing horses. Dropping a quarter into the boy's hand, he drove away. But all the rest of the day that smile and those pleasant words lingered in Fuzzy's mind and brought a smile to his face. Far more did he think of the kind words than of the quarter—for had he not earned quarters often before? But kindness was a rare thing to Fuzzy.

The next morning he lingered near the same corner, hoping that by chance he might see his friend again. Just as he was leaving his post the pretty team halted and again the same gentleman alighted, this time in less haste, but seeing Fuzzy standing expectantly, he tossed him the reins, saying, as he did so, "Ah, you are here again, my friend. Are you always on this corner to hold people's horses?"

"I'm generally 'round here in the morning, sir," he answered.

"My friend!" Those words rang through Fuzzy's mind, and over and over he repeated them. The gentleman had actually called him a friend. Had you asked Fuzzy to define the word love, he could scarcely have done so. Deprived of parents at an early age, and with no near of kin, Fuzzy had little reason to know what love was. But there certainly was a strange feeling springing up in his heart whenever he thought of "the gentleman." Fuzzy didn't call it love, simply because he didn't call it anything. He finally asked another "newsy" who the gentleman was.

"Why, that's Judge Barron," was the reply. "Lives in the big white house up on the corner of

B— Street." Fuzzy knew the house—a palace, he called it.

One morning the judge drove up and stopped, but he was not alone. With him was a lad of about Fuzzy's own age; his son, Fuzzy soon discovered. His eyes were just as kind as those of his father, and, as they came out of the building, he took from his pocket a handful of peanuts and held them out to Fuzzy, who had been carefully guarding the team meanwhile.

Once after that Fuzzy saw the judge's son. That time he did not go in with his father, but he sat in the carriage and talked with Fuzzy. And he tossed him a coin and asked him to get some oranges from the fruit stand near by; and then, when Fuzzy had brought them, the lad held out one, saying: "Here you are; catch it." And Fuzzy did catch it and it formed the principal part of his dinner that day.

It was a few days afterward that he learned that the judge's son was sick. Then for several days he saw nothing of the judge, and when he finally did come, he seemed in a great hurry and there was a sad look on his face.

"How is your son, sir?" ventured Fuzzy, as the judge came back to his carriage.

"He's no better to-day; in fact, I'm afraid he is not so well." It was a sad smile that he gave Fuzzy, but it was a smile, and one that Fuzzy never forgot.

That afternoon the newsboy pulled the change from his pocket and counted it. A dollar and a half there was, and Fuzzy did some thinking. Suddenly two tears splashed down among the coins.

"He's an a-awful nice n-an," Fuzzy said to himself between the catches in his breath, "an' the boy g-give me 'n orange, an' I'm a-awful sorry he's sick." He had wandered along until he stood in front of a large window where were displayed many kinds of beautiful plants and flowers. "'N' he called me his friend," mused Fuzzy. "'N' he always smiled at me—even when the boy was sick—'n'—'n' I'm awfully sorry—'n' I'd like him to know it." Then he went inside and began to inspect the flowers more closely.

"What do you want here?" asked the clerk not very pleasantly, for Fuzzy did not look like a probable customer.

"I'd like something pretty for a sick boy," was the reply.

At sight of the tears which were still in Fuzzy's eyes, the clerk's tone grew less harsh, and he replied, "This is a pretty one, here."

"How much are these white ones?" asked Fuzzy. "Two dollars."

Fuzzy's face fell as he passed on to another. He next selected a white lily, which he was told cost seventy-five cents. Ah, that was better. He again counted his money. "That'll take just half of it; yes, I guess I can afford that."

A few minutes later he stood at the door of the big white house. He asked to see the judge, for to no one else would he intrust his gift. Having left it, with a few timid, faltering words of sympathy, he departed, wondering if the judge would understand how sorry he was.

A few days later, when the judge stepped out of his carriage, instead of entering the building as usual, he came directly up to Fuzzy.

"My son would like to see you, my friend. He wanted me to bring you home with me. So if you'll jump right in here, I'll take you up to see him. Can you go now?"

"Sure, sir," said Fuzzy, and he followed the judge into the carriage. As soon as he entered the room the judge's son held out his hand, saying, "Good morning; I wanted to thank you for that flower you brought me, and then I want to ask another favor of you."

"Sure, I'll do anything I can for you," was Fuzzy's reply.

"Well, you see, I've taken quite a fancy to you. I've liked you all along, but I've liked you more ever since you brought that flower. And the doctor says it will be a long time before I'll be strong enough to go out much, and it's dreadfully lonesome lying here all day. So I just asked father if he didn't suppose you'd come and stay here, and—

well, just pretend you're my brother, you know; I've always wished I had one—and you could play games with me, and we could have jolly times together, I know. You'll do it, won't you?"

"Why—er—'twould be awful nice, but—are you sure you want a poor lad like me? I ain't even been to school much, 'n' I ain't got no clothes fit to wear, here, n'—"

"Of course I'm sure I want you, and I'll help you to study from my books when I get a little stronger, and you'll stay with me, won't you?"

Of course Fuzzy stayed, and the friendship which began then lasted all through their lives, and Fuzzy often says now that he would not be the man that he is if it had not been for the judge and his son and their kindness to him.—R. F. Knapp, in Baptist Boys and Girls.

SOMETHING EVERY PREACHER SHOULD KNOW.

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In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain 10 cents commission on each subscription to cover expense of remitting, etc., provided they remit by money order, or New York exchange, or stamps, or registered letter. We reserve the right to give the paper to poor persons, on recommendation of their pastors, for \$1. Other than this, there will be no deviation from the conditions herein stated.

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rah, Rev. W. W. Colvard, Rev. H. S. Spragina.

Editorial.

BISHOP HOSS IN A NEW ROLE.

A short time since Bishop E. E. Hoss appeared before the Congressional Committee on the Library, at Washington, which has under consideration a bill to erect a monument to General William Campbell, one of the heroes of the Battle of Kings Mountain, and spoke at some length in opposition to the measure. The ground of his opposition was not that General Campbell was not a brave soldier, or that he did not take a conspicuous part in the historic struggle, but that Gen. John Sevier, of Tennessee, and Gen. Isaac Shelby, of Kentucky, did quite as much to bring success to the colonial arms as did their Virginia comrade, and that if a monument is to be set up by the National Government to commemorate the great victory won, it should be designed to honor not merely one man, but all the leaders and patriotic men who participated in the battle. The Bishop justified his presence as an opponent of the pending bill by stating that he is a Tennessean and a descendant (if we mistake not, he is a grandson) of Gov. Sevier, and that he was unwilling to see the Volunteer State and her first Governor deprived of their part of the glory justly due them by the action of Congress. He affirmed also that the passage of the measure in its present form would do injustice to other States, whose worthy sons were in the thick of the fray when the British were dealt this staggering blow.

On February 15, after some introductory remarks in which he paid a high compliment to Bishop Hoss, Congressman Byrns, of Tennessee, asked unanimous consent to print the Bishop's address in full in the Congressional Record, and it was granted. This was most fortunate, for the speech deserves a wide circulation and ought to be preserved for all time to come. It is pitched upon a high plane; is rich in historical information, and is a model of beautiful and vigorous English.

The more we see of Bishop Hoss the more we are amazed at his versatility and brilliancy. There is no occasion that he does not adorn, and he illuminates every subject that he discusses. It would be difficult to say whether he most excels as a writer or speaker. He is great both in head and heart. He is scholarly, yet simple; profound, yet spiritual; a deliverer in hooks, yet a man of the people. He is a loyal Southern Methodist, proud of the past traditions of his denomination, and optimistic as to its future. The Church owes him a debt that it can never pay for his courageous and able fight to maintain its hold upon Vanderbilt University. There are some who seek to discredit him by declaring that he is of an impulsive temperament and erratic in judgment; but it is a sufficient answer to this charge to say that he has never taken a position in which he has not been sustained by the great mass of his fellow-Methodists of the South. Taking him all in all, it is

difficult whether American Methodism has ever produced a more remarkable man than this stalwart and devoted son of Tennessee. Indeed, after reading in the Congressional Record Bishop Hoss' masterly advocacy of his cause, we could not but wish that it were possible for him to serve in our Federal Legislature, as well as in the Christian ministry. The South is sadly in need of men of his intellectual stature to represent her at the National Capital.

IN THE INTEREST OF HISTORICAL TRUTH.

An academic issue has lately arisen between Senator John Sharp Williams and the Legislature of Mississippi as to whether a State Legislative Assembly has the right to give instructions to the representatives of the State in the Federal Senate. The origin of the controversy was as follows: Several weeks ago, after exonerating Senator-elect James K. Vardaman from certain charges made against him, the Legislature forwarded to Mr. Williams a statement setting forth its action, and "instructed" him to have it inserted in the Congressional Record. To this, Mr. Williams replied that he had no objection to acceding to the wishes of the Legislature, but that he denied the right of that body to "instruct" him. In addition to this, he drew up a statement defining his position in regard to the matter and had this placed in the Congressional Record at the same time that he did the resolutions relative to Mr. Vardaman, and he also requested the State Legislature to spread this formal expression of his views upon the journal of its proceedings. This the Legislature did, along with a declaration, which it adopted by a large majority, affirming its belief in its right to "instruct" the Mississippi Senators.

It is not our purpose to meddle to the slightest extent with Mississippi politics through the columns of the Advocate. This is a field which it is well for a church paper to let alone, and this we shall most assuredly do. As to the merits of the issue between Mr. Williams and the Legislature, we will express no opinion, though we have strong convictions on the subject. But we have been positively amazed to hear it proclaimed that Jefferson Davis occupied the same position on this question as Senator Lamar and Senator Williams. The truth is, Mr. Davis held exactly the opposite view. In a letter written from Beauvoir on December 14, 1878, and published in the Jackson Clarion of January 15, 1879, soon after Mr. Lamar had disobeyed the instructions of the Mississippi Legislature to vote for the Bland Silver Bill, he expressed his views on this subject (see "Lucius Q. C. Lamar: His Life and Times," by Edward Mayes, Page 363). Solely in the interest of historical truth and without any design to affect any one's political fortune, we quote, in part, Mr. Davis' statement:

"The Government of the United States is essentially representative, the necessary consequence of the admitted sovereignty of the people and the individuality of the State. If the people of a Congressional District were to assemble in mass and instruct their Representative upon any particular question, who will gainsay their right to do so, or his duty to obey? In the compact of the Union it was provided that the Representatives of the States, their Senators, should be chosen by their respective Legislatures. Those Legislatures, do in that connection, express the voice of the State; and the Senator who accepts his election by the Legislature as such expression of the will of the State would seem to be estopped from contending at any future time that the Legislature was not the proper channel through which the State should speak to him. It has been the practice of Democracy either to obey instructions or to resign the office held from the people, so that their constituents might, if they so desired, select some one else who would more truly represent them. * * * In opposition to the right of the constituency to instruct, I know of no argument which deserves notice, unless it be that which denies the people the requisite amount of intelligence. If that be true, the corner stone of our temple is crushed, and it were vain to attempt to prop the superstructure. But is it true? I

hope not, I think not, and repel the assumption of any man that he has more wisdom than the aggregate of his neighbors."

We will only add that this letter was written after Senator Lamar had so ably defended Mr. Davis from the aspersions of Blaine, Hoar, and others in the United States Senate, and that it was used against him in his memorable campaign for re-election to that body in 1881. But in spite of the great opposition which it and other things aroused, by his ability and eloquence, Mr. Lamar overcame it and won one of the most signal triumphs in the history of American politics.

BISHOP MURRAH IN THE UNITED STATES.

A New York dispatch from Bishop W. B. Murrah, dated February 25, reads as follows: "Announce that I am in America. Correspondents may take notice." After their long absence and journey around the world, the many friends of Bishop and Mrs. Murrah will be delighted to know that they are again beneath the flag of the stars and stripes. We are not informed as to their immediate movements, but we suppose that they will reach Jackson, Miss., in a few days. Having been appointed by his colleagues last May to hold our Mission Conferences in the Far East, the Bishop left home last summer, and sailing from San Francisco, reached the Orient by crossing the Pacific Ocean. After discharging his official duties, he set out upon his homeward journey, travelling westward and visiting along the way the Holy Land and several of the most interesting European countries. Mrs. Murrah accompanied him on every part of the trip, and has shown herself to be a thoroughly good traveler. We dare say, however, that after their wanderings abroad they will be glad to be at home and among their friends again. It scarcely needs to be said that they will be given a cordial and enthusiastic welcome by the people of Jackson, and, indeed, of all Mississippi, as well as by many in other States.

PERSONAL AND OTHER NOTES.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, was in the city last Monday, and honored our office with a call. He spoke hopefully of the work under his supervision.

In a short personal note Rev. W. E. Dickens, of Pelahatchie, Miss., says: "The Lord is with us and we feel hopeful of a good year. The prospects are very encouraging. We shall not forget the Advocate." He enclosed a nice list of subscribers.

Brother C. J. Coppedge, of Farrell, Miss., has our thanks for his own renewal and for two dollars to be credited to our Help Fund. Brother Coppedge is a steward on the Friars Point charge, and is one of our most loyal and liberal Methodists.

Rev. George A. Baker, pastor at Belmont, Miss., is doing a good work on his charge. He announced that the prospect for a successful year is promising, and that his people are well pleased with the able assistance rendered the charge by the presiding elder, Rev. J. H. Mitchell.

Rev. W. N. Duncan, of Senatobia, Miss., favored us last week with a list of nine subscribers. We are most grateful to him for this service rendered the Conference organ. He is a young minister of uncommon gifts, and may be trusted to take care of all the interests of the Church.

The presiding elders of the Louisiana Conference met in Alexandria yesterday to confer concerning the work. They are a band of hustlers, and are freely spending their strength to promote the interests of Methodism throughout the State. And what is better still, they are succeeding at the task.

In forwarding his appointments for the second round, Rev. J. E. Thomas, the presiding elder of the Columbus District, adds: "Everything goes well with us." We would not expect them to go otherwise with Brother Thomas' hand upon the helm. It is his habit to do all in his power to promote the Master's work.

Writing from Mayhew, Miss., under date of Feb. 19, Rev. J. J. Baird says: "We had large congregations yesterday at both services. Our work has been progressing favorably since the Annual Conference, in spite of the severe winter." Brother Baird has recently been pressing the claims of the Conference organ upon the attention of his people, with good results. He will entertain the Columbus District Conference

Remember the Day! The First Sunday in March!

Remember the order! Collection for the Worn-out Preachers and the Widows and Orphans of Deceased Preachers!

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Remember to whom the order is given!—Every Pastor of the Mississippi Conference in charge of a Station, Circuit or Mission!

Remember the amount needed! \$3000.

at Artesia this spring, and we are grateful to him for a cordial invitation to be present.

Rev. W. A. Bruner, of Pine Valley, Miss., has our thanks for a nice list of renewals, sent in last week.

Dr. and Mrs. J. M. Henry are the parents of a baby girl who came to the district parsonage on the night of Feb. 20.

Rev. W. B. Peritt, of Marksville, La., spent a few days in New Orleans last week. He reports that his work is progressing.

Rev. J. W. Thompson is doing a good work on the Topisaw (Miss.) charge. He is beginning his second year's work, and, true to his former practices, he is advancing the interests of the Advocate.

Rev. T. M. Bradley, our pastor at Rosedale, Miss., has brought us under obligation for some renewals to the Advocate. He is a growing young minister, and serves a kind-hearted and worthy people.

Rev. J. W. Price, who was assigned to the Percy Creek circuit (Miss.) at the recent session of the Mississippi Conference, has been changed to Oak Ridge circuit, and his address is now Oak Ridge, Miss.

Rev. C. M. Thompson has begun his second year at Donaldsonville, La., under favorable auspices. His official board has raised the salary \$150, and has announced that the entire amount is covered by subscriptions.

We are indebted to the following brethren for having recently sent us lists of subscribers: Rev. H. Armstrong, Olla, La., 3; Rev. A. H. Bennett, Pleasant Hill, Miss., 5; Rev. J. C. McElroy, Slate Springs, Miss., 6. Rev. L. Carley, 6 (additional.)

Dr. J. W. Moore began revival services at First Church, New Orleans, last Monday night and expects to continue until Easter. For the present he will do the preaching, and those who attend may rest assured that it will be of the purest gospel type.

Rev. Dr. McLean, former president of Southwestern University of Georgetown, Texas, now superintendent of the Methodist Orphanage at Waco, Texas, was in New Orleans last Friday on his way to Panama. While in the city he was the guest of Dr. J. W. Moore.

From Tyro, Miss., a community where we have many excellent people, Brother T. E. Gregory sent us a number of names for our subscription files on February 19. This promising young pastor has our hearty thanks for looking after the interests of the Conference organ.

Rev. Olin Ray, who is attending Millsaps College and serving the Grenada Circuit, forwarded us a nice list of subscribers a few days since. The Millsaps boys who have gone into the ministry may be counted upon to give a good account of themselves wherever they may be sent to labor. Not only in Mississippi, but also in other States they are making their influence felt.

"I have had the Advocate in my home for 41 years and don't know how to do without it. Don't ever stop the paper until you hear that I am dead." The foregoing extract from a letter from Brother M. G. Dubard, of Bew Springs, Miss., has the right ring to it. There are some things it is well that a man don't know and one of them is, how to do without his church papers.

Rev. J. S. Rutledge, pastor of the most exclusively rural station in Louisiana, Indian Bayou, announces that he has been hindered in his work this year. If Brother Rutledge does not have from three hundred to five hundred at church on Sunday, he feels like something is wrong. His membership are all farmers and the recent rains have made roads almost impassable in Vermillion Parish.

Bishop T. B. Neely, of the Methodist Episcopal Church, was in New Orleans last Monday. He was just back from an official visit to Mexico, where he reported the disturbed conditions existing in that country as interfering considerably with the work of the Church. Whether Bishop Hendrix was able to hold our Mexican Conference at the appointed dates and places, we are not informed.

The Epworth League Union of New Orleans has decided to enterprise another church in the city. It has made partial arrangements for the funds, and will occupy itself in both raising the money and furnishing workers for the new field. The Union was responsible for the beginning of and advancement of Epworth Church, which is now one of the most promising congregations in New Orleans.

Rev. K. W. Dodson sounds an optimistic note at New Iberia, La. He says: "Our church is growing. The new members added last year have increased the assessment for the pastor \$200. We have had 9 accessions to the church and have organized a Junior League since Conference." We thank Brother Dodson for a cordial invitation to visit his charge, which we hope to have the pleasure of doing in the near future.

Rev. T. B. Clifford, pastor of our Church at Yazoo City, Miss., who was injured in a wreck at Louise, Miss., about two weeks ago, is now in St. Augustine, Fla., where he is resting. He had a narrow escape from death and for a time it was feared that his injuries would prove fatal; however, he now expects to be in his pulpit by the latter part of March.

Rev. C. V. Breithaupt, the industrious pastor, send us the following encouraging report from the Houma Mission: "We have had since Conference 23 accessions by profession of faith and 5 by certificate. We also report 2 baptisms and two weddings. We have bought an organ for Baker's Chapel, and raised \$271 with which to push the work. My assistant, Brother A. D. Martin, is rendering most excellent service."

Rev. J. C. Park, of Macon, Miss., in a recent note to the editor, among other things said: "I am in a delightful field. A more appreciative people I have never served." And, of course, Macon is pleased with Brother Park. They would be a queer sort of folk if they were not. Wherever he has wrought he has invariably won his way into the hearts of the members of the church, and blessed and strengthened them with his ministry.

The Lenten services that are being conducted in the Dreamland Theater by the pastors of the New Orleans churches are growing in interest. Dr. J. M. Henry, the progressive presiding elder, preached on last Wednesday. Rev. H. R. Singleton preached on Thursday, Dr. J. W. Moore on Friday, Rev. J. L. Sutton on Saturday, Rev. J. G. Snelling on Monday, and Rev. W. L. Doss on Tuesday. The services will continue throughout the Lenten season, and promise to be fruitful of good results.

On last Friday night the congregation at Crowley, La., voted to build a new church building to cost \$30,000. Half of the money was subscribed at once, and an active campaign planned to raise the balance. Brother P. L. Lawrence was named as president of the Building Committee and Brother J. W. Fontenot as secretary. The congregation at Crowley has needed a new home for many years. The Sunday school has long since been forced to seek rooms elsewhere for class work. Rev. C. D. Atkinson is the pastor.

From the La Salle Ledger, published at Jena, La., we take the following: "The revival services being conducted at the Methodist Church by Rev. A. W. Turner are progressing nicely, and those who are attending are being treated to some fine discourses by this able divine. Mr. Turner is evangelist for the Louisiana Conference, and is one of the most forceful and eloquent preachers in the State. There is nothing sensational in his sermons; he seems to prefer to expound God's Word in a plain and simple manner."

From his two churches, Cold Water and Love (North Mississippi), Rev. D. W. Babb sent us last week 10 renewals and 7 new subscriptions to the Advocate. We make our most polite bow to this painstaking pastor, and assure him of our hearty appreciation of this good work. The names on the list which he forwarded awakened memories of the past, and made us not a little homesick for Mississippi. We trust that a kind Providence may permit us to grasp again the hands of our Coldwater friends in the not-far future.

The church in Lake Charles, La., has one of the best Epworth Leagues in the State. The Sunday school is under the efficient management of Brother A. M. Mayo, and in almost every particular measures up to the standard of excellence set by the International Sunday School Association. Brother J. B. Kent, formerly a member of the Louisiana Conference, is the teacher of the Men's Bible class, and is also active in the general work of the church. Rev. T. J. Warlick and family are comfortably settled in the commodious parsonage, and have been cordially received.

We received a few days since an interesting note from Rev. R. P. Neblett, of Houston, Miss.,

which brought instruction to continue to send the Advocate to some of his people for another year. He also furnished us with the following news item: "Mrs. Sallie H. Sage, widow of the sainted Rev. A. P. Sage, has been shut in with la grippe for several weeks, but is now able to be out. She loves the Church, and is a most faithful attendant upon its various ordinances." We regret to know that this cleft lady has been ill, but are pleased to be informed that she seems to have about recovered.

In our issue of last week we represented Rev. H. T. Carley as sending us a fine list of subscribers from Ellisville, Miss. That was an error; they were sent by our faithful pastor at that place, Rev. L. Carley. We most respectfully apologize for this substitution of the name of the son for that of the father. Brother H. T. Carley, now a professor in Centenary College, was formerly our associate in the Advocate office, and having so often written his initials, in an unguarded moment we were controlled by the force of habit and wrote them unwittingly. We make this statement in justice to all concerned.

Dr. I. W. Cooper, the president of Whitworth College, was in the city last Saturday on his way to Logtown, Miss., where he spent the Sabbath. This was Dr. Cooper's first pastoral charge, and he is held in high esteem by all the people residing within its bounds. On his way back home, the Doctor dropped into our office on Monday, and spoke most appreciatingly of the reception given by his old parishioners, making special mention of Brother Asa Weston, Sidney Otis, and Douglas Osborn. He also had many kind things to say of Rev. H. Mellard, our pastor at Logtown, who he said is in great favor with his flock.

Rev. J. T. McCafferty, of Leland, Miss., has been taking care of the interests of the Advocate in his charge. Brother McCafferty has a most responsible and difficult field, and we have been much pleased to hear of the success attending his labors. His congregation has been sorely bereaved recently by the death of some of its leading members. Particularly do we regret to be apprised of the decease of Brother J. E. Rather, who for a long number of years was a leading worker in our Church at Leland. He stood bravely up for Methodism in that community when it was weak and struggling for life, and much of what it is to-day is due to his zeal and fidelity. May the Heavenly Father comfort and sustain the lonely widow left behind!

DISTRICT INSTITUTES.

To the Woman's Foreign and Home Missionary Societies of the North Mississippi Conference:

Mrs. Arch Trawick, of Nashville, Tenn., and Miss Mae Ora Durham, head deaconess of the Institutional Church of Kansas City, Mo., will make a tour of our Conference from March 17 to March 31. An Institute will be held in each district to which each auxiliary, both Foreign and Home, is urged to send delegates. The following is a list of the places where institutes will be held: West Point, March 18; Tupelo, March 19; Corinth, March 20-21; Sardis, March 22-23; Grenada, March 24-25; Durant, March 26; Greenwood, March 27-28; Clarksdale, March 29-30.

To make this series of institutes a success, the hearty co-operation of each auxiliary is imperatively needed. Send list of delegates to the presidents of the societies where institutes are to be held.

MRS. S. M. THAMES,
Conf. Pres., W. H. M. S.
MRS. WALTER SCALES, Jr.,
Conf. Pres., W. F. M. S.

MISSISSIPPI CONFERENCE JOURNAL.

Mr. J. W. Tucker, the printer of the recent session of the Minutes of the Mississippi Annual Conference, the destruction of whose establishment by fire has delayed the publication of the journal, advises me that the work on the job has been resumed and will be pushed to a rapid completion. We expect to have the pamphlet in the hands of the preachers by the 15th of March.

A. F. WATKINS, Secretary.

Hattiesburg, Miss., Feb. 24, 1912.

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Obituaries.

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WILLIAM JAMES POWELL, infant son of William Lenoir and Nettie May Powell, was born February 13, 1911 and died at Irene, Miss., Nov. 18, 1911. He was the only son this home has been blessed with. Four sisters mourned his going away so soon. Many were the plans formulated for the life of this sweet infant son and cheerful baby brother, but, alas! all these premature plans must needs give away for God's plan. His plans, though sometimes mysterious, are always the best. As the slowly unfolding petals of this precious little bud was sending forth its fragrance in response to the glowing of a mother's love, God saw fit to transplant it into his garden celestial. May God grant to the faithful father, the loving mother and each sister a place with William in that garden. His pastor, **J. LOYD DECELL**.

EDGAR WARREN CARRUTH, son of Benton Monroe and Minnie Bales Carruth, was born September 12, 1909 and died near Oryka, Miss., November 28, 1911. All that could be done was done to stay the hand of death. Though but little over two years of age, Edgar had won a prominent and distinct place in the family and in the hearts of all who knew him. He was, indeed, a precious child. He and William James Powell, who preceded him only ten days, were first cousins, their mothers being sisters. Though it was hard to see him, with such brilliant mind and sweet disposition, taken so early in life, yet we would not bring him back, but "will go to him." His parents, four sisters and four brothers mourn for him. May they be faithful to the end and join Edgar around "the great white throne" of God. His pastor, **J. LOYD DECELL**.

The sweet spirit of Mrs. **LENA NISBET WILSON**, daughter of V. E. and Susie Nisbet, and wife of R. P. Wilson, our esteemed brother and steward in the church at Pontotoc, Miss., took its flight, December 30, 1911, aged thirty-eight years. Her life was an open book, illustrated with kind words and noble self-sacrificing deeds. Sister Wilson had the inestimable privilege of growing up in a Christian home. She joined the Methodist Church in childhood, and loved it to her dying day. For thirteen years she was a devoted wife and a true mother. It was her desire that her two boys should grow up to be Christian men. For many years she was a constant sufferer, but no word of murmuring was allowed to escape her lips. Those who knew her best said, "It was a benediction to anyone to go into her home and realize the touch of her kind and happy spirit. One always left feeling refreshed and more determined than ever to live for God." Many times she overtaxed her strength to do the work of the Church. May our Heavenly Father watch over the loved ones left

behind, especially, the dear husband and the precious little boys.
W. D. WENDEL

After several days of intense suffering, little **LUCIUS EARL MCINTYRE**, our dear little baby boy, died on Jan. 24, 1912. He was born, May 14, 1911, and was 8 months and 10 days old. He was the idol of the home. Everything was done for his care and comfort that a devoted father and loving mother could do for their precious babe. He was just sitting alone and beginning to talk, to the great delight of his parents. Little Lucius was a bright, sweet, pleasing child; but God had use for him in heaven; so he called him home. He stayed with us long enough to win our affections, and then quietly passed away from us; but we know where he has gone. He is with the Father in heaven. Weep not, father and mother, sister and brother, for him, for we know dear little Lucius is at rest. Can we bring him back again? We cannot, but we may go to him. So good-bye, little Lucius, for awhile; we shall see you in the not far future. **MAMMA AND PAPA**.

The subject of this sketch, Mrs. **SUSIE H. HORTON**, was born at Arcola, Miss., Feb. 4, 1859, and died at Ada, Okla., Feb. 14, 1912. She was married to W. H. Horton, Jan. 30, 1901. To this union five children were born, all of whom, and the husband survive her. At twelve years of age, she was converted and joined the M. E. Church, South, in which she remained a faithful member to the end of her life. She recently came with her husband to Ada from Leland, Miss., and immediately began to adjust herself to the circumstances of her environment. On Feb. 1, I received her letter. She united with the Woman's Missionary Society and became interested in the work of the church. I visited her and talked with her about her Christian life. She had a bright experience. She was faithful in her attendance upon the mid-week prayer meeting and always enjoyed the hour. She attended preaching services the Sunday evening before she died. Soon after she came to Ada, an epidemic of meningitis appeared in the community. She at once became solicitous about the health of her children and took all the precautions the health officers prescribed. Feb. 12, she was attacked by the dread disease and died from it at 12:05 a.m., Feb. 14. We laid her away to rest in Rosedale cemetery the same day that she died. The undertaker, the pallbearers and myself were the only ones present, the health-officers having ordered a private funeral. Her spirit has gone to God who gave it. May the blessings of God be upon the bereaved ones. Her pastor, **CHAS. L. BROOKS**.

On January 12, at Bounds, Calhoun County, Miss., Brother **G. C. BOUNDS** died in the hope of a glorious immortality. When the sad news of his death became known, no doubt a wave of sorrow swept over the entire community where he lived. He was born March 24, 1859, and, when stricken down with the disease which terminated in death, he was possessed with all the powers of vigorous manhood. He belonged to a family noted for integrity, uprightness and good citizenship, and these sterling virtues were eminently conspicuous in his life and character. In young manhood he went to Texas, where, at Cleburn, January 13, 1889, he was happily married to Miss Lizzie Wylie. Ten children were born to bless this union. Less than two years ago the devoted wife and mother was called to her reward. In 1900 he gave his heart to God and joined the M. E. Church, South. How sad it is to know that his homecoming will be heard no more, but his influence will live to bless the world as the years roll away. May God have the fatherless and motherless ones always in his holy keeping is my prayer! **R. M. DAVIS**.

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which explains the danger of unsanitary, germ infested, zinc lined refrigerators, that poison milk and other foods. Damp, poorly insulated refrigerators, with poor air circulation, are equally dangerous. Many families have traced cases of serious illness to their unsanitary refrigerators. This handsomely illustrated 58 page book gives a vast amount of valuable information about refrigerators that you should know. We will gladly send you a copy free on request. It also tells why the celebrated

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MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church South, South Brook 1116, Louisville, Kentucky.

Tidings From the Field

Brookville, Miss.:

We have just closed a fine meeting in our Brookville Church. The preaching was done by Rev. W. D. Bass, of Corinth, Miss., to the entire satisfaction of those who heard him. We had a fine time and 6 new members were added to our roll. This speaks well for this splendid town, when you consider that nearly everybody here already belongs to some Church. We are now in a much better condition spiritually for the year's work. Our church debt has been reduced by \$235 since Conference, leaving only a small balance. The bad weather has greatly hindered our work in the country, but we intend to make up for lost time when the weather gets good.—J. H. Bass, P. C.

Prairie Circuit (North Mississippi):

Though we have been mud bound, I am glad to say that we still live and mean to go on. The people received us kindly, and we can hardly speak too highly of the many kindnesses shown us by them. There are many fine people on the Prairie charge. We have not had much chance to work for our worthy Conference organ, but it is my ambition, and I think it will be gratified, to be on your Honor Roll soon. I know of several others who, I am sure, will take the paper when urged to do so. I feel that a real work of seed-sowing has been done when a subscriber is secured. The Advocate makes a valuable assistant pastor, in that it usually goes, rain or shine. I mean to encourage my people all I can to take it.—A. S. Brisco, P. C.

Coldwater, Miss.:

This, in many ways, has been a hard winter to do church work, especially in this part of the State. We have been much afflicted with whooping cough and la grippe. The continued severe cold weather has militated against the progress of church work. But, notwithstanding all of these hindrances, the Lord has been with us. Our services have been spiritual, and peace and harmony abound. Our first quarterly meeting is past, and was good. Brother Dorman, our new presiding elder, did us good work, and the people were very much pleased with him. Though we have had some depression in finances, because of the low price of cotton, the liberality of our people is up to our former standard which equals the best. We have paid off our foreign missionary assessment, and more than half of that for home missions. Our prayer meetings and Sunday schools are good, considering the weather. The Advocate also is good. Our people brag on its improvement. I enclose you a list of new subscribers and renewals, to be followed by others. Pray for us. We are expecting a great year. We can have it, if we do the work assigned to us faithfully.—D. W. Babb, P. C.

Lake Cormorant and Hinds, North Miss. Conf.:

Notwithstanding the rough weather we have been having, I can see in this charge some signs of progress and development. At Poplar Corner the Sunday school has taken on new life, and promises to do a fine year's work. It will entertain the District Sunday School Convention on the 29th inst., for which an interesting program has been published and distributed. Come up and be with us, Brother Meek. Your many friends would be glad to

see you. We have just been heavily pounded by the Lake Cormorant people. How we enjoy the hams and sausage! In fact, there is almost everything that is good to eat around here. May the Lord return unto these good people an hundred fold! I meet good congregations at every church. Brother Bennett, my predecessor, wrought well here last year, and left scores of friends, who are interested in his welfare. Our first quarterly conference was held on Feb. 3 and 4 at Hinds Chapel, where our efficient presiding elder preached his first itinerant sermon. It was also in that community that he was married. Brother Dorman preached two fine sermons, renewed some old acquaintances, and made many new friends while among us.—A. G. Hall, P. C.

First Church, Mansfield:

I am delighted with my field of labor in the Louisiana Conference, and have had a delightful reception. The ladies of the Home Mission Society have furnished the parsonage, connected every room for natural gas, and are planning to make some important changes in the house; the board of stewards have made a substantial increase in the salary, and are arranging to pay the pastor promptly and uphold him in many ways. We have organized a senior League with 27 members; a junior League with 40 members; a Sunday school workers' council to push the school; have received 24 new members, and have visited nearly the whole membership, notwithstanding the rain and mud. Brother Turner left many friends here, and all regard him as a fine preacher. Brother Joyner is becoming a familiar figure, and is faithfully and effectively pushing the interests committed to his hands. The college has gained slightly in attendance, and is otherwise at least holding its own in popularity and efficiency. Brother Sheppard, pastor emeritus, with his good wife, is in fairly good health, and is strongly entrenched in the love and respect of all the people of the city and parish, regardless of church affiliation. Brother Clide Clark, at South Mansfield, is plugging away in a new, hard field. He has in him the elements of success. Leap year may help him. Altogether, this pastor is happy and hopeful.—Thomas H. Morris, P. C.

IN MEMORY OF ROYCE WINSTEAD.

Whereas our Heavenly Father, in his infinite wisdom, has seen fit to send his death angel into the home of our friends, Mr. and Mrs. T. B. Winstead, and take from our midst one of our beloved members in the very bloom of youth, therefore, be it resolved:

First—That in his going we have lost an excellent student, a worthy friend and a loving companion.

Second—That his death brought grief and sorrow to the entire school and community.

Third—That we have just reason to trust that he is, to-day, dwelling in a brighter and grander world, where sorrow never comes.

Fourth—That with grieved hearts we extend to his bereaved family and loved ones our sympathy and our prayers that their broken hearts may be healed by him who is kind and merciful.

Signed by: Carolyn Hendon, Esther Hollman, Carl I. Lasiter, Committee.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

Rev. B. F. Lewis.

Do not forget the State Sunday School Convention which meets in Jackson, April 3, 4. Let every Sunday school arrange to send delegates. Entertainment will be free.

At Gloster, Bro. E. C. Gunn has taken in hand the complete and thorough organization of his school. The possibilities there are great. The only school today which can hope to do effective work is the organized school. It is encouraging to find so many pastors thoroughly awake to this fact.

A new Sunday school has been organized at Shipman on the Lucedale charge, Rev. J. Y. Bowman, pastor. Brother Broadfoot, of Forest, has also gone into hitherto unoccupied territory. Sunday school extension is the order of the day. There are many places where new schools are possible, and where only a little effort will bring similar results.

In a few weeks the good people at Capitol Street, Jackson, will go into their new church. The wide-awake pastor, Bro. Morse, has already ordered literature and helps with a view of putting the Sunday school fully abreast of the times. The Beginners Department will be organized on the Departmental plan, and the other departments will be organized as far as practicable, but without superintendents. We look for better work there than there ever before.

A week or so ago there was published in this column a question asking the Sunday school children to give the names of the seven men in the Bible who were named before they were born, with the places where found. From Merigold, North Mississippi Conference, comes the little Virginia Francis Park, age thirteen, who has partly answered the question. From the answer given, I think Virginia did not fully understand the question, and so think she is entitled to have her name published. She tried, and did not fail.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Keep moving. Things move so fast these days that people who say, "It can't be done," are interrupted by people who "do it."

Miss Sallie Kilpatrick's mixed class has put a phone in the parsonage at Verona, Miss., thus facilitating Brother Langley's work.

Work with Intermediate or Senior boys and girls means individual work with them. This is the only way. It must be personal. It means helping them to live completely that life that is their very own.

Mr. A. D. J. Glenn of Brooksville, has a fine Sunday school of 130, with an average attendance of between 60 and 90. He has a fine Primary Department in charge of a skilled leader in that line of work.

Six-sevenths of the Sunday school population of North America is in the country and in villages of 2500 or less, and here is an answerable argument in favor of better rural Sunday schools in every respect.

A Christian Korean purchased 1500 marked copies of the Gospel of St. Mark to give to his unbelieving neighbors, and still you say you can't get your class to join the Pocket Testament League. Weigh the Korean's advantages and yours, and then get busy and bring about results.

A Canadian exchange says there are three kinds of A. B. C. members in Ontario—the Willis, the Wonts and the Can'ts. The first accomplish

everything; the second oppose everything, and the third fail in everything. It would be well if each Southern Methodist class should label itself.

"A good Bible scholar can teach the Bible, but it requires a real Christian to teach Jesus Christ." So teacher remember, times and seasons, dates and local color, and archaeological and exegetical accuracy, will never make you a successful Sunday school teacher. It takes a living, vital knowledge of Christ to do that; and both together make the ideal teacher we need so much.

So many times the question is asked, "What is the best time for doing hand-work?" Mrs. Bryner, out of her fullness of wisdom and experience answers, "Before the school opens; and the work should be that of the lesson taught the previous Sunday." This hand-work can be done on swinging shelves, home-improvised tables, or even on the chairs with the children sitting on the floor. Equipment is primarily the result of consecrated ingenuity and determination.

"Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you, and to think of what you owe the world; to put your rights in the background, your duties in the middle distance, and your chance to do a little more in the foreground? Are you willing to stop asking how much your friends love you, and ask whether you love them enough?" This excerpt from one of Vandyke's beautiful heart messages is well worth the reading and remembering.

Mr. J. H. Ledyard, of Tupelo, celebrated a Girls' Day in his fine Sunday school not long since. The following paper, read by a girl in the Intermediate Department contains so much that is helpful for every grade of this great work, that it is given in full. It is as follows:

What a Girl Can Do To Make the Sunday School Interesting.

(1) I can be prompt; (2) I can do cheerfully what I am called on to do; (3) I can sing—nothing adds more to the inspiration of the service than singing; (4) I can be a self-appointed Look Out Committee all by myself—I can invite strangers to come to our Sunday school, and if I see strangers there, I can speak to them, and make them welcome; (5) I can always be kind in my judgments and not severely critical of any member of the Sunday school; (6) I can so take the interests of the school on my heart that I can really feel that it belongs to me, instead of my belonging to it; (7) I can help to beautify the church by placing flowers or ferns in an attractive way; (8) I can give at least an hour's preparation to the lesson, and, by doing this, I am sure to reap some spiritual benefit—in short, I can be just the girl I should be and live up to all the privileges I have, and if all the girls did this, the Sunday school would be more interesting."

VIOLA DALTON.

HONORED AT HOME.

In 1848, the seven leading druggists of Nashville, Tenn., expressed their appreciation of Gray's Ointment in the following announcement: "We, the undersigned druggists of Nashville, Tenn., take pleasure in stating that we have sold Gray's Invaluable Ointment for many years, and that we have never known it to fail in giving entire satisfaction in the many diseases for which it is recommended, and that it is more popular than anything else we sell of a similar character." For hemorrhoids, old sores, festering wounds and to prevent blood poisoning, Gray's Ointment has held first place, since its introduction, 1820. Invaluable for man and domestic animals. Free sample by mail or 25c at your druggists. Dr. W. F. Gray Co., 807 Gray Bldg., Nashville, Tenn.



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"It should find a place in the libraries of all our preachers."—Bishop Candler.

The price is \$1.00, postage prepaid. Order to-day of the author.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Centenary College—March 6 to 16.
Homer—March 24-April 7.
Gibbsland—April 7-April 14.
Mer Rouge—April 19-April 29.
Alexandria, First Church—April 29 to May 13.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Brethaupt, Houma, La.
R. H. Bamberg, Vernon, La.
W. W. Holmes, New Orleans, La.
A. I. Townsley, Arcadia, La.
Wm. H. Coleman, Ruston, La.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternally yours,
WM. H. COLEMAN,
Chairman Evangelistic Committee.

AGENTS WANTED.

Dry Powder Fire Extinguishers kill gasoline fires; give 350 per cent profit, automobiles, motorcycles, and bicycles free. Richmond Chemical Company, Dept. 314, Richmond, Indiana.

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

A SERIES OF INSTITUTES.

The Missionary Council has arranged a series of Missionary Institutes for the Mississippi Conference to be held by two representatives from the Council during the first half of March as follows: Shubuta, March 1-2; Newton, March 3-4; Mt. Olive, March 5-6; Gulfport, March 7-8; Magnolia, March 9-10; Fayette, March 11-12; Vicksburg, March 13-14; Yazoo City, March 15-16.

All members of the Home and Foreign Missionary Societies are urged to attend one of these institutes. All pastors and presidents of Women's Missionary Societies within the bounds of the Mississippi Conference are requested to call attention to this notice.

Mrs. T. B. HOLLOMAN,
For Committees.

MEETING OF HOSPITAL COMMISSIONS.

There will be an annual meeting of the Board of Commissioners of the Tri-State Hospital at the First Methodist Church in Memphis, Tenn., on Tuesday, March 5, at 10 o'clock.

Business of importance is to be transacted, and all members are urgently requested to be present.

JNO. H. SHERARD, Chairman.
Sherard, Miss., Feb. 21, 1912.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Pine Grove, at Mt. Peller. Mar. 2, 3
Port Vincent, at Meadows. Mar. 9, 10
Mt. Hermon, at Mt. H. Mar. 16, 17
Franklinton, at Franklin. Mar. 19,
ton

C. C. MILLER, P. E.

Lafayette Dist.—Second Round.

Franklin Mar. 3,
Crowley Mar. 10,
New Iberia Mar. 17,
St. Martinsville Mar. 18,
Houma Mar. 24,
Rayne Mar. 31,
Church Point April 7,
Sulphur April 14,
Morgan City April 21,
Jeanerette April 22,
Lake Charles April 28,
West Lake April 28,
Patterson May 5,
Lafayette May 6,
Gueydan May 12,
Jennings May 19,
Iota May 26,
Lake Arthur June 2,
Indian Bayou June 9,
Vermilion June 16,

District Conference will meet in Lake Arthur, May 28-30.

R. H. WYNN, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Laurel, First Ch. Mar. 16, 17
Laurel, Sixth St. Mar. 16, 17
Laurel, Kingston Mar. 16, 17
Walnut Grove, at Pleasant Hill Fri. Mar. 22,
Carthage, at Rocky Point. Mar. 23, 24
Homewood, at High Hill. Mar. 30, 31
Bay Springs, at Raleigh. Apr. 6, 7
Trenton, at Burns. Apr. 13, 14
Rose Hill, at Rose H. Fri. Apr. 19,
Pachuta, at Orange. Apr. 20, 21
Montrose, at Montrose. Apr. 27, 28
Lake, at Eureka. May 4, 5
Morton, at Fri. May 10,
Shiloh, at Johns. May 11, 12
Decatur and Union, at Decatur May 18, 19
Chunkey, at Sequelena. May 25, 26
Forest, at Forest. Tues. May 28,
District Conference, at Forest May 27, 31

Hickory, at Garlandville. June 2, 3
Newton Wed. June 5,
Stallo, at Thurs. June 6,
Neshoba, at Hester Chp. June 8, 9
Philadelphia, at Philadel-
phia June 9, 10

The pastors will please to attend to the election of the lay delegates to the District Conference at an early date, and forward names to me, not later than the first day of May. Each church is entitled to one delegate to every one hundred members, and fraction of two-thirds thereof; provided that each society shall have at least one delegate. We shall expect the District Lay Leader, and all the church leaders to be present at the District Conference. Prominence will be given the Laymen's Movement.

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI.

Columbus Dist.—Second Round.

Sturges, at Pleasant H. Mar. 2, 3
Starkville Mar. 10, 11
Starkville Ct., at Steels
Chapel Mar. 16, 17
West Point Mar. 24, 25
Mathiston, at Double Spgs. Mar. 30, 31
Columbus, First Ch. Apr. 7, 9
Columbus, Second Ch. Apr. 7, 10
Cedar Bluff, at Piersons C. Apr. 13, 14
Shuqualak, at Salem. Apr. 21, 22
Macon Apr. 21, 22
Crawford, at Soule Chp. Apr. 27, 28
Mayhew, at Irteka. Apr. 29,
Columbus Ct., at Mt. P. May 4, 5
Mashulaville May 11, 12
Brooksville May 18, 19
Cochrane May 25, 26

The District Conference will be in Artesia, beginning at 11 a.m., April 31. The afternoon session of the first day will be a Sunday school institute conducted by Miss Elizabeth Kilpatrick.

J. E. THOMAS, P. E.

Sardis Dist.—Second Round.

Sardis Mar. 10, 11
Como Mar. 16, 17
Olive B., at Center Hill. Mar. 23, 24
Coldwater, at Love Sta. Mar. 30, 31
Charleston Apr. 6, 7
Oakland, at Enid. Apr. 7, 8
Crenshaw, at Mastodon. Apr. 13, 14
Longtown, at Harmony. Apr. 22, 23
Pleasant Hill, at Barker's
Chapel Apr. 25,
Cockrum, at Apr. 27, 28
Hernando and Horn Lake,
Horn Lake May 4, 5
Lake Cormorant and Hinds,
at Poplar Corner. May 10,
Wall Hill, at Grub Hill. May 10,
Tyro, at Tyro. May 11, 12
Sardis Circuit, at Emory. May 12, 13
Eureka, at May 17,
Courtland, at May 18, 19
Senatobia May 25, 26
Arkabutla, at May 27,
Batesville June 1, 2

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Winona Sta., at Winona. Mar. 10, 11
Greenwood Sta., at Green-
wood Mar. 17, 18
Carrollton Ct., at McCar-
ley Mar. 23,
Moorehead Ct., at Sun-
flower Mar. 24, 25
Schlater Ct., at Schlater. Mar. 30, 31
Itta Bena Ct., at Itta
Bena Apr. 6, 7
Indianola Sta., at Indi-
anola Apr. 7, 8
Belzoni Ct., at Belzoni. Apr. 13, 14
Inverness Ct., at Isola. Apr. 14, 15
Ruleville Ct., at Drew. Apr. 20, 21
Tutwiler Ct., Cherry Hill. Apr. 27, 28
Lambert Ct., at Rome. Apr. 28, 29
Kilmichael Ct., at Kil-
ichael May 4, 5
Winona Ct., at Bluff Spgs. May 11, 12
Mars Hill Ct., at Gores
Springs May 18, 19
Minter City Sta., at Minter
City May 25, 26
Webb Ct., at Sumner. May 26, 27
North Carrollton Ct., at
Colla June 1, 2
Slate Springs Ct., at Spring
Hill June 8,
Bellfontaine Ct., at Bellfon-
taine June 9,
Eupora and Maben, at Ma-
ben June 15, 16

District Conference will be held at Kilmichael, Miss., May 1, 2 and 3, opening at 11 o'clock a.m., of first day. Let all who will attend notify Rev. T. J. Halfacre in due time.

BEN P. JACO, P. E.

Marriages

February 11, 1912, at the home of the bride's parents, Mr. and Mrs. Z. F. Flowers, in Cockrum, Miss., by Rev. R. I. Collins, Mr. EDMOND E. EASON and Miss MABEL FLOWERS.

December 17, 1911, at the residence of the bride's parents, Mr. and Mrs. Pen Drake, near Alhaba, Miss., by Rev. R. I. Collins, Mr. WILLIE MASEY and Miss ADDIE DRAKE.

October 1, 1911, at the home of the bride's parents, Mr. and Mrs. J. M. Maxwell, in Cockrum, Miss., by Rev. R. I. Collins, Mr. ERNEST THOMPSON, of Watson, Miss., and Miss EULA MAXWELL.

October 29, 1911, at the home of the bride's parents, Mr. and Mrs. J. Sowell, in Rockhill, Miss., by Rev. R. I. Collins, Mr. WILLIE MARTIN and Miss CLARA SOWELL.

December 12, 1911, at the residence of the bride's parents, Mr. and Mrs. C. B. Wier, Quitman, Miss., jointly by Rev. B. F. Jones, D.D., pastor, and Rev. T. C. Wier, a great-uncle of the bride, Mr. JOHN WALDO PARET, of Sweetwater, Texas, and Miss MARY ESTELLE WIER.

February 4, 1912, at the residence of the bride's parents, Mr. and Mrs. A. G. B. Spencer, in Calhoun City, Miss., by Rev. Walter Jones, Mr. LAKE C. HARDIN and Miss ADA LOLA SPENCER, both of Calhoun City.

February 10, 1912, at the home of the bride's parents, Hon. O. L. Kennedy, in Saltillo, Miss., by Rev. W. M. Young, Mr. A. C. CALDWELL, of Meridian, Miss., to Miss SARAH KENNEDY, of Saltillo, Miss.

February 12, 1912, at the Methodist parsonage, in Amory, Miss., by Rev. W. M. Young, Mr. L. L. FEARS and Miss DAISY PINNINGTON.

February 10, 1912, at the Methodist parsonage, Osyka, Miss., by Rev. J. Loyd Decell, Mr. RAY M. DYKES, of Osyka, and Miss RUBY D. FOUNTAIN, of Anite City, La.

CITY DIRECTORY OF THE PASTORS OF NEW ORLEANS.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. W. Moore, pastor; residence, 5830 Prytania St.; phone, Uptown 329. Rev. C. C. Selecman, associate pastor and superintendent city missions; residence, 3004 Prytania St.; phone, Uptown 2145-L.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Does, Jr., pastor; residence, 123 S. Pierce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R. Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. C. A. Battle,

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NARCOTICS
FOLEY'S HONEY AND TAR
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STOPS COUGHS - CURES COLDS

For CROUP, BRONCHITIS, WHOOPING COUGH, LA GRIPPE COUGHS, HOARSENESS and ALL COUGHS and COLDS. It is BEST and SAFEST for CHILDREN and for GROWN PERSONS.

The Genuine is in a Yellow Package

For sale by ALL DEALERS Everywhere

Stone in Bladder Removed

Without Surgical Operation

In the Spring of 1904, I was confined to my bed with kidney trouble and thought that I would never recover. I took a lot of medicine but did not realize any benefit from anything. I finally saw Dr. Kilmer's Swamp-Root advertisement and sent for a sample bottle and thought the sample bottle helped me, so I bought more of the medicine from my Druggist, and after using a few bottles discharged a very large stone from my bladder.

After passing this stone my health was very much improved and I have been able to continue my business without any serious sickness.

J. L. KNOWLES,
Headland, Ark.

Personally appeared before me this 8th day of September, 1909, J. Loftus Knowles who subscribed the above statement and made oath that the same is true in substance and in fact.

J. W. WHIDDON,
Notary Public.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

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McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 204 Delaronde St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

Rev. John T. Sawyer, D.D., post-office box-1569, N. O., La.; phone, Galvez 640.

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Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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If you are honest and ambitious write me today. No matter where you live or what your occupation, I will teach you the best method of making money. I will give you a complete course of instruction in my own business. I will give you a complete course of instruction in my own business. I will give you a complete course of instruction in my own business.

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Would you like to eat all you want to, and what you want to without having distress in your stomach?

Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

Then send us 10 cents to cover cost of packing and we will mail you absolutely free one of these wonderful Stomach Drafts. They relieve the bowels, remove soreness, strengthen the nerves and muscles of the stomach, and soon make you feel like a new man or woman. Suffer no longer, but write today enclosing 10 cents for postage, etc., and get one of Dr. Young's Peptopads that are celebrated because they have cured where medicines alone failed. Write Dr. G. C. Young Co., 764 Patriot Bldg., Jackson, Mich.

FROM LELAND, MISS.

Dear Doctor Meek: Since coming into this, the Greenville District, a little more than one year, I have visited quite a number of places in it, and every where I go I find the foot prints that you made when you were the presiding officer over this part of our Conference. It will take more than an overflow to obliterate those same tracks. It is not necessary for me to tell you what a great country this Mississippi Delta is. There is none superior in fertility of soil and adaptability to the successful cultivation of those crops essential to the support and prosperity of the people. And I might add that it would be impossible to find any where a kinder and a bigger-hearted people than these in this section.

There is just now a little feeling of gloom pervading our business circles. The boll weevils made their appearance here last year. The merchants and planters do not yet know just how they are going to come out. They believe that they are going to win in the fight against the weevils by raising hogs, corn and hay.

My church began the conference year under a great sorrow. On Saturday after our North Mississippi Conference adjourned, Brother J. E. Rather left us for his eternal home. Brother Rather was widely known throughout the Conference. He frequently represented this district in our annual gatherings. He was greatly beloved here in Leland. He was always ready to help the poor in their need, the sick in their distress, and the bereaved in their sorrow. His was a ripe Christian experience daily ennobled by communion with the Father through the Son. He was a good man. He leaves his wife, a noble Christian character, a brother, and other relatives to mourn his going.

In January we lost one of our best boys, Jesse Jennings. Jesse was a church member of nearly two years' standing. He was a splendid Sunday school scholar, and a boy whom we all loved and in whom we could place the fullest confidence. It is well with Jesse.

It seemed to us that our cup of sorrow was already full, but not so; because on the morning of the 14th inst. there came to me a telegram from Mr. W. H. Horton, of Ada, Okla., bearing the sad intelligence of the death of his wife. On the first of this year Mr. Horton and family moved from Leland to Ada, and a few weeks afterwards, I was requested to forward the church letter of Mrs. Susie Hill Horton to her in her new home. Sister Horton was a charter member of our Home Mission Society here, and one of our best church workers. She was a graduate of Grenada College; and besides her college training, she was a woman of considerable native ability. She was singularly free from little faults as well as large ones. She was one of those characters that always knew how to do the right thing just at the right time. Her life has been a benediction to this town.

Aside from the sorrows that have come to us, our church work is moving along well. We have a loyal membership, and better still, quite a number that are manifesting the signs of true spiritual growth. Rev. W. W. Woollard, our presiding elder, is urging the pastors of the district to give themselves to frequent periods of prayer that there may be this year a great ingathering of souls. I trust that the prayers of these itinerants may be answered with power.

JAS. T. McCAFFERTY.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

A FEW NEW BOOKS.

The attention of the readers of the Advocate is respectfully directed to the following new and needed books from our Publishing House.

First, "The Southern Methodist Hand Book for 1912." This has become an indispensable annual publication of up-to-date facts and figures concerning our own Church and of the whole religious world. It is the tool chest of the intelligent Methodist preacher and layman, in that it is a reference book which he almost daily needs. One should not mind paying 25cts each year for this ready reference book of up-to-date information as to the latest results of Christian work at home and abroad.

Second, "Songs of Praise and Service for Sunday School and Young People's Meetings." This is our latest and one of the very best to be found anywhere for the uses indicated in the title. It is in good cloth binding, round or shaped notes, at the following reasonable prices: \$3 per dozen; \$25 per hundred, not prepaid; sample copy, 25 cts post paid.

Third, "Proceedings of the Fourth Ecumenical Methodist Conference Held at Toronto, Canada, October 1911." This is a book of nearly 800 pages well-bound in cloth, and contains the addresses, discussions and a few of the sermons of that great convocation. Price, \$2, post paid.

We are also handling that great and useful work for preachers, "The Expositor's Dictionary of Texts, Containing: Outlines, Expositions and Illustrations of Bible Texts," etc. in two large volumes. Price \$10 net. Charges extra.

Let us have your orders, quickly and rapidly, for any of the above mentioned books accompanied with the cash or its equivalent (See Discipline page 233, paragraph 425). I hope all accounts made previous to February will be settled very soon as the financial year of the Publishing House closes March 1. Yours faithfully

G. W. BACHMAN,
Colporter.

Winona, Miss., Feb. 15, 1912.

REV. GEO. JACKSON.

Our hearts were made sad when the word came to us that Brother Geo. Jackson was dead. True he had traveled far past the "three-score years and ten" limit, still we were not prepared for the messenger, and were shocked at his coming. He passed away at the Sanitarium in Shreveport, Feb. 15, at 11:30 a. m., where he had been taken, and cared for by the Missionary Society of Shreveport.

He has answered to roll call in the Church Militant for the last time, and his Master has transferred him to the Church Triumphant. He loved his Church and loved to preach Christ and Him crucified. The Methodist Church has lost one of its truest members, his family a loving father, and we a friend indeed.

Therefore, be it Resolved, That while we bow in submission to the will of Him who doeth all things well, we will cherish the memory of our departed brother, and try to so emulate his virtues, that when our summons come, we, like him, may go with joy to our reward.

Be it further Resolved, That a copy of these resolutions be spread on the minutes of the Lecompte Missionary Society, a copy sent to the bereaved family, and a copy to the Lecompte Drummer and the New Orleans Christian Advocate for publication.

Signed: Mrs. S. M. MUNHOLLAND,
Mrs. A. C. COLLINS,
Mrs. ANNA C. LYON,
Mrs. John BREWER,
Committee.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

Notice to Farmers.

We are headquarters for all kinds of High-Grade Field Seeds.

SIMPKIN'S PROLIFIC

Our leader in cotton seed. Selected from best farms in North Carolina during growing season by special representative, insuring you of the best to be had in seeds. Our seeds from sections not infected by the Boll Weevil.

OTHER HIGH-CLASS SEED

Cotton Seed—Simpkin's Prolific, Cleveland Big Boll, Mebane's Big Boll Triumph, Toole's Early Five-Lock Prolific. Seed Corn—Batt's Four-Ear Prolific, Mosby's Prolific, Mexican June, Ratigan, Pop Corn, Kaffir Corn. Other Field Seed—Artichokes, Alfalfa, Barley, Beans, Cane, Grass, Millet, Oats, Onion Sets, Peanuts, Peas, Potatoes, Rape, Rye, Vetch and Wheat. None but the best. In good condition.

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Consolidated Produce and Seed Co.

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JACKSON, MISS.

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Lv. New Orleans (Term. Sta.) - 6:10 p m
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TEACHERS WANTED

The demand for competent teachers for Southern States is far more than we can supply. Write for information if you are interested in a good position for the coming year.

Tri-State Educational Exchange,
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CHEAPER THAN EVER!

Every Kind of Woven Wire Fence, also Wrought Iron Picket Fences, Gates, Etc. Write for free Catalogue. Enterprise Foundry & Pipe Co., 1015 E. 15th St., Indianapolis, Ind.

THE TRUTH ABOUT ICEBERGS.

From Harold J. Shepstone's "Icebergs" in March St. Nicholas.

Many existing theories regarding icebergs require modification. For instance, it has generally been believed that for every cubic foot of ice above water there are seven below, and a berg, therefore, that towers, say 100 feet above the ocean level, has a total height of 800 feet. Lieutenant Peary, the conqueror of the north pole, declares that this is not always the case. "It is true," he says, "that the heaviest portion of the berg is submerged, but it is wrong to say that seven-eighths of its height is under water. I have noted several instances where only two-thirds of a berg was submerged."

It's not always temper—

That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.

AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.



FOR SORE THROAT

Head-colds and chronic catarrh dissolve one teaspoonful of Tyree's Antiseptic Powder (non-poisonous) in a teacupful of warm water. Use as a gargle or spray every two hours in acute cases and thrice daily in chronic. The relief is quick, delightful and permanent. Free sample on request or 25c and \$1 at drug stores.

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DOCTOR

**TYREE'S
ANTISEPTIC
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DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief in 15 to 45 days and effects cure in 60 to 90 days. Write for trial treatment free. Dr. M. H. GREEN'S HOME, Box H, ATLANTA, GA.

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THE BEST MEDICINE
for COUGHS & COLDS

FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 324 Grand Ave. Kansas City, Mo.

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The "Ever on Time" Line.

Dependable Double Daily Passenger Service,
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Alexandria, La. Sibley, La.
Winnfield, La. Minden, La.
Shreveport, La. Jena, La.
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—AND ALL POINTS BEYOND—

PATRONIZE THE LINE YOU
CAN DEPEND ON.

B. S. ATKINSON,
General Freight & Passenger Agent,
Texarkana, Ark.

NOTES FROM THE NEWTON DISTRICT, MISSISSIPPI CONFERENCE.

The 31st day of January I was with Bro. C. C. Evans at Union. Both of the churches of the charge—Decatur and Union—were well represented at the quarterly conference, and all present were in fine spirits. The stewards made the assessment for the pastor the same that it was last year—\$900. The reports of the preacher indicated progress in all the departments of the church work.

On February 3 and 4, I was at Lawrence on the Lake Circuit. I was greeted by quite a number of officials, possessed of such optimism as would add sunshine to any occasion. Bro. H. F. Tolle, the hustling pastor, reported that there is an active Sunday school at each of the four churches on the circuit; that the spiritual state of the Church is very good; that the debt on the parsonage has been recently paid off; that the new church at Eureka is finished, except seating (the pews are ordered and the first Sunday in May is the time set for dedication) and that plans are now being projected for a new church at Lake. One church which was carrying an assessment of seventy-five dollars was taken from the Lake Circuit at Conference, but the stewards made the assessment for the preacher the same as last year, \$1,000.

On Wednesday, Feb. 7, I went to Montrose, where I found Bros. G. H. Galloway and H. G. Norseworthy. Senior and Junior pastor, respectively, with their work well in hand. Wednesday night I preached to an appreciative congregation, composed mostly of young people. Thursday morning I visited our Training School, and a busier and happier student body I have never seen. It is really inspiring to see the good work being done there. Brother Galloway and his corps of teachers are making an enviable record. In the quarterly conference Thursday morning, the stewards made a little advance over last year in assessment for the pastor.

I held the Chunkey quarterly conference at Chunkey, Friday, Feb. 16. As usual there were only a few officials present, but those who attended were in good humor, and we had a very pleasant conference. The stewards made the same assessment for the preacher that they made last year. Bro. C. C. Griffin, the very efficient and popular pastor has begun the new year's work very auspiciously. He and his family have received from their parishioners many substantial tokens of their appreciation of their return a second year on the circuit. On Friday night I was pleasantly complimented at the parsonage by a modest entertainment given by Miss Mary Griffin and one of her music pupils, Miss Clarine Harris.

Saturday and Sunday, Feb. 17-18, I was with our successful pastor, Bro. F. B. Ormond at Hickory. This is his third year on the Hickory circuit, and the indications are that it will be the best of the three. The quarterly conference Saturday morning was a pleasant occasion. The financial report was fairly good. The assessment for the pastor was made the same as last year. The services Sunday, both morning and evening, were very satisfactory.

T. J. O'NEIL.

A NOTE OF THANKS.

Dear Bro. Meek: As quite a number of my brethren of Mississippi and Louisiana have written to me since the death of our precious little daughter, I am going to answer them all together, through the dear old Advocate.

You will never know, my dear friends, until you have the same trial to pass through, what a comfort your words of sympathy have been to us. We have, indeed, been sorely bereaved in the loss of our little girl, who had just passed her fourteenth birthday. Though of a lively fun-loving disposition, she was also a consecrated little Christian, having given her heart to Jesus some two years ago during one of our regular services at Crowley. Though none of us knew of the serious nature of her illness until a few hours before her death, she was ready when the summons came, and assured us that she loved Jesus and was going to heaven. So, while our loss seems greater than we can bear, yet we know that Maud has entered into an eternal life of bliss.

I have gone into many homes to which the angel of death had come, and thought that I could enter into the grief of those who had lost a loved one; but I knew not then what they were passing through. We can never forget the dear good people of Crowley, who did everything in their power to help us by their tender loving sympathy, and every material aid that could be rendered.

We are now living at White Castle, a Catholic town, with a few Protestants, of different denominations, who all worship together, and to whom I am endeavoring to preach the Gospel of Jesus Christ, having been appointed to the work by the Home Mission Board of the Louisiana Presbytery. I also have a church at Plaquemine, where Bro. Wilson, the Methodist pastor, and his congregation gave me a brotherly welcome by worshiping with us at my first appointment there.

With best wishes to all for a successful year in things temporal and spiritual, I am, Yours fraternally,
W. H. BENTON.

45,000 BILLS IN THE LAST CONGRESS.

In an interesting article in the March Woman's Home Companion, entitled "How Laws Are Made," the Vice-President of the United States, James S. Sherman, tells exactly how the mechanism of legislation works at Washington. He goes on to say that in the last session of Congress 45,000 bills were introduced. Were Congress in session 300 days a year and working 8 hours a day, it could devote only half an hour to each of these measures. Where the average annual session is five months and Congress sits less than five hours a day, each bill could receive but eight minutes consideration. The major portion of this mass of bills is of a private nature, relating to pensions and claims against the government, but there are thousands of measures pertaining to general subjects, such as the tariff and other important matters. It is obvious that this immense number of bills cannot be considered individually.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

Potatoes

Salzer's Potatoes are known the world over for extreme earliness. The editor of the Rural New Yorker gives to Salzer's Earliest Potato the astonishing yield of 464 bushels per acre!

Salzer's Earliest Potato Collection.

Composed of four rare earlies and one later sort, separately packed, full weight, per bbl. only \$4.00. Catalog tells!

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10,000 kernels of splendid Lettuce, Radish, Tomato, Cabbage, Turnip, Onion, Celery, Parsley, Carrot, Melon and Flower Seeds producing bushels of vegetables and flowers for 16c postpaid. Big vegetable and farm seed catalogue free for the asking.

John A. Salzer Seed Co.,
316 So. 8th St., La Crosse, Wis.

Easy Money from the Wood Lot

There is good money in those trees on the wood lot. Do you know how to get it? All you need is an "American" Saw Mill which you can run with the farm engine to cut that standing timber into first class lumber. It is easy money with an "American" Mill, which cuts more lumber with less power and at less cost than any other. Your neighbor has timber, too. Cut it for him with your "American" Mill. You will both make money that way. "Making Money Off the Wood Lot" is a book which tells you all about lumber cutting. We want you to have a copy. Ask us for it. Write to our nearest office.

American Saw Mill Machinery Co.
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4 - - BIG FEATURES - - 4

OF THE ADVOCATE PIANO CLUB

ANY one of the following features would make a good proposition by itself, but when the four are combined in a single offer, it becomes irresistible. The advertising manager of the New Orleans Christian Advocate was in the office of Mr. Dorough, the President of Ludden & Bates, in Atlanta, early in January and read the letters from club members of the past year, 1911. These show conclusively that the attractive features of the club are fully appreciated by its members. Everyone expressed himself as pleased. If you could only see the piano and hear it, you would not be surprised at the big success which has attended this undertaking. If you have not yet taken advantage of the club offer, we invite your careful consideration of the following attractive features:

1. Life-Time Guarantee

In purchasing a piano the chief considerations should be "Quality and Durability." Your piano should last a life time and more. That is why we have selected for the club offer a piano that has stood the test of time, and has demonstrated its quality and durability, a piano that is backed by a life time guarantee. This guaranty promises something, means it, and is the strongest guaranty ever given by any piano manufacturer. Read it carefully.

"We hereby guarantee Ludden & Bates piano No. _____ style _____ to be free from defects in workmanship and material for a life time. Should same ever arise, we agree to make it good at Atlanta, Ga., or replace with another, without cost to purchaser. We also give you the privilege of exchanging your piano at any time within one year for any other make of high-grade piano we handle, allowing you full credit for all payments made. We require from you only proper care of the piano while it has been in your possession. Ludden & Bates."

2. The Saving in Cost

Figure out the saving in cost for yourself. Here are the data.

Total quantity discounts on lot of 100 pianos..... **\$10,300**

Saving to individual club member **\$103**

There are no extras or contingencies. Everything is fixed and guaranteed. Ludden & Bates assume all risks and liabilities. The price mentioned above includes a handsome stool, attractive piano scarf and a complete and valuable course of lessons.

Music Lessons for Three Years

The amount saved through clubbing is sufficient to defray the expenses of your wife or daughter for a three years course in music under a competent local teacher.

3. Easy Monthly Payments

Some people look upon the purchase of a piano as an investment—not as a luxury. It is both. A good piano pays dividends of the most valuable kind—happiness, culture, refinement, education. What better financial asset can your wife or daughter possess than a good musical education? It has made many a woman independent. Has enabled her to win her way in the world when the bread winner of the family has been taken away.

That is why we encourage club members to take advantage of the easy monthly payments. The terms are made to suit your convenience—monthly, quarterly, annually, or if you prefer, cash.

4. Free Life Insurance

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Honea Path, S. C., Jan. 16, 1912.
Ludden & Bates, S. M. H., Atlanta, Ga.:
Gentlemen—I received the club piano you shipped me about a week ago. We are perfectly delighted with it. The case is beautiful and the tone is all anyone could wish it to be.
Yours very truly,
(Signed) MRS. N. C. BEARD.

Clemson College, S. C., Dec. 11, 1911.
Ludden & Bates, Atlanta, Ga.:
Dear Sirs—The piano which you shipped me on Nov. 22, 1911, was promptly received and in excellent condition. I consider it a very pretty instrument, and several good musicians who have examined it pronounce its tone and action very good indeed. It is quite in keeping with the "sterling silver" quality which an acquaintance of more than 20 years leads me to expect always from your house. Wishing you continued success, I am
Yours very truly,
(Signed) LOUISE P. MILLS.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 10.

"Prove All Things; Hold Fast That Which is Good"

WHOLE No. 2825.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, MARCH 7, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

"We have careful thoughts for the stranger,
And smiles for the sometimes guest;
But oft for our own the bitter tone,
Though we love our own the best."

Bishop Berry, in discussing the small percentage of growth in the Methodist Episcopal Church, is quoted as saying: "The pruning of records will no longer explain, nor should we be comforted by the fact that other Churches are doing no better. We are an army of conquest and we must advance or retreat. If the fires of evangelism die out on our altars, we shall be smitten with death." These earnest words have the right ring.

Sir Robert Perks, the distinguished British Wesleyan layman, in addressing the Methodist Preachers' Meeting in New York City, is credited with having made the following suggestive utterance: "In England, I am glad to say, it is not yet necessary to advertise special music and a picked quartette to induce Methodists to come to church. A preacher there does not subordinate himself to counter attractions. I have seen more of such sacrifice in the United States and Canada than I like to see. I think such sacrifice should cease. Methodism was born in a pulpit. When the pulpit declines, the whole fabric declines. And the pulpit does decline when it is overshadowed, as it too often is."

The question as to what effect the great revolution in China will have upon the cause of Christianity in that country is one in which all the Churches are deeply interested. The general impression is that it will be advanced, rather than hindered, by the sweeping changes that are there going on. The Chinese Recorder, a monthly missionary periodical issued in China, in discussing this subject says: "Unless the signs fail, the end of the present revolution will mean a wider field and greater freedom of action for Christianity, for many of the men prominent in the revolution have espoused Christianity; and of the rank and file, large numbers have been under the same influence."

It is interesting to observe that modern philanthropy frequently crosses racial and national lines. Mr. Carnegie has established "Hero Funds" in several European countries; the Nobel prizes are not restricted to any one nation; a short time since Mr. Rockefeller gave \$11,000 to the citizens of Dole, France, to aid in the preservation of the home of Louis Pasteur, the eminent French scientist, and from every quarter of the civilized globe funds are now being sent to China to relieve her famine-stricken millions. The truth is, though greed and oppression and strife are yet far too generally prevalent, the inhabitants of earth, under the influence of the gospel of Christ, are coming more and more to recognize the universal brotherhood of man.

DR. CAMPBELL'S OBSERVATIONS.

Dr. R. J. Campbell, Joseph Parker's successor in London, after an extensive American tour lasting several weeks, has returned to England, and has been giving to some of the periodicals of that country his impressions as to religious conditions existing in the United States. He stated that there is more literalism and less liberality of thought among the clergy of this country than that of Great Britain; that our Churches have been more appreciably influenced by the prevailing materialism of the day than those of the Mother Country, "religion among us being more generally regarded as a one-day-a-week thing," and that there is "a wider gulf between the religious and social consciousness" here than in England. Dr. Campbell denied that he was coolly treated in the American cities because of his theological views, and stated that, on the contrary, he was given a courteous reception and a kindly hearing everywhere he went.

In his own paper, "the Christian Commonwealth of London, Dr. Campbell says:

"One of the things that impressed me most was the growth of the influence of the Roman Catholic Church since I was last in the States, nine years ago. The press shows more deference to Romanism than it does to Protestantism. Boston, once the home of Puritanism, is now under Catholic domination. On Thanksgiving Day the President of the United States, although himself not a Catholic, attended mass at a Catholic cathedral. Protestants attribute this increase to immigration, but a Roman Catholic Archbishop assured me that it is largely due to direct conversions also. The fact certainly needs accounting for."

Dr. Campbell is also represented as saying that he thinks "on the whole there is in America less of real and deep religious life than in England."

Though we have not had the privilege of firsthand observation in Great Britain, we are inclined to doubt the correctness of this last view expressed by Dr. Campbell. It seems to us to be out of harmony with the fact that in the United States the Churches are steadily gaining in numerical strength, whereas in the British Isles many denominations have for several years sustained a numerical loss, and in none of them has the percentage of growth been large.

We regret to admit that we think Dr. Campbell is right in his remark that the influence of the Roman Catholic Church with our Government and the press of the country has perceptibly increased within recent years. We do not, however, believe that this is due to a gain in the relative strength of the Romish Church as compared with that of other denominations, but to its greater activity in politics. Mr. Taft has shown a fear of the Roman Catholic vote far greater than that of any of our former chief executives, and has made a more obsequious effort than any other president to deport himself so as to secure it in his race for re-election. Indeed, his course ought to arouse the resentment of Protestants in every part of the republic. The change of New Eng-

land from Protestant to Catholic territory has been brought about by foreign immigration. The Archbishop referred to by Dr. Campbell would find it a difficult task to prove that conversions have contributed materially to this striking transition.

THE SMALL COLLEGE COMMENDED.

There are many who seem to think there is merit in the mere size of an institution of learning; that a course at some renowned university like Harvard, or Yale, or Cornell is more apt to fit one for large usefulness in life than a course at one of the smaller colleges. But this is by no means certain. The instructors in a small institution can consider to a far greater extent the individual aptitudes and needs of the pupils than is possible in a school where the enrollment reaches up into the thousands. In an address to the Graduate Club of New York City, delivered on Lincoln's birthday, President Taft, who is a graduate of Yale and who began life in comparative affluence, made the following statement concerning the alumni of our smaller educational institutions:

"I am bound to say that the graduates of the smaller colleges have certain advantages over those of the larger institutions. Somehow, they seem to get started on the road to success with better adaptation. Sometimes, I suppose there is an added inspiration to show what greatness really is, in having to start from a humbler origin."

CONGREGATIONAL SINGING NEEDED.

The Editor of the Baltimore Southern Methodist recently wrote an editorial on "The Passing of Congregational Singing." He laments its decline, and says, "Few things would be more profitable than for the ministry to revive the old-fashioned way of singing, with its soul-stirring power." To this timely utterance, we desire to give a hearty amen. There are not a few churches scattered over the country that are suffering from an overdose of choir. There is no more justification for allowing a few persons to make a display of their musical talents in a service in the sanctuary, and thus waste an opportunity to bless the people through the ministry of really spiritual songs, than there would be for the preacher to forget his mission and use the sermon as a means of exalting himself. Nothing should be tolerated as a feature of public worship which does not honor God by bringing those in attendance closer to him.

The great English statesman, Edmund Burke, said: "The nerve that never relaxes, the eye that never blanches, the thought that never wanders—these are the masters of victory." This is but a rhetorical way of saying that it is the man who has mastery of himself that triumphs in life's fierce battles. Self-control is a tremendous source of power.

THE SECRET OF JOY.

By J. Saunders.

Do you wish to know the secret of joy in old age? Here it is. Keep young and sweet and hopeful. Still love and keep looking forward. Live in the future, not in the past. Dr. Alexander McLaren, the great English preacher who recently passed away, was one of the youngest of old men. He would often go long walks with young men, and he was the most active, sunniest member of the company. His mind fed upon the helpful and invigorating food; his hands had a congenial task; he companied with the young; he kept young; he kept growing, and so in the evening time there was light, because his soul was young, and the sun was shining. Listen to blind George Matheson:

"There is a life that remains ever young
All through the day, all through the day,
Singing at evening the song it has sung
All through the length of the day.
Love is the glory that never grows old;
Telling the story a hundred times told,
Keeping it light where the shadows have rolled,
All through the length of the day."

Old age has its dangers, but they are or should be really insignificant to the joys of the evening time. When Napoleon in his many European wars was hard pressed, he did not command the raw boys to be brought forward; he did not ask for the inexperienced men who were fighting their first battle. No, he called for the old guard, men who had been with him through thick and thin, men, many of them, whose hair was gray, men who had lived long. They were his chief support when the battle was fiercest and most anxious. Why did Napoleon rely so much on the old guard? Because they were men of experience and ripeness, with a history behind them. A life well spent in worship to God and service to men ripens with a rare meekness as year chases year.

What inspiration has come from aged people, and what mighty works have been done! I well remember two dear old souls who, wended their way to Church whenever the weather permitted in a little country town in Victoria, Australia. Their name was Church—Mr. and Mrs. Church—how appropriate! I tell you it was an inspiration to all to see these old saints in their accustomed place at the morning service. It is a beautiful tradition which has gathered around the last days of John the beloved. He was an old man, nearly one hundred years. The dark days of Patmos were forgotten. John was again with his faithful people at Ephesus. At the morning meeting he would mount the pulpit with tottering step and as the tears trickled down his dear, worn face, would talk as a father to his people: "My little children, love one another." That was all, and those simple words coming from such a heart were worth far more than thousands of the world's greatest sermons. Think of Milton—old and blind, yet he wrote "Paradise Lost," and "Paradise Regained." See W. E. Gladstone, the Grand Old Man, ruling the House of Commons at the age of eighty-four. Did you ever hear of Sarah Hosmer, that dear old Christian lady, whose heart ached for the millions of India? She was not in the limelight. She was only a poor, hard-working woman, but she made her life and work count for a great deal. She lived by her needle. Five missionaries already were at work in India sent out by her money, yet at the age of sixty she said: "Oh, if I could send out but one more I could die happy." With her needle and thread, stitch after stitch, she worked day and night, until at last another, the sixth missionary, was speeding toward India.

These are some of the joys of the evening time. How delightful to sit out on a lawn in the cool of a summer evening! The day has been long, and hot, and trying, but good work was done. The evening time is full of rest, happy memories, and quiet joy. So should it be with the earnest Christian. The heat and labor of the day have been trying; there was hard fighting and loads to lift; the day seemed too long, but now it is evening time. God's hush has stilled

the turmoil of the day. And at evening time there shall be light.

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth cannot abide,
And we are passing away, too, like them:
We are growing old.

We had our dreams, those rosy dreams of youth;
They faded, and 'twas well. This afterpine
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this latter time
To think we're old.

We smile at those poor fancies of the past—
A saddened smile, almost akin to pain;
Those high desires, those purposes so vast,
Ah, our poor hearts. They cannot come again—
We're growing old.

"Old? Well, the heavens are old; this earth is, too,
Much have we lost, more gained, although 'tis true
We tread life's way with uncertain feet.
We're growing old.

"We move along, and scatter as we pace
Soft grades, tender hopes on every hand;
At last, with gray-streaked and hollow face,
We step across the boundary of the land
Where none are old."

—From the Christian Century.

CHILDHOOD MEMORIES OF NEW ORLEANS METHODISM.

Rev. Robt. B. Downer.

No. 1.

About the year 1845 my parents transferred their church membership from Hawesville, Ky., to New Orleans. We boarded on Canal street, near "Stone's Hospital." I attended a Sunday school, conducted by the Goodwin brothers near the head of the New Basin. Richard Keene, a teacher, then living on the corner of Baronne and Common streets (a slave mart—now the site of a Jesuit Roman Catholic church), gave a Sunday school celebration at his residence, which I attended.

Brother Keene had daily employment as a refiner, in the United States Mint. He was born in England, and, while limited in education, was remarkably zealous for the Lord in Sunday school mission work. He never tired of devoting his Sabbaths, after church hours, to hunting about the streets for children and placing them in Sunday school. He gathered many pupils for the Poydras Street school. When he moved his residence to what was then called "Lafayette," now the fourth district of New Orleans, and having no near church home, he proceeded at once to gather a flock of children into a Sunday school, which, in time, developed into the Louisiana Avenue church organization.

My parents moved from Canal Street to No. 28 Tchoupitoulas street, where my mother opened up a large boarding-house, accommodating employees of business houses and transient travelers. My father caught the Mexican war fever, raised a company "The Orleans Blues," of Featherston's Regiment of six month's volunteers, and was elected its captain. There came to board with us two Methodist ministers. One, Rev. Mr. Clark, was a missionary to the French population, of what was then known as the Third Municipality, with head quarters at Moreau Street Methodist church. Perhaps he aided in organizing that church. He opened a night school, and, under his tutorship, I took my first lessons in French. Tiring of his mission work, he quit the Methodists and became Rector of a Protestant Episcopal mission church, in the now fourth district of New Orleans, but soon after was transferred to some town near Cincinnati, Ohio.

The other minister was Rev. S. L. L. Scott, of whom Rev. W. C. Black gave so graphic an account in the New Orleans Christian Advocate last year. Bro. Scott had a poetical turn of mind. While with us, he composed a war song, "To Arms—To Arms, Americans, Hurrah, Hurrah, Hurrah," which my father had printed for Brother Rialdo and me to sing, to help gather recruits for the "Orleans Blues." One other song was on the final judgment day, beginning, "The last lovely

morning, all blooming and fair." I do not remember that he was in New Orleans for any special mission work. Poydras Street Church, corner of Poydras and Carondelet, was, I think, a brick structure with wooden steeple. It stood there for many years representing the best that Methodism could do in the gay Crescent City. It was destroyed by a fire about 1852, which originated in the St. Charles Hotel, and destroyed Clapp's Church (Unitarian) Scott's Church (Presbyterian), and our Poydras Street Church. Sparks lodging in the steeple after flying several blocks, started these secondary conflagrations. Dr. Palmer's church occupies the site of Scott's Church, while Carondelet Street Church supplied the loss of the Poydras Church. Rev. Wm. Nicholson was our first pastor at Poydras Street Church. He was born in the piney woods of Mississippi, but was well educated and became an orator, and a highly cultured minister, attracting large congregations, and made such an impression upon the Episcopalians, that he was led to accept their offer of a better paying church north of "Mason's and Dixon's Line." He afterwards became a Bishop of the Reformed Protestant Episcopal Church. While at Poydras, he proved to be a good revivalist. Protracted meetings were held that would continue from 6 to 8 weeks, during which he gathered in a large membership.

One mighty agency that helped was a consecrated band of sanctified women (preachers in those days were not afraid or ashamed to preach a full salvation from all sin) composed of Sisters Canue, DeRush, Deacon, and Downer, and later on was recruited by Sisters Brown and Lane. Those women were mighty in prayer, song and house-to-house mission work, and, in after years, helped the Carondelet and Felicity Road organizations. My mother, her husband in Mexico, and she with near a hundred boarders and several small children to look after, was never too tired to be on the alert to invite souls to Christ, and attend the nightly meetings which often continued until after the theatres were closed.

Four or five young boarders, children from Methodist homes in other States, but in New Orleans sowing wild oats, were persuaded to attend one of the protracted meetings. For a while they seemed greatly interested. Mother was hopeful of their conversion. Night after night they were prompt in attendance. One night mother missed them. She felt uneasy. My brother and I, though little chaps, accompanied mother to and from the churchhouse, and always managed to visit the "land of Nod" before starting on our homeward trip. The absentee clerks weighed heavily upon her heart. Upon nearing a whiskey saloon, corner of Tchoupitoulas street and Natchez Alley, we heard the singing of Methodist hymns, such as "Jesus lover of my soul," "Am I a soldier of the Cross," etc. As we came opposite the screened doors of the saloon, we heard voices within evidently engaged in a mock revival prayer meeting. We came to a painful stop while the meeting progressed as follows: "Sister Canue, lead us in prayer." Then quiet prevailed while some one impersonated sister Canue; then a hymn was sung; then "Sister Deacon, lead us in prayer," followed by a hymn. Thus the revelers continued, until "Sister Downer" was asked to pray, and instantly Sister Downer was in their midst to their supreme consternation, and in a motherly tone of voice rebuked their sacrilegious conduct. Of course, they asked and obtained forgiveness, and amended their ways. From Tchoupitoulas street we moved for a short while across the Mississippi River to Algiers, now within the corporate limits of New Orleans. Rev. Cyprian Gridley was the pastor there. While there, on one occasion, I attended an old time Love-Feast with my parents. For some time I had desired church membership, but being only 9 years of age, and no especial attention being paid to enlist children I was patiently waiting until I became older. In the closing moments of the Love-Feast Brother Gridley threw out the Gospel net at a venture, in this way: "If there is any body present desiring church membership, make it known by coming forward and giving me your hand." Instantly, I

said to myself, "While I am not grown, I am some body, and I will test the genuineness of the offer. He can but tell me that I am too young, and must wait until more matured in years." Another boy, a few years my senior, named Frank Daniels, seemed moved by the same spirit. We were accepted; none other than these two little minnows were captured at that haul of the Gospel net. Yet these two child recruits are now superannuated veterans of our beloved Methodism. Bro. Daniels, as a Sunday school superintendent of the Algiers Church, and I, after forty years of active service, as a member of the Mississippi Annual Conference.

DICK GRAY.

By Rev. H. P. Lewis.

Yes at least that was what everybody called him. Of course, his name was Richard. He was everybody's friend, except book agents. He worked hard and wanted other people to make an honest living by the sweat of their brow.

It was in December 1882, when I met him and formed his acquaintance. For twelve years we had lived near old Holmesville, where seven of our children were born. I had served every circuit in reach, except one, from two to four years, the last being Adams and Bogue Chitto. In December, 1882, Conference met in Crystal Springs; Bishop Wilson presided. I was read out for Providence Circuit with J. A. B. Jones, presiding elder. After reaching our new charge, Brother Gray was the first one to come to see us and bid us welcome. News had gone ahead of us that the new preacher had a wife and fourteen children, just six more than we really had with us. My predecessor had no children, so it made some of the people open their eyes, etc., when they heard that the new preacher had fourteen. Brother Dick Gray was prepared for any emergency. He had a large family of his own, and seemed to enjoy having a preacher with plenty of children. He loved his preacher and family, no matter how many children he had.

He was one of the few who observed family worship in his home. He lived close to the Lord, and did much to keep down strife and trouble in the community. My predecessor failed to understand and appreciate why he was not returned to the work. He was so disappointed and wrought up over it that he wrote a curt letter to the president of the board of stewards. The president took the letter and showed it to Brother Gray. After reading it, Brother Gray said: "Now, brother, don't show this to any one else, but burn it and say nothing about it." The letter was burned. Again, he seldom, if ever, repeated anything that he heard that might cause trouble ("He taketh not up a reproach against his neighbor"). He was a hard-working man and wanted other people to be likewise. He seldom patronized an agent of any kind, especially a book agent.

I went fishing one day, and had to pass through his field to get to the creek, where I hoped to catch some fish, but didn't. When I drew near where Brother Gray was plowing, he, being hot and tired, said, "Brother Lewis, when I saw you coming I got mad, and I got madder and madder 'till I saw who you were." "What were you mad about?" I said. He replied, "I thought you were a hook agent." He was not the only one in those days who was worried with book agents.

Brother Gray was a Democrat and had but little patience in those days with a Republican, as the following incident will show. A neighbor of his, though a clever, good man in most respects was a Republican and had an inclination to want to get into politics. He said, at an election in 1883, that if he should be so fortunate as to be chosen to represent his county in the State Legislature, though he might be sent there by the vote of the negro, he would feel just as much honored as if he had been sent by the white people. This was just a little more than Brother Gray could well stand. He held in till the polls were closed, then started home. He had to pass the parsonage to get home. I had just heard of a tragedy at a

point on the I. C. railroad, in which a man was killed who was known to be the leading Republican in the county. In a conversation with Brother Gray I told him the news. "Yes," said Brother Gray, "we have a Sam D. in our midst if we only knew it." "Whom do you have reference to?" said I. He told me, then added, "If ever he comes in my house again, he will do so without being invited." I said nothing, but saw that if the matter was not nipped in the bud, there was danger of his trouble in the church. The day following I had Brother Gray to come and take supper with us. Supper being over, I requested my wife to stay in her room with the children as I wanted to talk with Brother Dick. We went into the parlor and engaged in conversation for awhile, all the time I was planning to bring the matter up in a way that would not excite anger. I began in this way. "Brother Gray, you said something to me last evening that I hope you have not mentioned to any one else." "What is it?" he asked. I told him, and then added, "This brother is the best support we have in our day-school, also in the Sunday school where he is a teacher. His children have joined the Church this year, and now we must deal kindly and gently with him." Then he said, "Brother Lewis, I take back everything I have said about him and promise to treat him right." It all passed off quietly, and two years after that our brother voted the straight Democratic ticket. At a camp-meeting on the Providence Circuit on one occasion, Brother Gray did not get in till the preaching hour on Saturday. Brother H. D. Howell was in the pulpit, giving us one of his best and happiest pulpit efforts from the text; "The Lord God is a sun and a shield, etc." Ps. 84:11. Brother Gray entered at once into the spirit of the occasion, almost went into ecstasies. He said to me afterwards, "Brother Lewis, I thought one of our Southern Methodist Bishops was present and doing the preaching." Brother Howell was one of our best camp-meeting preachers. He went home to rest three years ago. Brother Gray was able in prayer—he was good anywhere you put him. He was so helpful to his pastor. He went home to rest a few years ago. I loved him like a brother, and I fully expect to meet him in heaven. We need more such men; men who, as Brother Gray, "dwell in the secret place of the Most High, and abide under the shadows of the Almighty." Jackson, Miss.

THE CHURCH COLLEGE.

Rev. A. H. Williams.

In his address, "The Future of the Small College," Dr. Blackwell of Asbland, Va., quotes from Dr. Ivey Killerman in the "Popular Science Monthly" as follows: "Of the 620 colleges and universities in the United States, 74 per cent are denominational, and they have in them 66 per cent of all the students attending college." In figures compiled from the Commissioners' Report of Universities, Colleges, etc., in ten states, Dr. Blackwell also mentions that 669 A. B. degrees were conferred in one year by private schools (chiefly church colleges) and, in the same States, 301 A. B. degrees were conferred by State schools; 135 B. S. degrees were conferred by private schools and 396 by State schools; that the number of pupils in private schools is 23,912 and in State schools, 14,235; that the value of the private school property is \$13,354,619, and of State school property, \$11,761,300; that the private endowment for private schools is \$7,945,605 and for State schools, \$7,622,321.

Dr. Blackwell also says that we must get rid of the idea that those interested in one kind of an institution have no concern for the other kind. Both State and private colleges are parts of our system of higher education.

Bishop Candler, in his great address in Montgomery, Ala., said last year: "We get our ministers, as a rule, from the country, the parsonage and the church college. City churches produce few preachers. I do not say that you cannot now and then get a preacher from a State University

or secular institution of learning, but you cannot rely upon such institutions for the supply of preachers needed. You can get a prophet like Daniel out of a lion's den, but as a rule dens of lions are not desirable theological seminaries."

This distinguished churchman and former college president also mentioned the fact that "knowledge detached from religion" often produces fatal results. Also it was said, "The most and best people in the South live in the country. When our country churches suffer, the whole connection feels the effect of that suffering." At the "altar of the church school" will be found the men sufficiently competent and self sacrificing to do the work of the ministry in the country.

A. H. WILLIAMS.

Shuqualak, Miss.

CHINESE FAMINE SUFFERERS.

Our Methodist people are by this time familiar with the vast distress and suffering in China. Perhaps there will not be in a long time so bitter a cry from so large a number of people. 600,000 families are suffering from the results of war, flood, and famine. In one small area in the Yangtse Valley 140,000 souls are encamped in straw huts on small mounds of mud. This is one of the sorest and most extensive famines of modern times. It is not only a call from a needy people to the great Christian heart of America, but it is an opportunity for us to show to the suffering children of China that we possess the spirit of the Master we are seeking to teach them to know and love. A generous response at this time will not only feed the hungry bodies of men, but it will also open the way for the feeding of the starving souls of generations yet to come. It is said that \$15 will save a whole family from starvation.

We are pleased to say that contributions are coming into our mission rooms at Nashville daily from various sections of the Church. We would urge upon our Methodist people to send at once their contributions to Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn., and they will be promptly forwarded.

(The foregoing appeal is worthy of the attention of every reader of the Advocate. Every starving person in China whose life is saved in the name of Christ will be a living witness among a heathen people of the true spirit of Christianity.—A. J. G.)

A WORD TO MOTHERS.

If I might write only one more sentence during my life, it would be this: Let the mothers of this land be the chosen confidants and companions of their daughters. There is something wrong in every mother, how good soever she may be, whose young daughter cannot lay her head on her lap and, without fear of reproach or repulse, give expression of her full thoughts. That mother may, or may not, approve her daughters' wish or opinion; she may think it premature, or every way inadvisable; but, O the relief and safety to that daughter, that she may "tell mother!" Let the two talk it over together, as young companions do—honestly and frankly.—New York Ledger.

I will strive to raise my own body and soul daily into higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, honor of others, and for the joy and peace of my own life.—John Ruskin.

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Church News

By Rev. A. J. Gearheard

Rev. John Jamieson Willis was ordained a Bishop for Uganda, Africa, in Westminster Abbey on Jan. 25. He is the fiftieth missionary of the Church Missionary Society of England to be made a Bishop.

Rev. J. B. Hartwell, who served the Baptist Church as a missionary in China for 53 years, died on Jan. 2. He was the first man, other than Chinese, to enter the city of Tung Chow, which is now one of the leading Christian cities of China.

The Methodist Woman's College in Rome, Italy, is so filled with students that the Government has forbidden the school to receive more pupils until additional room is provided. The boys' school under the same management is also crowded with scholars.

Dr. R. S. MacArthur, the distinguished president of the Baptist World Alliance, has declined the call to become the pastor of the Baptist Tabernacle of Atlanta, Ga., the place left vacant by Dr. Broughton's acceptance of a London pulpit.

Commander Eva Booth, head of the Salvation Army in the United States, is touring the South delivering her lecture, "Bridging the Gulf." Her lecture is a strong endorsement of the methods of the 75,000 trained soldiers in the Salvation Army and also a plea for the ballot for women.

At the recent Ecumenical Conference at Toronto, Canada, the following statistics were given out regarding world-wide Methodism: There are 55,888 regular ministers; 99,497 church buildings; 8,768,616 members and 32,934,076 adherents. Of this number, more than four-fifths are found in America.

Rev. Fred J. Paton, the distinguished son of John G. Paton, one of the heroes of the missionary world, is now in America in the interest of a fund known as the "Paton Fund for the New Hebrides." He is giving his life to advance the cause of the New Hebrides people for whom his father died.

On Friday, Feb. 23, Bishop John H. Vincent of the Methodist Episcopal Church (North), celebrated his eightieth birthday. He has for many years been one of the most conspicuous figures in American Methodism, or for that, in all religious circles. He has been a leader in Sunday school methods and has done not a little for the advancement of education.

Dr. Charles M. Meldon was inaugurated president of the New Orleans University for colored students last week. The school is under the control of the Board of Education of the Methodist Episcopal Church (North), and has received a liberal patronage from the Southern negroes. Dr. Meldon was given a royal reception by the school men of New Orleans and also by a number of visiting educators.

The Executive Committee of the General Assembly of the Presbyterian Church recently adopted a proposed budget for the year 1912-13. The total amount asked for home missions is \$1,238,607.95; total for foreign missions, \$1,300,359.43; total for all permanent agencies including missions, education, etc., \$3,360,515.78. This is an increase of \$300,000 over last year's budget, and is based upon a ten per cent increase over the actual contributions of last year.

The Jaro Industrial Institute, one of the most progressive schools in the Philippines, was recently burned. It was the property of the American Baptist Foreign Missionary Society and accommodated 349 boys. The school has as its

purpose the training of native Philipinos to be self-supporting, and, at the same time, religious. The school will be rebuilt, and an active campaign is being started by its friends to secure the money.

Facts which the Christian leaders of the world must look in the face are these: There are nearly seven million Methodists in America, yet the combined circulation of all the Advocates, North as well as South, is but 240,000. The Episcopalian weeklies have less than 50,000 subscribers. Other church papers suffer in like proportion. The Conservation Congress of the Men and Religion Movement, to be held next April, is planning to discuss the question of the church paper.

The Laymen's Missionary Movement is lending its national leaders, J. Campbell White and William B. Millar, and its secretaries in various cities, to the China Famine Relief Committee, which seeks to induce American philanthropists to send \$1,000,000 to feed the 600,000 starving families of Central China. The committee has requested that all churches in America take an offering on Sunday, March 10, for that purpose, and that all theater managers give benefits for the fund as near that date as possible.

On Friday, Feb. 9, Abbe Charles Jean Maris Augustine Hyacinthe Loyson, known in later years as "Father Hyacinthe," died in Paris, France. He began his public ministry as a Roman Catholic priest, but, after his marriage with a leading reform worker, he severed his relations with the Romish Church, and spent his life in the interests of reform literature and controversial theology. During his closing hours he called to his bedside leading Protestant ministers and as his last words said: "I am filled with a feeling of joy and well-being. I can appear before God, for I am at peace with my conscience and my reason."

The Book Concern of the Methodist Episcopal Church is said to be the oldest Book Publishing House in New York City. Its beginning dates back to 1789; so it has behind it 123 years of history. At present the net value of the New York branch is \$2,488,310, and that of the Cincinnati branch, at \$2,110,322. Its real estate alone is valued at more than \$2,000,000, and it has paid over three million dollars to superannuated preachers and the widows and orphans of deceased ministers. The amount thus applied annually has been increasing for several years. In 1911, it reached the sum of \$250,000.

Bishop Berry assembled twenty-three district superintendents (presiding elders) at Rochester, N. Y., on Jan. 23-24, and had an informal, round-table conference with them concerning the problems of church work. It seems that there were no long set addresses, but that a question would be raised and considered colloquially in much the same manner that Mr. Wesley was given to conferring with his preachers. Though opposed to the multiplication of conventions and conferences, we are disposed to think that such a council as this is calculated to do great good.

The American Bible Society, with the co-operation of the Arabian Mission of the Reformed Church, distributed 4,550 copies of the Scriptures last year in Southeast Arabia. The report for the year shows the war in Tripoli and the disturbances in Persia to have affected the minds of the Arabs and awakened a spirit of pan-Islamism. Opposition to a Christian gospel was therefore most pronounced. It is admitted that it will be a difficult task to dispel this opposition. In spite of drawbacks, however, great progress has been made by evangelistic and medical tours in the interior of the country, especially in the mountains of Oman, where there are 1,000,000 people. In Behrein 1,500 copies of the Khuthas, or short sermons delivered in Moslem style, conveying the gospel message but written expressly for these people, were dis-

tributed. (When a follower of Islam is seen conversing with a Bible colporter his fellow Moslems are most suspicious.) Importance is laid by the Bible Society upon the need for friendliness among the Arab peoples.

AN IRREPROACHABLE MINISTER.

When Rev. John A. Miller took his departure for the better land the Louisiana Conference lost one of its oldest and best members, and a long life of great usefulness was transferred to another realm of service for the Master whom he served so faithfully here. It is a most difficult matter to put the proper estimate upon a human character, for "when we know all we can learn of a man, there is sure to be an area we have never discovered—an immeasurable tract stretching into the unseen infinity." Transparency is another hindrance to the proper estimation of character. Everything is so simple, so open, so guileless that definitions and descriptions appear like impertinences. Brother Miller was one of the most transparent characters I have ever known. His simple manners, his open heart, his guileless disposition reminded you at once of the simplicity and openness and guilelessness of childhood. All these qualities showed themselves in that tell-tale of human character, the handshake. When you felt his grip you knew it was the welcome of a real, true, child-like man, and somehow the impression was made upon you that "here is one you can trust to the utmost limit."

I am sure it can be said of him as it was said of Moses, "he was faithful in all his house." He felt that "he was called of God as was Aaron," and realized that the call carried him beyond the personal life to a life larger, fuller and more lasting. In an eminent degree he had that fine and accurate sense for fidelity and sacrifice which submerged the personality and lifted the service into the higher ranges. This is the reason that his preaching, though not what the world calls "great," was most effective in winning men to Christ. In conversation with an intimate and life-long friend of Brother Miller's several years ago, he remarked that "Brother Miller had been an agent in leading more men to Christ than any preacher he had ever known." I would say that that is the best evidence of great preaching. "By their fruits ye shall know them." If the object of preaching is to lead men to Christ, then, when all things are adjusted at the bar of judgment, John A. Miller will tower above many who have world-wide fame as great preachers.

To those who knew him well he answered the description of one in New Testament times: "For he was a good man and full of the Holy Ghost and faith; and much people was added unto the Lord."

C. W. CARTER.

In 100 of the public schools of New York City, moving picture machines are to be installed. The object of this movement is to protect the morals of the children by making common the moving picture show, and at the same time to use the machine as an instrument of entertainment and education.

MODES OF THE HEAVENLY LIFE.

By Rev. W. G. HARBIN.

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The book deals with a subject of vital importance to every Christian and reveals an insight into the movements of God's Spirit upon the hearts of men, which should make it of much spiritual benefit to all who read and study it. The simplicity of treatment, the beauty of diction, and the wealth of apt illustrations give to the book a charm which holds the reader's attention from beginning to end. The author has rendered a distinct service to his fellow Christians.—Rev. D. C. Hull, M.A., President of Millsaps College.

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Secular News and Comment

By Rev. A. J. Gearheard.

The total loss due to forgeries during the past year reached the enormous sum of \$15,000,000.

Arizona was finally admitted into the Union on Feb. 14. Because of the day it is to be known as the Valentine State.

The official flag of the United States has been ordered remodeled by the 4th of next July. The old flag has but 46 stars in it, but the new one will contain 48 stars.

Nearly 1,000,000 coal miners have quit work in England and are striking for an adjustment of their labor troubles.

W. Morgan Shuster, the deposed Treasurer General of Persia, has taken to the lecture platform, and the curious-minded American people are running wild to hear him speak.

The body of "Light Horse" Harry Lee, rather of Gen. Robert E. Lee, which has rested in a country graveyard near Savannah, Ga., will soon be removed and reinterred in the Lee Tomb at Lexington, Va.

The Chinese of Chicago and other large cities of America celebrated the old Chinese new year's day on Feb. 25, but announced that from hence forth they would adopt the Roman calendar and celebrate Feb. 25 as their independence day.

A bill has been introduced in Congress providing for the taking over, by the United States, of all the Express Companies and operating them in connection with the Post Office Department. This would involve the transfer of \$39,165,819 worth of property.

The Susan B. Anthony Club of Cincinnati, Ohio, has instituted a campaign for the purpose of insuring from \$500 to \$1000 to every mother who raises a child, either boy or girl, to the age of 21. The campaign is not likely to accomplish much besides notoriety.

Full honors will be paid to the dead of the battleship Maine before they are put aboard a ship for transport to the United States. The Cuban Government is making liberal arrangements to pay high tribute to the soldiers who died in her behalf.

The Fish and Game Warden of the State of Kansas has installed a fish hatchery at Pratt, Kan., that is the largest in the world. It is estimated by Prof. L. L. Dyche, the Game Warden, that within a few years the State revenues from fish alone will exceed a million dollars.

The total value of Louisiana's 1911 crops was \$85,236,403, grown on 4,957,142 acres of land. Each cultivated acre yielded \$17 gross. Besides the farm products the State yielded 12,247,750 barrels of oil valued at \$8,606,000; 200,000 tons of sulphur valued at \$4,600,000 and 80,000 tons of salt valued at \$240,000.

A Bible, in the hands of the old Empress Dowager of China, from which it passed to the hands of the young Emperor who by it was inspired to issue the Twenty-eight Edicts, which legislated liberally for education, industrial development and constitutional government, is said to be the direct cause of Chinese freedom. Thus it is claimed that the Bible created a Republic.

The Union League Club of Chicago has expelled from Edward Hines, a millionaire lumberman, because of his refusal to appear and answer the charges filed against him in connection with the Lorimer exposure. The Club holds that its mission is to promote high ideals in business, and

Mr. Hines' conduct has been such as to injure rather than help in this purpose.

An undertaking establishment in Chicago recently placed on exhibition the bodies of three criminals who had been hung. The display was used as an advertisement to attract attention to the equipment of the undertaker. A firm of undertakers in a leading city of the South recently advertised a bargain sale of coffins. We wonder to what further extremes this commercialized age will go.

Julius H. Hardburger, in an address before the Executive Committee of the Free Sons of Israel, a Jewish order, stated that every nation that had ever prosecuted the Jews had been destroyed. He indicated that those nations that are now making the life of the Jews miserable would meet a similar fate. He also predicted that the 10,000,000 Jews of the world will eventually all live in America.

The Men and Religion Movement will hold a congress in New York City, April 19-24, at which time Miss Jane Addams, a well-known settlement worker, has been invited to speak. She will deliver an address on the social evil, and her address will be the only one delivered by a woman during the session. Three thousand delegates have been selected to attend the congress, and it is announced that some radical recommendations will be made to the Churches of America.

According to the last statistics the South has increased in population during the last 32 years, 14,434,975; has added \$3,068,000,000 to its industrial capital; increased its farm acreage 72,006,825 acres, and spent \$1,000,000,000 upon its public schools. It is not surprising that this section has made such gigantic strides, when it is added that the South is wealthier than the United States was in 1860, and that it has doubled its wealth in the last thirty years.

The 28th annual dinner given by the alumni of Harvard University was enjoyed in Washington, D. C., Feb. 21. Dr. Abbott Lawrence Howell, one of the speakers, told the banqueters that education should precede physical training and morals. We believe he is wrong. Train the body and neglect the mind and morals and you get a prize-fighter; train the morals and neglect the mind and the body and you get a fanatic; train the mind and neglect the body and morals and you get a nervous imbecile, a moral profligate and a spiritual corpse.

Prof. J. E. Swearingen, State Superintendent of Education in South Carolina, is a blind man, and has been blind since his eleventh year. He has done more for the advancement of agricultural interests than any other one man of his State. It is well to remember the words of Dr. Samuel Gridley Howe, the founder of the first school for the blind in this country. He said, "Blindness is an inconvenience, but not an affliction." Blind people have made valuable contributions to music, literature, politics and education, and it seems that there is no field that the blind are unable to enter.



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The amount of coal mined in the United States during 1910 was greater by 10,000,000 tons than the total tonnage that had been mined up to the close of the year 1871. The total amount mined during 1910 was 492,500,000 tons, and its value was \$629,557,021. The value of gold mined during the same year was \$96,000,000; copper, \$137,000,000; lead, \$32,500,000; zinc, \$27,300,000; stone, \$77,000,000; cement, \$69,000,000; sand, \$20,000,000.

An attempt was made to prevent the Confederate Veterans from marching in parade at the approaching reunion at Macon Ga., but the old veterans entered such a loud and strong protest that the order was rescinded. Forbid an old soldier from marching in a parade and you take from him a highly prized privilege. Let the veterans parade! Give them the fife and drum and the right of way at their reunions, and permit them to march shoulder to shoulder with their comrades, who marched with them when principle was at stake, and the world watched the parade.

A NEW BOOK.

By courtesy of Charles C. Cook, the well known New York publisher, we have received a copy of "Millennial Dawnism," a pamphlet of 80 pages, written by Dr. I. M. Haldeman, pastor of the First Baptist Church of New York City. It is a vigorous exposure of this pernicious heresy, which some are industriously striving to spread throughout the country. Among the agencies which are seeking to propagate it are the "Watch Tower Bible and Tract Society" and a magazine known as "The Herald of Christ's Presence." Many of our readers will doubtless recall the fact that a note of warning against this propaganda was sounded through the columns of the Advocate a few weeks ago, and that attention was called to the fact that many of our country weeklies are lending aid to this movement by carrying as plate-matter Pastor Russell's sermons. It, therefore, gratifies us to see that Mr. Cook is exercising his influence to combat this unorthodox and hurtful teaching. He requests us to state that he has on hand a large edition of Dr. Haldeman's pamphlet for free distribution, and that a copy may be had by writing him at 150 Nassau Street, New York City.

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WHITHER HEADED?

By Rev. George R. Stuart.

Is there a constantly increasing number of young women past twenty-one years of age seeking and finding means of self-support in offices, shops, and factories? Is there an increasing number of unmarried men past twenty-one years of age who seem absorbed in their own business or pleasure, utterly indifferent to young women and apparently indifferent to the subject of marriage? Is the desire weakening in young men and young women for the marriage that means a quiet home with children, industry, economy, and piety? Are separate clubs for men and women increasing? There evidently should be an affirmative answer. This article is not to provoke controversy but through consideration of things that seem to have dangerous tendencies.

It goes without saying that no man can love whom he does not honor and revere. Woman, from her head to her foot, has practiced a manner of attire and ornamentation which has silently, gradually, but none the less surely, won the disgust of men and wrought in their inner hearts a revulsion which woman does not know and cannot explain. When man sees piled upon a woman's head various quantities of hair which he knows is not her own, and whose past growth history inevitably suggests the diseased, filthy, unkempt condition of the living or dead from which it was taken, there is born a disgust which increases as he sees it from time to time lying on dresser, table, bed, or floor in tattered wads, or slipping from its pins to right or left, exposing the joke and making as pitiable and disgusting the effort at ornamentation as the huge rings in the ears of the savage. When man sees the studied effort by various kinds of lace, ribbon, "peek-a-boo," etc., to expose the body, or with various colors to produce effect, or by the "almost" produce what is more effective, the association of purity with impurity, the chaste with the unchaste is a psychological sequence; and the dropping of the higher toward the lower is a mental act for which man should not be blamed. The hobble skirt, the sheath skirt, the harem skirt, the middle blouse, the short sleeve, the visible stockings—all tend in the same direction and mother the same insidious suggestion. When all this is crowned with the huge, awkward, even grotesque thing they call a hat, the entire outfit must of necessity impair the elements of honor and reverence that go, in a large measure, to make up the genuine love of man for woman. This general expose of the female figure is witnessed on the street, in the stores, at all social functions and places of amusement, in the theater, in the vaudeville, and in haunts of vice, carrying similar suggestions everywhere with more or less obtrusiveness. This must lessen the distance between purity and impurity, and tend to blot out lines of difference between different classes of women and lower in man, without his consciousness of the means, his deep reverence for woman and weaken the desire for marriage. Have not our young men drifted into dissipation, idleness, and worthlessness till the better class of girls do not care to risk their lives in such hands? The association of man and woman in offices and shop and store and factory, in every-day garb and grime, destroys, to some extent, the delicate thoughts of each for the other, and renders the sexes common to each other and indifferent toward each other. The rush of women to business, the sharp competition of the sexes in jobs and salaries, and the general masculine tone of the woman of to-day have done something to impair the respect and reverence of the young man for the young woman and helped to weaken his desire for the softer, tenderer, sentimental relations out of which love and marriage grow. Men, thus drifted from women, from the tender, sweeter relations of domestic life, become absorbed in business and in manly sports and amusements. Our American women are being used more and more as the French women—rather to play with in hours of leisure or dissipa-

tion than to be made wives, life companions, mothers, and home makers.

If all this is true, and an observation for ten years from ocean to ocean and lake to gulf seems to indicate so to me, what is the remedy? My remedy is the home—the old-fashioned home. The happiest marriages, the best homes, and the finest social, business, or moral conditions are obtained by adhering strictly to the simple, economic, all-stay-together home life of our earlier days. Parents become eager for better financial conditions, are charmed by the stories of financial success of other families, and quit the old home where all the family could be kept under the protecting, mollifying, character-making influences of home and home associations and influences, and move to a near-by town. The children are put in store and shop and office; more money, more financial ambition, more temptation—all modern conditions follow. Parents who start life in towns or cities become restless for better financial conditions and put their boys and girls out to shops and stores and factories with the same results. I know that dissipated fathers, divorce, sickness, and death have thrust out many; but many families have, in spite of poverty, through economy and industry kept the home together. In these homes the girls have been reared in modesty, purity, and industry, guarded by father and mother till marriage to sober, honest, industrious men. The boys have been kept at home till established in character, and then under the advice of father and mother have entered business and made men. The breaking up of the American home is the beginning of trouble.

The next spring of evil is the desire on the part of ambitious parents, who have succeeded financially, to get into what is termed "high society" with their sons and daughters. Foolish customs, silly fashions, extravagant and immodest dress are followed, and thus our present conditions are brought about.

Back to the simple, economic, modest, industrious home life of the earlier days! Back to quiet homes, modest girls, industrious, moral boys! Back to the romance of courtship and the life of genuine love!—Midland Methodist.

HOW TO BECOME A CHRISTIAN.

The first step is to give up sin, and trust Christ to save you from it. Then begin the Christian life in a humble and trusting way, as the child begins the alphabet at school. Don't look for marvels. Don't expect to see visions. Don't ask for raptures, but ask expectantly for power to live in a way to please God. Believe that the Spirit of Christ will come into your heart, and cause you to love God and delight in his will; not because you feel happy, but because you are definitely trusting him to do what he has said he will do. He says that if you will forsake your sins he will blot them out, and give you his Holy Spirit. Believe it, and accept salvation as his free gift. He says he will enable you to live as a child of God should. Believe him, and undertake it. He says he will help you to bear your troubles; trust him and try him. He says he will give you strength for labor, courage for conflict, power to resist temptation, and grace sufficient for your every-day need; take him at his word, and you will soon know for yourself how blessed it is to trust and obey. Commit yourself to the new life you have undertaken to live by uniting with the church of your choice, and then take your duties as they come, and perform them in a way you believe will please God. Read your Bible daily, and bring your life into line with what it teaches, and your doubts will soon be gone.—Ram's Horn.

A STRIKING CO-INCIDENT.

The following letter has been received and forwarded to Brother H. Armstrong at Olla, Louisiana: "My attention has been called, by an old time friend, to an article published in the New Orleans Christian Advocate by Rev. H. Armstrong entitled 'Reminiscents.' The article mentions

some sweet Christian experiences which the author had during the war with a pious soldier friend by the name of Ed Smith. Since I had a similar happy experience with a young comrade by the name of H. Armstrong at the time mentioned I conclude that I must be the same party.

But I must throw the bouquet in the opposite direction by saying that it was his beautiful Christian character that drew my soul to him and knitted us together as David's soul was to Jonathan's. I am in feeble health and will not tax my strength by writing more, but request that you put me in communication with dear Brother Armstrong and publish my compliments concerning him.

E. A. SMITH,

Pastor of Brewton Presbyterian Church, Ala.

THE WEAK SPOT IN THE CHURCH.

"May I tell you something?" asks Gipsy Smith. "The weakest spot of every church is its prayer meeting. I am not a pessimist on preaching, and in my travels I have a fair chance of judging. There never was a day in the history of the world when the ministry was so loyal to Jesus Christ as today. There are exceptions; but I am speaking of the great mass. There never was a day when the ministers of the different denominations stood by the Cross as they are doing to-day. We are not weak in preaching; and it is cultured preaching. We are not weak there. We are not weak in church buildings. You never had such church buildings as you have today. You never were so rich in organizations of the Church as you are to-day. There never was a day when you had such magnificent singing as you have today. There was never a day when the Church was giving so much to missions as today.

"It is true that in all these things we are improving, but we are not having prayer meetings such as we had twenty years ago. You can get your communicants and church members to a social, even if it is a wet night; but where are they when it is a prayer-meeting night? Let me see your week-night prayer meeting and I will gauge the spiritual life of your church. . . . The prayer meeting is the generating force of the Church of God."—Christian Intelligencer.

THE VALUE OF GOOD BOOKS.

Let your boy escape for a time from the meanness of the boy across the street, and let him roam the woods with Hiawatha, sail the seas with Sinbad, build stockades with Crusoe, fight dragons with Jason, joust with Galahad; let him play at quoits with Odysseus, and at football with Tom Brown. These are playmates who will never quarrel with him, nor bully him, but from whom he will learn to be brave, self-reliant, manly, quick to do for others, and set with his face toward the light. "Tell me what company thou keepest, and I will tell thee what thou art," says the old Spanish proverb. The child who lives on terms of intimacy with such heroes as these cannot fail to be strong and true.—Walter T. Fields.

The World's Seventh Sunday School Convention will be held in Zurich, Switzerland, July 8-15, 1913.

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The Home Circle

LOST.

What? Lost your temper, did you say?
Well, dear, I wouldn't mind it;
It isn't such a dreadful loss—
Pray, do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter, and the singing;
And clouds upon the shining sky
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it—never, never!
—Harper's Young People.

THE STORY OF MARGARET.

In one of the fairest parts of the city of New Orleans, is a unique monument. But one word is inscribed on it. That word is "Margaret." The monument is on a triangular-shaped, grassy plot named by order of the city council "Margaret Place." It is noted, also, as being the first monument to a woman in the United States.

The monument is an interesting one. A short, plump woman is seated upon an old splint-bottomed chair, its legs wrapped about with a cloth reaching to the floor, as you may have seen a kitchen chair in some old-fashioned kitchen. The dress is a plain, every-day calico dress. A crocheted sack, faithfully represented by a sculptor's chisel, covers her ample shoulders. Her hair is combed back tight from her full, round forehead and is fastened in a close coil at the back. Her face is strong and kindly. By her side, and leaning confidently against the woman, is a child, an orphan, who looks gratitude into the face of the woman, a face that one looks at with admiration.

And what did Margaret Haughery do to deserve so fine a monument and to have the honor of the first monument ever erected to a woman in this country?

"There is not much to tell," says Grace King, in her "New Orleans, the Place and the People," and yet the story is as sweet and simple as love itself. "A husband and wife, fresh Irish immigrants, died in Baltimore of yellow fever, leaving their infant, named Margaret, upon the charity of the community. A strong, young Welsh couple, who had crossed the ocean with the Irish immigrants, took this little orphan and cared for her as if she were their own child. They were Baptists; but they reared her in the faith of her parents, and kept her with them until she married a young Irishman in her own rank of life. Failing health forced the husband to remove to the warmer climate of New Orleans, and finally, for the sake of the sea voyage, to sail for Ireland, where he died. Shortly afterwards, Margaret, in New Orleans, lost her baby. To make a living, she engaged as laundress in the St. Charles hotel. This was her equipment at twenty for her monument.

"The sisters of a neighboring asylum were at the same time in great straits to provide for the orphans in their charge, and they were struggling desperately to build a larger house, which was daily becoming more necessary to them. The childless widow, Margaret, went to the Superior and offered her humble service and a share in her earnings. They were most gratefully accepted. From her savings at the laundry, Margaret bought two cows, and opened a dairy, delivering the milk herself.

Every morning, year after year, in rain or shine, she drove her cart the rounds of her trade. Returning, she would gather up the cold victuals which she begged from the hotels, and these she

would distribute among the asylums in need. And many a time it was only this food that kept hunger from the orphans. It was during those deadly periods of the great epidemic, when children were orphaned by the thousands. The new, large asylum was commenced, and in ten years Margaret's dairy, pouring its profits steadily into the exchequer, was completed and paid for. The dairy was enlarged, and more money was made, out of which an infant asylum—her baby-house, as Margaret called it—was built, and then the St. Elizabeth training-asylum for grown girls. With all this, Margaret still could save money to invest.

"One of her debtors, a baker, failing, she was forced to accept his establishment for his debt. She therefore dropped her dairy and took to baking, substituting the bread for the milk cart. She drove one as well as the other, and made her deliveries with the regularity that had become as characteristic as her sunbonnet was.

"She furnished the orphan asylum at so low a price and gave away so much bread in charity, that it is surprising that she made any money at all; but every year brought an increase in business, and an enlargement of her original establishment, which grew in time into a factory, worked by steam. It was situated in the business centre of the city, and Margaret, always sitting in the open doorway of her office, and always good humored and talkative, became an integral part of the business world around her. No one could pass without a word with her, and, as it was said, no enterprise that she endorsed ever failed, she was consulted as an infallible oracle by all; ragamuffins, paper boys, porters, clerks, even by her neighbors, the great merchants and bankers, all called her 'Margaret,' and nothing more.

"She never dressed otherwise than as her statue represents her, in a calico dress, with a small shawl, and never wore any other head covering than a sunbonnet, and she was never known to sit any other way than as she sits in marble. She never learned to read or write, and never could distinguish one figure from another. She signed with a mark the will that distributed her thousands of dollars among the orphan asylums of the city. She did not forget one of them, white or colored; Protestant and Jews were remembered, as well as Catholics, for she never forgot that it was a Protestant couple that cared for her when she was an orphan. 'They are all orphans alike,' was her oft-repeated comment.

"When she died, it seemed as if the people could not believe it. 'Margaret dead?' Why, each one had just seen her, asked her for something, received something from her. The news of the death of any one else in the city would have been received with more credulity. But the journals all appeared in mourning, and the obituaries were there, and these obituaries, could she have read them, would have struck Margaret as the most incredible thing in the world to have happened to her. The statue was a spontaneous action. While her people were still talking about her death, the fund for it was collected; it was ordered and executed, and almost before she was gone, she was here again, before the asylum she had built, sitting on her same old chair that everyone knew so well, dressed in the familiar calico gown with her little shawl over her shoulders, not the old shawl she wore every day, but the pretty one of which she was so proud, which the orphans crocheted for her.

"All the dignitaries of the State and city were at the unveiling of the statue. A thousand orphans, representing every asylum in the city, occupied the seats of honor; a delegation of them pulled the cords that held the canvas covering over the marble, and as it fell and 'Margaret' appeared, their delight led to shouts of joy, and hand-clapping. The streets were crowded as far as the eye could see, and it was said—with, no doubt, an exaggeration of sentiment, but a pardonable one—that not a man, woman or child in the crowd but knew Margaret and loved her."

Such is the story of Margaret, as told by New Orleans's historian. The orator at the dedication

of her monument said: "The substance of her life was charity, the spirit of it, truth, the strength of it, religion, the end peace—then fame and immortality."

As I took the picture of her monument one clear February evening, a working man stood by, "I knew her well," he said; "she was a fine woman; she deserves all the honor given her."—Watchword.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; he will direct your paths; he will accept your efforts if they are faithful.—F. W. Farrar.

SOMETHING EVERY PREACHER SHOULD KNOW.

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Editorial.

JUDGE LINDSEY ON CHILD-TRAINING.

Judge Ben R. Lindsey, the noted Juvenile Court Judge, of Denver, Colorado, delivered an impressive address before the Tennessee Congress of Mothers at Memphis on Saturday, March 2. His theme was "Privilege—the Beast," and many of his earnest statements are said to have carried conviction to the hearts of his auditors. Among other things he declared that the mothers of the country can do more to put an end to corruption and graft than all our laws and lawmakers. He urged gentleness and patience in dealing with the child.

We quote a few of the distinguished speaker's most striking sentences: "Teach the children to be good for the sake of right. Platitude and cant never accomplish anything. Set a good example; actions, not words, count. Do not instill into the child's mind the idea that he should be good for fear that he will be caught. We must bear one another's burdens or we shall suffer for it. No home can be safe so long as another home is in danger. And you will have no safety in the home so long as 200,000 women are compelled to play the double role of mothers and bread-winners."

Undoubtedly the nation is realizing more and more the importance of conserving the welfare of its childhood and youth, and promoting its wholesome development. Not only the Church, but also the State, must take an active part in this necessary work. The talk of establishing a Children's Bureau at Washington in connection with the Federal Government shows the extent to which the public mind is aroused on this most vital subject. Of course, the chief work in child-training must continue to be done by parents in the future, as it has been in the past. But in discharging this essential duty fathers and mothers should be re-enforced in every possible way by the State, which must ever be interested in the rearing of upright and useful citizens. It is most regrettable that at this time when so many of the commonwealths of the Union are addressing themselves to this task, some of those in the South seem to be lagging in the procession, having refused to establish either juvenile courts or prison reformatories. But perhaps the example of the more progressive States will lead them to adopt a wiser course in the near future.

AN INJURIOUS PRACTICE.

It is stated that at a preachers' meeting in Baltimore a short time ago, it was developed that a single circuit in Maryland had forty members who had moved to the city, but who still retained their membership in the charge from which they came. Such a course upon the part of church members is most unwise. Both for their own good and the good of the Church, they ought to

connect themselves with the congregation in the community in which they live. This class of Methodists are only a shade better than the trunk-letter variety. The pastor of the charge from which a member moves ought promptly to inform the preacher in the locality into which they go of their presence. And it is doubly important to do this, if they move to a city where it is easy for them to be lost sight of in the great mass of the population.

A CORRECTION.

In our editorial last week, "In the Interest of Historical Truth," we erred in stating that it was after Senator Lamar had so ably defended Mr. Davis from the aspersions of Northern Senators that the Confederate Chieftain wrote his famous letter, expressing the view that a State Legislature has the right to "instruct" the representatives of the commonwealth in the Federal Senate. Mr. Lamar's memorable tilt with Mr. Hoar and Mr. Blaine occurred a few weeks after the publication of Mr. Davis' letter. However, a short time before the Sage of Beauvoir gave out that communication he said, "Mr. Lamar has, in my adversity, remained my firm friend." Our purpose in making this point was not to reflect upon Mr. Davis, but to emphasize the fact that his convictions upon the question at issue were so strong that even feelings of gratitude and friendship could not constrain him to be silent. Both for him and Senator Lamar we have a very great admiration. The latter we regard as the South's foremost statesman since the Civil War. This additional statement has been made not because of any communication bearing on the subject that we have received, but wholly of our own accord. The Advocate stands for accuracy in the discussion of all questions of historic interest.

SERVANT OF ALL.

"Servant of all" is an expression, descriptive of Christ, that is full of meaning. In the history of the world we find two conditions of society. The first, in which everybody is working for one man, produced such men as Caesar, Alexander the Great, Pharaoh and others whose power was world-wide, who were feared by the masses and under whose reigns the life, property and happiness of no man were secure. During such periods the world suffered from sin in its most hideous forms. Idolatry was everywhere, virtue was scorned and murder was but a convenient means of advancing the interests of greed. The children of God were few and often faithless. The voice of the true prophet was stifled by the grapping hand of death appended to the arm of sin, or drowned in the din of howling worshippers of false gods. Oh, the tragedy of the world's history when everybody worked for one man!

The second condition of society which we note is that in which each one works for the interests of others. Christ introduced it. He was the "servant of all." His life was a beautiful example of self-sacrifice and love. He scorned every act that tended to advance his own interest and embraced every opportunity to help others. Christ did not come to earth to glorify himself. He had glory from the beginning. He came from the golden streets of God's celestial city, in which he was King of kings and Lord of lords, to a manger, to a pillow of stone, to the shadows of Gethsemane, to death on the cross and to the damp of the grave. Surely, that was not an attempt to glorify himself. He left heaven, where celestial bands made harmony divine and where angelic hosts sang continuous praise to his holy name, and came to this earth, where he heard the hiss of his chosen people, where the rabble shouted, "Crucify him," as he hung upon the cross.

Christ came to seek and save lost men, came to be the "servant of all," and when we forget ourselves and go forth for the sake of others, there is sure to be a great advancement of the interests of the kingdom. Each individual working for the betterment of all the world is indeed the acme of Christian civilization.

A. J. G.

TRI-STATE EDUCATIONAL EXCHANGE.

We desire to call special attention to this Teachers' Bureau, which is located at Covington, Tenn. A card seeking correspondence with instructors appears in this issue of the Advocate, which persons desiring positions to teach would do well to notice. One of the parties connected with this Exchange is Mr. E. C. Brewer, formerly of Black Hawk, Miss., who is an A.B. graduate of Millsaps College, and who also has an A.M. degree from Vanderbilt University. The fact that he is one of the managers of this Bureau is a guarantee of its reliability. We heartily commend it to the Teachers of Louisiana and Mississippi.

PERSONAL AND OTHER NOTES.

Bishop and Mrs. W. B. Murrah reached their home at Jackson, Miss., last Monday.

Rev. J. H. Bell, of Black Hawk, Miss., favored us with a nice list of subscribers on February 27. We appreciate his interest and good work in behalf of the Advocate.

The assessment for the preacher in charge at Ruleville, Miss., has been increased from \$1,200 to \$1,500. The pastor of this growing work is the Rev. J. W. Raper.

The Editor spent the most of last week in North Mississippi, looking after pressing personal business. This explains why his hand is not more in evidence in this issue of the Advocate.

Dr. J. Benjamin Lawrence, pastor of the First Baptist Church of New Orleans, has accepted a call to Columbus, Miss. He expects to assume control of his new pulpit about April 1.

Our wide-awake pastor at Okolona, Miss., Rev. J. H. Holder, sent us a nice club of subscribers a few days since. He serves a choice people, and the work is progressing under his guiding hand.

Brother J. M. Massey writes encouragingly of his work at Centerville, Miss. He forwarded us several names for our subscription files recently. We are pleased to have our paper circulate in this worthy community.

Rev. Theo. Copeland is meeting with gratifying success as pastor of Cabanne Church, St. Louis. He has received sixty members since the Annual Conference. Bishop Hoss was booked to occupy his pulpit last Sunday evening.

Professor Stuart G. Noble, the efficient Head Master of the Millsaps Preparatory School, thus refers to the work that is being done at that excellent institution: "The spirit this year is excellent. The standard of the work done is unusually high. All the faculty are sanguine with hope for the future."

Rev. W. W. Jones, our pastor at Calhoun City, Miss., reports that one of the churches on his charge was blown down on the night of the 20th ult., but that it will soon be rebuilt. He also states that many of the people suffered serious losses as a result of the cyclone. We extend sympathy to the unfortunate ones.

Rev. J. W. Dorman, who as a presiding elder has few equals, in a card to the editor makes the following reference to the work in the Sardis District: "Everything has been favorable in this section except the weather. The people are courageous, and have increased the assessment for the pastor in a number of places, and have nowhere decreased it."

We are most happy to learn that after an illness of six weeks, Rev. J. A. Hall was able to be in his pulpit at Grenada, Miss., on Sunday, Feb. 25. It is needless to say that his people were delighted to have him minister to them again. In a personal note to the editor, Brother Hall states that he now feels that his health is restored. This will be gratifying news to his many friends throughout the Conference.

Brother W. V. Shearer is having his usual success on the Mars Hill (Miss.) charge. He has been royally received, and his people have re-furnished the parsonage and advanced the assessment for the pastor \$200. This faithful worker promises to send us a list of subscribers in the near future. It is his habit wherever he goes to extend the circulation of the Conference organ in his field.

We are in receipt of a card which contains the following: "Mr. and Mrs. Webb Parsons announce the marriage of their daughter, Nell, to Mr. Amos Kendall Eckles, Cleveland, Miss." The bride is a young lady of many graces and accomplishments, and Mr. Eckles is one of the leading teachers of his State and a Christian gentleman of sterling character. We extend hearty congratulations.

From Como, Miss., Rev. J. B. Randolph writes: "We are both well and happy in the work. The prospects are good for another successful year. Brother Dorman, our new presiding elder, has

made a fine impression here and everywhere else that he has gone in the district. We expect to begin work on our new church about April 1." Brother Randolph is remembering the Advocate in his rounds, and enclosed in his letter a fine list of names for our subscription files.

The revival services that are being conducted at the Dreamland Theater by the pastors of the New Orleans Methodist Churches, continue with increasing interest. The speakers for the past week were Rev. J. W. Booth, Rev. C. C. Selcman, Rev. A. J. Gearheard, Rev. A. G. Shankle, and Rev. W. E. Thomas.

Rev. J. B. Williams, pastor of the Lishon (La.) charge sent us a list of subscribers last week. This is the second club of subscribers we have received from Brother Williams since Conference. When the Conference organ is widely read, it can be taken for granted that the other interests of the Church are not suffering.

Rev. J. D. Nesom, our pastor at Gueydan, La., has been much hindered in his work by the inclement winter weather, but is beginning to get things in hand. He has been visited by his capable presiding elder, Rev. R. H. Wynn, who held the quarterly conference. A liberal assessment has been made for ministerial support.

Rev. E. L. Cargill, of Colfax, La., has our thanks for 11 new subscribers to the Advocate and one renewal. In his letter he says it is his intention to place the Advocate in every Methodist home in the Colfax charge. We wish him success in his undertaking, and trust that other pastors will emulate his good example.

Ruston's (La.) popular pastor, Rev. W. H. Coleman, sent us a list of 5 renewals and 7 new subscribers a few days ago. Brother Coleman's charge is one of the most desirable in the State, and the work there is prospering under his efficient leadership. We are pleased to have our circulation extended in this cultured community.

Rev. H. E. Carter, of Monticello, Miss., has been sick nearly ever since Conference, but in spite of his illness he has found time to press the claims of the Conference organ. He recognizes in the Advocate an assistant pastor that never misses an appointment, and, though sometimes alling (typographically), one that always has a message.

Rev. L. I. McCain has begun what promises to be a good year's work at Bogalusa, La. Among the things that have already been done by this energetic pastor are the painting of the church, the purchase of an individual communion service, and the reception of 40 members into the church. The first quarterly conference reported more than \$200 raised for ministerial support.

Among the distinguished visitors who heard Rev. A. G. Shankle at his last Sunday morning service at Rayne Memorial Church were Rev. G. B. Stone, a member of the Wyoming Conference of the M. E. Church and president of the Cookman Institute, of Jacksonville, Fla., and Rev. James T. Dochey, Ph.D., of the New England Conference and president of Rust University of Holly Springs, Miss.

Rev. W. J. Porter, of Lanesville, La., sent us last week seven subscriptions to the Conference organ. He kindly added the following in his letter to our office: "I think it has been forty years since I first began to read the New Orleans Advocate, and it seems a real necessity every week. I wish I could place it in every home." We are grateful to Brother Porter for his good work and also for this kindly sentiment.

Rev. Robert Selby began a series of sermons in his church at Brookhaven, Miss., on the general theme of "Men and the Kingdom," on Sunday, March 3. The several topics announced are as follows: "Man's Life Is from God;" "Do Men Need To Be Religious;" "Is Morality Sufficient;" "Christianity in the Making of a Man;" "Man's Relation to the Church." Brother Selby is pleased with his new field, and regards the outlook as encouraging.

The church in Lake Arthur, La., is splendidly organized, with an active Epworth League, Woman's Missionary Society, and Sunday school. The Board of stewards operate a good financial system, have increased the pastor's salary to \$1,000, and will raise the Conference collections. The people are much pleased with their new pastor, Brother A. S. J. Neill. Rev. R. P. Howell is chairman of the board of stewards and superintendent of the Sunday school.

With characteristic energy, Rev. R. I. Collins continues to push the circulation of the Advocate among his people on the Cockrum (Miss.) charge. His first quarterly conference was held on Feb. 14, and as the presiding elder was providentially hindered from being present, the preaching and presiding were done by the pastor. And they say that he acquitted himself well. Precisely what kept Brother Tucker away, we are not informed, though, of course, his absence was unavoidable. A correspondent suggests that he probably got lost on Hicholahala Creek between Buck Snort and Wink Out. We sincerely trust that no such misfortune befell him.

"The outlook for the Bernice (La.) charge is good," says Rev. J. C. Price, its efficient pastor, in a letter containing a club of subscribers.

The ladies of the Carrollton Avenue Church of New Orleans, on last Sunday, presented that congregation with an elegant individual communion service.

Prof. David Spence Hill, of Tulane University, will deliver an address to the young people of the Rayne Memorial Church next Sunday evening on "The Psychology of Habit."

Rev. L. F. Alford, of the Mt. Olive (Miss.) charge is pushing the interests of the Advocate, along with the other work of the church, and is meeting with gratifying success.

The revival meeting that is in progress at the First Methodist Church of New Orleans is attracting large crowds. The church has already felt a new impulse of life as a result of these services.

John G. Wooley, twice a candidate for President on the Prohibition ticket, will be in New Orleans next Sunday in the interests of the Anti-Saloon League Field Day. He will speak both in the morning and at night.

Rev. W. W. Holmes reached New Orleans the latter part of last week, and has begun his work as associate pastor of the First Methodist Church. He preached at the First Church last Sunday morning, and at Mary Werlein Mission on Sunday night.

Rev. W. H. Saunders, pastor of the Washington Street Church, Vicksburg, expects work to begin on the new house of worship for which his congregation is planning about June 1. The consummation of this enterprise will be a great achievement.

Rev. C. A. Northington has our thanks for a club of 25 subscribers to the Advocate, which we received last week. Brother Northington gives an encouraging report from his charge, the Corinth (Miss.) Circuit, in the Tidings from the Field Department.

We acknowledge ourselves indebted to Rev. J. D. Boggs, of Dumas, Miss., for several subscriptions to the Advocate. Brother Boggs says: "The work here is moving on nicely. These people love God and stand by the preacher." This is a good recommendation for any flock.

The Chickasaw County Sunday School Convention was held in the Baptist Church at Okolona, Miss., on February 13. Among those taking part in the proceedings we note the names of Rev. W. Fred Long, Rev. J. H. Holder, Rev. T. J. Durrett, and Rev. R. P. Neblett. The occasion is reported to have been an interesting and profitable one.

Rev. W. L. Broome, who is in charge of the Holly Springs Circuit, writes: "The outlook in my work is very promising. Our new presiding elder, Rev. R. A. Tucker, was with us at Lamar, Miss., on Sunday and Monday, Feb. 18 and 19, and preached three sermons which greatly pleased the people. All the churches were represented at the quarterly conference. This is a choice flock, whom any pastor might count himself fortunate to serve.

A great revival has recently been held in the Main Street Methodist Church, of Somerset, Ky., of which Rev. C. K. Dickey, D.D., is pastor, by Rev. L. B. Bridgers of Bath, N. C. Reports sent out from Somerset claim between 400 and 500 conversions and nearly three hundred accessions to the Church. Dr. Dickey, in writing about the revival, says that the old-time power was manifested from the first night, and that shouting was not uncommon.

In forwarding the list of his second round of quarterly conferences for publication, Rev. W. H. Lewis adds: "A good spirit prevails throughout the district, and the brethren are hard at work." We have a vigorous Methodism in this territory, and a capable leader in the person of Brother Lewis. We are grateful for a cordial invitation to attend the Meridian District Conference, which will convene at Waynesboro, June 10, and we hope that a favoring Providence may permit us to be present.

In a recent note to the Advocate office, Mrs. W. W. Scales, Jr., of Starkville, Miss., says: "There have been a succession of sorrows in our little city recently. Dr. J. S. Montgomery, Mr. Andy Carothers, and Mr. Lester Richey have passed away within the past few weeks." The grim Reaper has, indeed, been making heavy requisitions upon this goodly community. We extend sympathy to the stricken households, and pray that the Lord's healing hand may be gently laid upon every bleeding heart.

Referring to the Memphis Tri-State Hospital enterprise, Rev. H. M. Ellis, the efficient Field Secretary, says: "Wherever the cause is fairly presented, it wins its way. I spent Sunday, Feb. 18, on the Holly Grove and Marvell charge, two small villages in Arkansas, and it will provide for a thousand-dollar room in the Hospital, having about raised the money while I was with them." This is gratifying news. We are pleased to see

Arkansas taking a hand in the enterprise. This Hospital is going to be built.

In a note written on the 20th inst., Rev. S. M. Thames, of Carrollton, Miss., says: "Everything is moving on well here. I received two members into the church last Sunday." Brother Thames is remembering the Advocate in his rounds, and we are grateful to him for the good work he is doing in its behalf. A finer Methodism than that which exists at Carrollton would be difficult to find. It has been blessed for many years with the leadership of that prince of Methodist laymen, Mr. J. R. Bingham, whose devotion to the Church is so widely known.

The work at Corinth, Miss., is going steadily forward under the capable leadership of Pastor J. H. Felts. Forty-five members have been received since Conference, a number of them on profession of faith. The prayer meeting has reached the 75 mark, and is still growing. The morning and evening congregations on Sunday, Feb. 18, numbered more than a thousand. We congratulate Brother Felts upon the fine beginning that he has made, and especially do we appreciate the interest he is showing in the circulation of the Advocate among his parishioners.

Rev. J. M. Morse, of the Capitol Street Church, Jackson, Miss., states that the pews are now being placed in the beautiful new house of worship which his congregation has been engaged in erecting for several months. An order has been given for a pipe organ to cost \$4,250, which is expected to be installed by April 1. Everything else is finished. The construction of this handsome church in the capital city of Mississippi is a notable achievement, and reflects credit upon all who have aided in carrying the enterprise forward. Already a Methodist stronghold, Jackson promises to become still more so with the passing years.

From a recent issue of the Grenada Sentinel, we take the following: "Rev. J. R. Countiss delivered a most interesting sermon at the Methodist Church last Sunday night, his subject being 'Christian Manhood.' Mr. Countiss always gives a clear exposition of any text or subject and can be depended upon for a lucid discussion of any question. He is a student. He has a broad conception of matters and is one of the strongest forces in the Methodist Church of the State. Aside from his great ability and learning, Mr. Countiss is a genial character and most companionable man, and will endeavor himself to any community where he is known."

In a letter containing eight subscriptions to the Conference organ, Rev. V. C. Curtis, of Kosciusko, Miss., adds the following bit of timely news: "This charge is moving along smoothly. The people have given us many expressions of their esteem since Conference. In fact, if there is anything within the bounds of reason that they have not done, I do not know what it is. Rev. W. M. Young will be with us in a meeting the second week in April, and we are praying for a great revival. Rev. C. W. Baily, of the Kosciusko Circuit, has made a fine impression on the people, and has prospects for a good year. Brother Newhern, of the Hesterville Circuit, is pleasing his people. They say he is a good preacher and an excellent pastor."

We are requested to make the following statement: "The Committee having the matter in charge has found it necessary to make some changes in the dates of the Missionary Institutes that are to be held in the Louisiana Conference during the month of March. As revised, the itinerary will be as follows: 'Shreveport, March 12-13; Arcadia, 13-14; Minden, 15; Alexandria, 17; Lake Charles, 18-19; Crowley, 19-20; Baton Rouge, 21; New Orleans, 22. Mrs. H. R. Singleton will be with Mrs. Barnum at the first three and last two named places, and Mrs. E. R. Kennedy will be with her at Lake Charles and Crowley, and possibly at Alexandria. All pastors are invited to attend these Institutes, and each Auxiliary is urged to send delegates to the one that is nearest by."

We regret to chronicle the death of Miss Sue Jones, daughter of Mr. and Mrs. Ike Jones, of Black Hawk, Miss., which occurred at Carlsbad, Texas, on Monday, Feb. 26, 1912. She had been suffering from a pulmonary trouble for several months, and upon the advice of her physicians, went West, hoping that a more favorable climate would result in the improvement of her health. But contrary to expectation, she had scarcely reached her destination before the sad news of her decease was wired her distressed parents. The remains were brought back to Mississippi and laid to rest beneath the sod, near where other loved ones sleep. Miss Jones was a young lady of more than ordinary gifts and acquirements. She was a devoted Christian, and at the time that the fatal malady laid hold upon her, was thinking of offering herself for the mission field. In her, Death had a shining mark, and when she was stricken down, a vacancy was left in many hearts that earth can never fill. May the Heavenly Father comfort and sustain the bereaved loved ones in this dark and trying hour!

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. NANCIE JANE ELIGUAM SMITH, (nee Osborn), was born in Alabama, March 14, 1861 and was baptized in infancy. She joined the Methodist Church when quite young. She was married to Henry S. Smith, April 9, 1884, and moved to Itawamba County, Miss., where she lived until a little more than a year ago, when she moved with her family to Lee County. She died on the 10th of February at the close of the day surrounded by her family and friends. Sister Smith had been afflicted for sixteen years. During the last six months she had been confined to her room and, most of the time, to her bed. She suffered greatly, but bore her afflictions patiently and died in the full triumph of a living faith. All who knew her loved her. She will be greatly missed from the church, from among the sick and, most of all, from her own family. She leaves a husband, two sons, one brother, one sister and many relatives and friends to mourn her departure. We say to them, follow her footsteps and meet her in heaven. We hope to strike hands with her on the eternal shore of sweet deliverance. She was buried in Itawamba County in the Walton Cemetery. Rev. M. L. Ward conducted the funeral service before a large crowd of relatives and friends.

A FRIEND.

WILLIAM ERASTUS LAIRD, son of Erastus C. and Mrs. Elizabeth Blount Laird, was born in Covington County, Miss., March 28, 1861, in the home of his maternal grandfather, William Blount, on the old homestead where his aged and widowed mother still resides. He was one of a large family of four sons and seven daughters, of whom two sons and four daughters survive. The home of his childhood was marked by that simplicity of life and earnestness of piety, which was characteristic of the better class of our agricultural people, and the formative influences of his early life left their indelible impress upon his character. He was converted and joined the Methodist Church in his youth at Williamsburg, the old county seat of his native County, and continued through life a member of that communion. At the age of fifteen he left the home of his boyhood and became a clerk in the mercantile establishment of his uncle, Mr. T. C. Blount, in Blountville, Miss., going from there to Williamsburg, where he continued in the employ of his uncle until his removal to Hattiesburg, Miss., in 1885. Here he entered the store of another uncle, Mr. N. C. Blount, and, in August of that year, was married to Miss Etta Johnson, the daughter of Mr. William Johnson, of Hattiesburg. In this situation he continued for some time and then went into business for himself. After several years he removed to Mineral Wells, Texas, for the benefit of his wife's health, and, after a short while, returned to Hattiesburg where he resumed his business in general merchandise, and where he remained until the time of his death, Oct. 4,

1911. He was prosperous and universally esteemed as a man of unquestioned integrity and sterling worth. In 1903 his wife died, and in 1904 he was happily married to Miss Emmie L. Ragan. To them were born three children, a son and daughter, who died in infancy, and a baby boy, Everett, who, with his mother, survives him. Another cherished member of the family is Miss Ethel, an adopted daughter, to whom he ever gave in unstinted measure a father's love and care. Brother Laird promptly united with the Main Street Methodist Church (Hattiesburg) and was for many years an honored and consistent member of the official board of that congregation. At the time of his death he was a member of the board of stewards, and was accounted one of the most trusted and useful officials of the church. He interpreted literally and kept consistently his vows to attend upon the ordinances of the Church, to obey its rules, and to support its institutions, and his regular attendance at the mid-week prayer services and his earnest prayers were an inspiration to his pastor. He was a quiet, modest man, scrupulously honest and straightforward in his dealings with his fellow-men, and unswerving in his loyalty to the spirit of the laws of the Church that he loved and the teachings of the Lord to whom his life was given. For some years he had felt the premonitions of some organic trouble with his heart, and the end came suddenly with scarcely a moments warning. He left no dying testimony; but, better still, he left the living testimony of years of honor and usefulness to the Church and the community in which he lived. A. F. WATKINS.

I write the following in memory of my brother, H. D. ELLIS, who died at 6 a.m., Jan. 22, 1912. Before he died he told his wife and two or three of his sons who were sitting up with him to awaken the rest of the children, his mother, his aunt and to telephone for his brother Ben, that he was dying. In a short time he passed away peacefully. Sunday night, before he died on Monday morning he had one of the family to read a chapter from the Bible, then he prayed earnestly for himself, his family, his brother Ben, and me. Brother Henry suffered with paralysis intensely for about two years. During this time he made a heroic fight to regain his health that he might be spared to his family to whom he was perfectly devoted, and for whom few men have made better financial and educational opportunities. Perhaps one of his greatest mistakes was his neglect of religious home training. This he sorely lamented, and thus often expressed himself to me and others, and often exhorted his children to go to church, Sunday school and the like regularly and not neglect this duty as he had often done. He was born July 25, 1861. He leaves a mother, an aunt, two brothers, two sisters, a wife and fifteen children and other relatives. One son preceded him to a better world. His devoted brother,

J. C. ELLIS.

Gallman, Miss.

THE BEST IS YET TO BE.

For all men, small as well as great, even for those who have succeeded, and conquered apparently all honors, it is true that the best is yet to be. Heroic Paul, earth's most intrepid and earth's sublimest spirit, standing forth in old age, with a thousand victories behind him, knew that he had not yet attained. No matter what your success, I appeal from the seed to the coming sheaf, from the acorn to the coming oak, from this little spring to the future river, from your ignorance to wisdom, from your fragmentary tool or law or custom to perfect virtue, from the broken arc to the full circle, from the white cloud to the stars that are above the clouds. Because life is in a series of ascending climaxes, and because it waxes ever richer and richer for every man, whether young or old, it is better farther on, and the best is yet to be.—Newell Dwight Hillis.

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You and every other farmer should have a copy of our Farmers' Year Book. It will tell you of the cultivation and fertilization of nearly every Southern crop. Experienced farmers and agricultural experts have put into this book the most approved, practical methods that will make profits for those who follow them.

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writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results and not a single complaint from my customers."

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Tidings From the Field

Vaughan, Miss.

We are moving on very well on the Deasonville charge, and everything bids fair for a good year. The severe cold weather and bad roads have prevented me from doing what I might have done otherwise. Notwithstanding, we have made a very good beginning. Our first quarterly conference was held on Feb. 3. Brother Jones, our presiding elder, was at his post and preached a strong and stirring sermon to the church, using as a text, Matt. xiv, 16: "They need not depart; give ye them to eat." We have a fine board of stewards. They reported \$218.50 for the support of the ministry the first quarter. We are expecting great things during this year with these good people.—J. B. King, P. C.

Jena, La.

Dear Doctor Meek: Revival services conducted by our Conference Evangelist, A. W. Turner, closed at Jena, Wednesday, February 28, with good results. The church was gloriously revived; in fact, we now have a working force that is destined to prove a power in the community. Personal work was done with telling effect. Some persons became interested and were converted that never before manifested any interest, because some church members called upon them, and thus showed an interest in their souls. Brother Turner preached with power. His sermons on "The Unchanging Christ," "The Parable of the Wedding Garment" and "Repentance" made impressions that will prove lasting. We received into full fellowship 16 members, varying from innocent childhood to settled manhood. Fully fifty members have pledged their allegiance to the pastor, promising to co-operate with him and support him. We have at Jena prospects for a good year. The Sunday school has made a material advance, and the best is still in the future. The church attendance is very encouraging. We have good crowds and an attentive listening. I believe the Mission Board has acted wisely in taking in hand the evangelistic work of our Conference, and with the help of the brethren, great things can be accomplished for our Lord. Let us pray as our evangelist labors in the field. Pray for me and my work!—W. D. Kleinschmidt, P. C.

Corinth Circuit, Miss.

Dear Brother Meek: If you will allow me the space, I will tell you a few things about the Corinth Circuit. We are moving on fairly well, considering the cold weather and bad roads. We found a good people up here to serve. Of course, there is plenty of work to do. We have three Sunday schools that have run throughout the entire winter, and two Woman's Home Mission Societies. We are going to build two new churches, and paint one. We have the money almost all in hand now. We will overhaul another

church, for which we have about half of the money. We have money in sight to buy an organ for yet another church. We have spent \$40 on repairing and furnishing the parsonage, \$25 of which was given by the Woman's Home Mission Society of the Corinth First Methodist Church. We appreciate their kindness. Our people have been bringing us good things to eat, and they continue to come. The Galloway Memorial Sunday school class, of the First Methodist Church, gave us a pounding that we never will forget, for which they have our many thanks. No wonder my friend, Rev. J. H. Felts, is moving things. A man with such hustling women as those of First Church behind him has got to move. Enclosed you will find a club of 25 subscribers for the Advocate. My desire is that every family on my charge will have the Advocate to visit them each week, and I am working to that end. However, you know some people are like the man that hired the Irishman to run all the rats off of his place and was to pay him for everyone he saw leave, and then closed his eyes tight to keep from seeing. The spiritual state of the church is not as good as I would like for it to be; still, I think, we are growing more spiritual. We have held prayers in more than fifty homes; have received 11 into the church and have others to receive when we make our next round. My prayer is that this may be a great year for Methodism.—C. A. Northington, P. C.

REV. GEO. JACKSON—A TRIBUTE.

It was with a mingled feeling of sorrow and joy that I read the account of Brother George Jackson's death in the Advocate—sorrow, because of the loss of the benediction of his presence; of his words of counsel and good cheer, and of the encouragement and incentive that these words gave to the brethren. Joy, because he has gone to be with Jesus, the Savior, whom he loved and longed to see and be with. Bishop Candler aptly said: "Why should we want to hold and keep the old pilgrims here on the earth, why not let them go on home to their reward?" Brethren, we now have another cord attaching and drawing us to the other shore. I shall never forget his sweet, kindly face and the words he so often repeated in his jubilee talks, "Brethren, I'm just a waiting for Jesus to call me home. This may be the last time you'll see me in the flesh." But we all may know that through Jesus Christ and by the grace of God we can see and be with him again, for we know in whom he believed, and are persuaded that He is able to keep that which hath been committed to him against that day. God bless all his loved ones and those who mourn his death.

L. E. WIGHT.

Washington, Miss., Feb. 29.

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MISSIONARY INSTITUTE.

There will be held in Lecompte, La., April 2-3, a District Missionary Institute. To this meeting every preacher, lay leader, Sunday school superintendent and the members of the missionary committees of the various charges are earnestly invited to be present. The first day, April 2, will be specially devoted to the laymen; so if they can only give one day, they can be present when the work that is related to them specifically is under consideration. Let the district lay leaders be present, by all means, and try to unite for action every leader in the district. A program will be arranged, and those on it will be prepared to give us something helpful. Let every one intending to be present send their names to Rev. R. M. Brown, Boyce, La. **BRISCOE CARTER, P. E.**

CHURCH EXTENSION.

The Executive Committee of the Louisiana Conference Church Extension Board will meet at Baton Rouge, La., Tuesday, March 26. All applications should be in hand by that time, as they must reach the General Board by April 1. **J. D. HARPER.**

A COMMENDATORY WORD.

Mr. Editor: I was delighted to read in the Advocate that the Methodists of Crowley have decided to build a \$30,000 church. Having already one-half of that amount pledged, it will be an easy matter for them to raise the other half and have the new building paid for, and ready for dedication, in the near future. They will find that their pastor, Rev. C. D. Atkinson, is a live wire and a successful worker in the building of the church. He is of the kind who do the things they undertake. He fits the situation in Crowley. **JOHN T. SAWYER.**

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Port Vincent, at Meadows Mar. 9, 10
Mt. Hermon, at Mt. H. Mar. 16, 17
Franklinton, at Franklin-
ton Mar. 19,
C. C. MILLER, P. E.

Lafayette Dist.—Second Round.

Crowley Mar. 10,
New Iberia Mar. 17,
St. Martinsville Mar. 18,
Houma Mar. 24,
Rayne Mar. 31,
Church Point April 7,
Sulphur April 14,
Morgan City April 21,
Jeanerette April 22,
Lake Charles April 28,
West Lake April 28,
Patterson May 5,
Lafayette May 6,
Gueydan May 12,
Jennings May 19,
Iota May 26,

Lake Arthur June 2,
Indian Bayou June 9,
Vermillion June 16,
District Conference will meet in
Lake Arthur, May 28-30.
R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Merryville at Fields Mar. 14,
DeRidder Mar. 16, 17
Bon Ami and Carson, at
Carson Mar. 17, 18
Pollock Mar. 23,
Selma Mar. 23, 24
Standard Mar. 24, 25
Compti, at Clarence Mar. 30, 31
Colfax, at Montgomery Mar. 31 Apr. 1
Preacher's Missionary In-
stitute, at Lecompte Apr. 2, 3
Columbia Apr. 6, 7
Provincetown, at Pine G. Apr. 13, 14
Natchitoches Apr. 14, 15
Jena Apr. 20, 21
Trotter Apr. 20, 21
Marksville, at Marksville Apr. 27, 28
Opousas Apr. 29,
Alexandria Apr. 30,
Boyce and Lecompte, at B May 1,
Bunkie, at White's Chp. May 4, 5
Harrisonburg, at Jones
ville May 7,
Melville, at Woodside May 11, 12
Glenmora May 18, 19
Elizabeth, at Oakdale May 20,
BRISCOE CARTER, P. E.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sands.

All Doubts Dispelled—The Scriptural Mode of Baptism Proved by Scriptures.

Since the dawn of the Christian era there has been constant discussion and controversy as to the true—the Bible—mode of baptism. Eminent men of analytical mind and profound intellect, have delved deep in ancient annals and languages in an earnest and sincere effort to determine the manner of the Savior's baptism, and from time to time announcement has been made that success had crowned the effort; yet the world has as yet been unwilling to accept the evidence offered in support of such announcement.

Why?

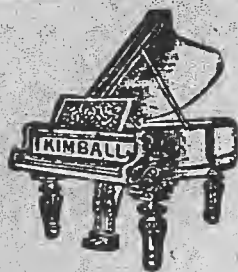
Because the world has long since decided that nothing short of actual Bible proof shall determine what is this Bible mode of baptism.

And at last this Bible proof has been collated and presented in simple, readable form, so that all who desire the scriptural truth may gratify that desire. Rev. W. T. Dale, D.D., who has devoted the best years of his life to this laborious search after truth, has published a 70-page book of Bible proof that plainly shows the method of Christ's baptism. The title of the book is "Bible Readings on Baptism," and it is sold at the small price of 25 cents a copy, postpaid.

The author has constituted Rev. E. H. Roy, of Tullahoma, Tenn., sole agent of the book, and he will be glad to supply copies on request, accompanied by the price. Address Rev. E. H. Roy, Tullahoma, Tenn.—Advertis'm't.

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Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind, dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui to-day.



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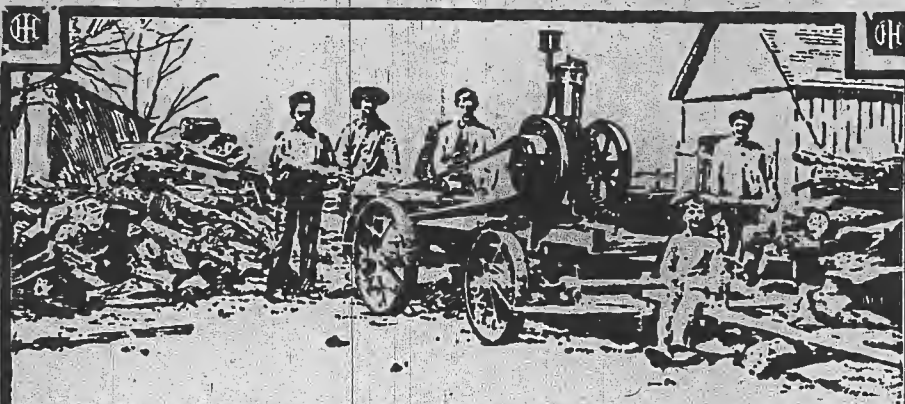
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God-haunted our lives are, until they give themselves to God, as the brain of a sleeper is haunted by daylight until he opens his eyes and gives himself a willing servant to the morning.—Phillips Brooks.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Matherville, at Salem....Mar. 30, 31
Porterville, at Union....April 7, 8
Meridian, at Poplar Spgs. April 18,
Daleville, at Soule's Chp. April 20, 21
Meridian, Central....Apr. 24,
Vimville, at Why Not....May 2,
Lauderdale, at Marlon....May 5, 6
Meridian, East End....May 8,
Enterprise and Stonewall,
at Stonewall....May 9,
Scooba, at Spg Hill....May 11, 12
Meridian, South Side....May 15,
Shubuta and Quitman, at
Quitman....May 19, 20
Meridian, Fifth Street....May 22,
Binnsville, at Bialrs Chp. May 25, 26
DeSoto, at Manassa....June 1, 2
Meridian, Seyenth Ave....June 5,
Waynesboro Ct., at Big
Rock....June 8,
Waynesboro....June 9, 10
Bucaturra, at State Line June 16, 17
DeKalb, at.....
Moscow, at.....
Dist. Conf. at Waynes-
boro....June 10, 14

W. H. LEWIS, P. E.

Seashore Dist.—Second Round.

Mentorum, at Mt. Zion....Mar. 16, 17
Howison and Saucier, at H. Mar. 23, 24
McHenry and Wiggins, at
McHenry....Mar. 24, 25
Gulfport, 25th Ave....Mar. 26,
Gulfport, 29th Street....Mar. 27,
Pascagoula and Ocean
Spgs., at Ocean S....Apr. 6, 7
Miss. City and Handsbo-
ro, at Handsboro....Apr. 13, 14
Moss Point....Apr. 18,
Escatawpa, at Caswell
Springs....Apr. 19,
Americus, at Tanner's Chp. Apr. 20, 21
Biloxi, Main Street....Apr. 24,
Brooklyn and Bond, at
Maxie....Apr. 26,

Hub and Oakvale, at Oak-
vale....Apr. 27, 28
Columbia....Apr. 29,
Long Beach....May 1,
Bay St. Louis....May 4, 5
Wolf River Mission, at
Beulah....May 11, 12
Coalville, at.....May 15,
Vanceave, at Mt. Pleas-
ant....May 18, 19
Lumberton....May 23,
Poplarville....May 24,
Derby, at Byrd's Chp....May 25, 26
Carriere and McNeill, at
Picayune....May 26, 27
Logtown....May 28,
The District Conference will con-
vene at Lumberton, Tuesday, June
4, at 3:30 p.m.

W. B. JONES, P. E.

Newton Dist.—Second Round.

Laurel, First Ch....Mar. 16, 17
Laurel, Sixth St....Mar. 16, 17
Laurel, Kingston....Mar. 16, 17
Walnut Grove, at Pleasant
Hill....Fri....Mar. 22,
Carthage, at Rocky Point Mar. 23, 24
Homewood, at High Hill....Mar. 30, 31
Bay Springs, at Raleigh....Apr. 6, 7
Trenton, at Burns....Apr. 13, 14
Rose Hill, at Rose H. Fri....Apr. 19,
Pachuta, at Orange....Apr. 20, 21
Montrose, at Montrose....Apr. 27, 28
Lake, at Eureka....May 4, 5
Morton, at.....Fri....May 10,
Shiloh, at Johns....May 11, 12
Decatur and Union, at De-
catur....May 18, 19
Chunkey, at Sequelena....May 25, 26
Forest, at Forest....May 28,
District Conference, at For-
est....May 27, 31
Hickory, at Garlandville June 2, 3
Newton....Wed....June 5,
Stallo, at.....Thurs....June 6,
Neshoba, at Hester Chp. June 8, 9
Philadelphia, at Philadel-
phia....June 9, 10

The pastors will please to attend to the election of the lay delegates to the District Conference at an early date, and forward names to me, not later than the first day of May. Each church is entitled to one delegate to every one hundred members, and fraction of two-thirds thereof; provided that each society shall have at least one delegate. We shall expect the District Lay Leader, and all the church leaders to be present at the District Conference. Prominence will be given the Laymen's Movement.

T. J. O'NEIL, P. E.

✓ Marriages

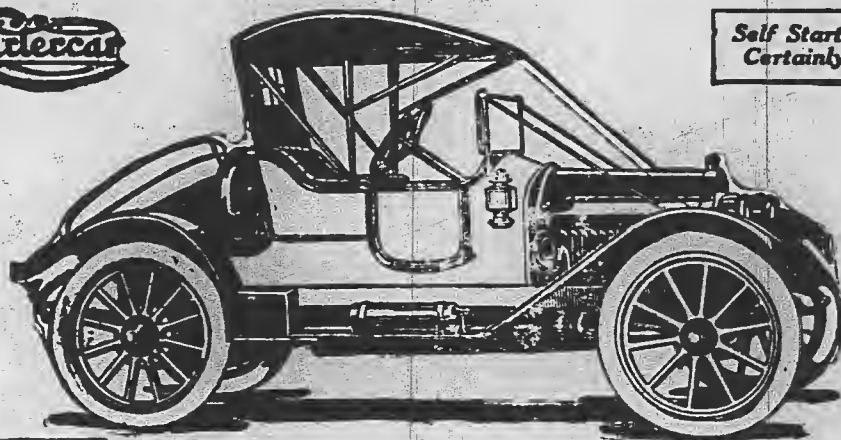
Dec. 27, 1911, at the residence of the bride's parents, near Vaughan, Miss., by Rev. J. B. King, Mr. J. L. BLAKEMAN and Miss MINNIE EWING.

Jan. 16 1912 at the residence of the bride's mother, in Deasonville, Miss. by Rev. J. B. King, Mr. G. W. LEWIS, of Muskogee, Ala., and Miss MABEL FRIZELL, of Deasonville.

"THE INJURY OF TOBACCO."

In his forcible description of "The Injury of Tobacco," in the March Century, Charles B. Townes writes with the knowledge of an expert and the earnestness of an exhorter. He ranks the popular weed with the worst of the drug slave-masters, and in particular pays his respects to the smoking fathers, who enjoin abstinence on their sons, yet whose example leads to early cigarette smoking by stealth.

"Go, wherever there are ignorant to be instructed, timid to be cheered, helpless to be succored, stricken to be blest, and erring to be reclaimed. Go, wherever faith can see, or hope can breathe, or love can work, or courage can venture. Go, win the spurs of your spiritual knight-hood there."—William Morley Punshon.



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This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

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The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equalled.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The most telling work of character-building must be done in the home. Often fine, helpful Sunday school work cannot save the boy because the home background, influence and atmosphere are such that a miracle alone could bring about his salvation.

Brother Gladney is anxious that some of the larger churches have their Children's Day service as soon as possible, and at the first printing, programs will be sent out so work can be begun. Often the regular date conflicts with the closing of schools and these earlier days will prove more satisfactory.

Mr. Marion Lawrence emphasizes five demands which are imperative, not only on the church and Sunday school, but on the world as well. Conception or Vision, Co-operation, Conquest, Constancy and Consecration, and these five Cs worked into the tapestry of our daily living will be a masterpiece in the far after time when final estimates are made.

On April 30, in the afternoon, at Artesia, Brother Thomas has kindly arranged for a Sunday School Institute hour and this early notice is given to emphasize the need of every Sunday school worker in the district being present to make this hour one of great benefit. Brother Jacob has planned a similar Sunday school season of education and uplift within his dates, May 1-3, at Kilmichael.

The Galloway Memorial Class of First Church, Corinth, is doing a great work. Mrs. M. T. Bynum has been appointed chairman of the Membership Committee and their room is even now taxed to its utmost capacity. Mrs. J. H. Feits is chairman of the Missionary Committee and definite mission work in Brazil will be commenced March 1. These matrons, busy as they are, are doing a work whose value time alone can tell and are demonstrating the possibilities in a well-organized woman's class.

"I've learned many valuable lessons," said a keeper of a small garden in a large city, "just by looking over the fence. I've been taught exactly how to do some things which have greatly improved my own little spot of cultivated green, and I've learned not to do very many things my neighbor had better not have done." Now many an Adult Bible Class president would add to his efficiency if he occasionally looked over his own Bible class fence into his neighbor's class yard. He needs to know infinitely more than he can ever find in books. He should know what other classes are doing, and keep a comprehending eye on every item, card or feature which could assist him or his class.

Mr. J. H. Ledyard, the Tupelo, First Church superintendent, is having a most friendly and highly interesting contest. The first Sunday in February was Boy's Day—the boys themselves opened the Sunday school and read twelve 1-2 minute articles on "Why I do not use Tobacco." The next Sabbath was Girl's Day and they opened the school and had fine papers as you note from the one in last week's Advocate. The contest is between the men and boys on one side—for attendance etc., and the girls and women on the other. The men have won out so far, but Mr. Ledyard has a fine, live vibrant Sunday school every Sabbath morning and his plan is well worth emulating. He belongs to the International Committee for Superintendents and is doing a great work and one needed all over the Sunday school world.

CONCERNING CHILDREN'S DAY.

By Rev. P. O. Lowrey.

Among other items noted that are worthy of our study from our last year's Minutes is the matter of the

observance of Children's Day in the Sunday school, which sums up as follows:

In the Alexandria District the following pastoral charges at some point observed the day with these amounts collected: Alexandria, \$22; Harrisonburg, \$3; Jena, \$4; Longville and Merryville, \$6; totaling \$35, with Alexandria leading with \$22. On the Baton Rouge District: Second Church, Baton Rouge, \$3; Clinton and Jackson, \$10; Franklinton, \$8; Hammond, \$7; Kentwood, \$2; totaling \$30, with Clinton and Jackson the banner charge. On the Lafayette District: Crowley, \$15; Eunice, \$6; Jennings, \$4; Lake Charles, \$12; New Iberia, \$9; Patterson, \$7; totaling \$53, with Crowley in the lead. On the Monroe District: Downsville, \$2; Eros, \$6; Gilbert, \$3; Mangham, \$22; Merrouge, \$19; Monroe, \$17; West Monroe, \$6; totaling \$75, with Mangham the banner charge. On the New Orleans District: Algiers, \$14; Carrollton Avenue, \$7; Louisiana Avenue, \$3; Parker Memorial, \$4; Rayne Memorial, \$13; totaling \$41, with Algiers in the lead. On the Ruston District: Bernice, \$6; Haynesville, \$3; Homer, \$6; Lanesville, \$4; Lisbon, \$21; Vernon, \$7; Winnfield, \$9; totaling \$56, with Lisbon the banner charge. On the Shreveport District: Bossier City, \$2; Greenwood, \$13; Mansfield, \$6; Mooringsport, \$54; Noel Memorial, \$5; totaling \$80, with Mooringsport the banner charge.

It will thus be seen that the Shreveport is the banner district in the matter of collections, with a total of \$80, and Mooringsport, on the Shreveport District, is the banner charge of the Conference, with a collection of \$54. Rev. F. R. Power is the pastor. The Monroe and Ruston Districts each had seven charges observing the day at some point, the Lafayette District six, the Baton Rouge, New Orleans and Shreveport each five, and the Alexandria four.

Brethren, "figures cannot lie," and our Conference ought to have beaten this record fourfold. The Discipline requires the observance of Children's Day in our Sunday schools as definitely as the taking of the missionary collection. It is the happy day for the children, the rallying time for the Sunday school, and the only means of financing our Sunday School Board. See to it that this year we are officially faithful at this point. The programs will be ready at Nashville by March 1, and our Board urges the holding of the services in April, before the conflict with the closing exercises of the public schools. They will be sent free upon application to Mr. E. E. French, 810 Broadway, Nashville, Tenn.

ADVOCATE PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Advocate Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Braddentown, Fla., writing under date of February 1, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time, it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

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Ar. New Orleans - - - 8:39 a. m.
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WOMAN'S FOREIGN MISSION SOCIETY.

Executive Committee Meeting, North Mississippi Conference.

The Executive Committee of the Woman's Foreign Missionary Society of the North Mississippi Conference met in Westpoint on Feb. 22, 1912. It was recommended that a conference honor roll, with the following standard of excellence, be established:

The total number of credits shall be 100. Any auxiliary will be placed on the honor roll whose records show that it is entitled to 75 credits. These credits are: 1. Membership—(a) A campaign for new members, 5; (b) increase, one new member for every six on the roll, 5. 2. An average attendance at regular meetings equal to two-thirds of the membership, 10. 3. Finance—(a) Dues paid in full and contingent fund paid by every member, 10; (b) Conference pledge contributed to by every member, 10. 4. Week of Prayer observed, 10. 5. Monthly Bulletin presented, program on the monthly topic, and workers at least once a month, 5. 6. Subscribers to the Missionary Voice equal to one-half of the membership, 5. 7. Juvenile Missionary Society organized by First Vice President, 10. 8. Young People's Missionary Society, 10. 9. All quarterly reports mailed by the 1st day of each quarter, 5. 10. Letters from officers answered promptly, 5. 11. Mission study classes and regular presentation of the subject of Christian stewardship, 10.

The smaller and weaker societies will find that they are at no disadvantage in comparison with larger societies. Some of the points of excellence are more easily reached by the weak than by the strong society. The standard is based on business methods and proportionate increase.

It was also recommended that the agent for the Missionary Voice make a canvas of the membership in each auxiliary at once and secure subscriptions to the Council Daily. The price of this paper is 25c for the session. All subscriptions should be sent to Rev. P. W. Jeffries, The Chesterfield, 3141 Mt. Pleasant, Washington, D. C., by April 10.

The Annual Meeting will be held at Brooksville June 1-5. An attractive program has been arranged. Prominent workers from the Council and returned missionaries will be present. Mrs. S. M. THAMES, Pres. Miss MAMIE BUCKLEY, Recording Secretary.

HOW MOUNTAINS WERE NAMED

Adirondacks, derived from the Canlenga (Mohawk) Iroquois language, in which the original form is ratiron-taks, meaning "bark eaters."

Allegheny: A corruption of the Delaware Indian name for Allegheny and Ohio rivers, the meaning of the name being lost.

Appalachian: The name was given by the Spaniards under De Soto, who derived it from the name of a neighboring tribe, the Apalachi. Brinton holds its radical to be the Muscogee apala, "great sea," or "great ocean," and that apalache is a compound of this word with the Muscogee personal participle "chi," and means "those by the sea."

Blue Ridge: So called from the hue which frequently envelops its distant summits.

Catskill: The mountains were called katsbergs by the Dutch, from the number of wildcats found in them, and the creek, which flows from the mountains, was called Katerskill, "tomcats' creek."

Ozark: The aux arcs was said to refer to the bends in White river and was applied to the Ozark mountains, through which the river pursues a wandering course—in other words, to the mountains at the bends of the river.

Sierra Nevada: A Spanish term signifying "snow-clad range."—From Bulletin 197, United States Geological Survey.

THE FIRST LEGACY TO FOREIGN MISSIONS.

"The first legacy to foreign missions was given by Sallie Thomas. She was a poor woman supporting herself as a domestic servant. Her wages never exceeded the pittance of 50 cents per week. Out of this sum in a long and industrious life she had managed to save the really remarkable sum of \$345.83, and this she bequeathed at her death to the American Board."

Last year, by bequests and other offerings, the United States gave to foreign missions \$12,290,005.—Baltimore Southern Methodist.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

What the world really needs is men who have news from the land of the ideal, who have God's life within them, who open afresh the spirits of living water that quench the thirst of the soul.—J. Brierley.

A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis P. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why everybody should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty-odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world to-day, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effects and can be had from your druggist in 50c and \$1.00 size bottles.

Get a \$1.00 bottle of W. H. Bull's Herbs and Iron and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist and he will refund your money on the whole bottle.

If your druggist's supply is exhausted ask him to order it for you from his jobber.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and it Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

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Cornish pianos and organs are sent on trial (freight paid if desired) to demonstrate quality without obligating prospective buyers to keep them and are sold on a binding basis that, if not exactly as represented or in any way unsatisfactory, the instrument will be taken back at any time within a year, refunding all purchase money, and assuming all freight charges.

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Send today for the handsome Cornish Book, which explains fully our very liberal terms of selling plans and shows the latest styles of pianos and organs. You should have this beautifully illustrated book, whether you buy or not.

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LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Centenary College—March 6 to 16.
Homer—March 24-April 7.
Gibbald—April 7-April 14.
Mer Rouge—April 19-April 29.
Alexandria, First Church—April 29 to May 13.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Breithaupt, Houma, La.
R. H. Bamburg, Vernon, La.
W. W. Holmes, New Orleans, La.
A. I. Townsley, Arcadia, La.
Wm. H. Coleman, Ruston, La.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternally yours,
WM. H. COLEMAN,
Chairman Evangelistic Committee.

THE MILLSAPS PREPARATORY SCHOOL.

Millsaps Preparatory School since the formal separation from the College last June, has had a decidedly successful year. Founder's Hall, the new home of the school, is ideal in location and arrangement. It has been comparatively easy to enforce regulations such as the best preparatory schools have found satisfactory. The observance of study hours at night has increased the efficiency of the work and has proved an effective means of keeping the students out of town at night. A fine spirit of loyalty to the new institution has developed among the boys. This is shown in their literary work and in the athletic contests.

The Preparatory students celebrated Washington's birthday by an informal reception, in which they opened their doors for the first time to their friends in the city. The affair was entirely democratic, although it was necessary to have but a limited number of guests present. The reception hall lent itself beautifully to decoration in the national colors. Among the guests were President and Mrs. Hull, Major Millsaps, Mrs. Austin, and Mr. and Mrs. W. M. Bule, of Jackson.

An entertainment of quite a different kind, but no less pleasing, was furnished on the night of February 23. On this occasion representatives from the Millsaps Preparatory School met representatives from the Chamberlain-Hunt Academy in an interscholastic debate. The subject was, Resolved, That Foreign Immigration to the United States Should Be Further Restricted. Millsaps not only won the decision, but won the award of best speaker on either side by a unanimous vote. Mr. R. C. Edwards and Mr. T. L. Carraway spoke for Millsaps, and Mr. A. Bosch and Mr. T. T. Williams for Chamberlain-Hunt. Mr. R. C. Edwards was declared the best speaker. The Jackson Daily News in speaking of the contest says:

"The debate was an exceptionally

good one. Each of the speakers handled himself like a veteran of the platform. The occasion was one of which Prof. Noble, the head master of the Preparatory School, and all who are interested in the school, might well be proud. The speakers acquitted themselves in such a way that the occasion was one of which many an educational institution of higher rank might justly have liked to boast."

The Chamberlain-Hunt speakers were worthy opponents and gave a stiff fight. This debate is the first of a series of the triangular contests that have been arranged between these institutions, including the French Camp Academy as the third party. Messrs J. R. Spinks and O. W. H. Felder will debate with French Camp on March 15. The result is awaited with interest.

STUART G. NOBLE.
Jackson, Miss., Feb. 29.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference will be held at Mansfield, La., March

29th to April 2d. Conference will convene at 3 p.m., March 29th, in the Methodist Church. The opening sermon will be preached at 7:30 p.m., March 29th, by Rev. Felix R. Hill, Jr.

The members of the Conference are urged to come prepared to remain through the whole time of the session. We are convinced that no charge will materially suffer from the absence of the pastor on this Sunday. The preachers in charge of circuits will not miss an appointment on account of the Sunday of the Conference being the fifth Sunday. The stations can easily spare their pastors for one Sunday, and will thus be impressed with the unity of Methodism in the bounds of the district. We believe that it can be easily shown that the very spirit of the laws of the Discipline creating the District Conference is violated by a failure to include the Sabbath in its session.

We urge our preachers and people to pray that this Conference shall prove a great inspiration to the work of the district, and a great blessing to the church and people at Mansfield.

The following committees will serve

the Conference:

Recommendation for Orders—V. D. Skipper, R. A. Davis, S. S. Holladay.

Recommendation for Admission—G. E. Cameron, B. H. Sheppard, C. M. Morris.

Quarterly Conference Records—H. J. Boltz, W. F. Henderson, V. L. Fulton.

PAUL M. BROWN, P. E.

A wrong-doer is often a man that has left something undone, not always he that has done something.—Marcus Aurelius.

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" —Peters Music House	Hammond—Mrs. Sarah Mott	Newellton—Hugo Jereslaw	Oak Ridge—Barham Co., Ltd.
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NEW ORLEANS CHRISTIAN ADVOCATE

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"Prove All Things; Hold Fast That Which is Good"

WHOLE No. 2826.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY MARCH 14, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

A contemporary says: "Motor, and the world motors with you; aviate, and you aviate alone." The upward way has always been lonely and difficult.

Watchfulness was often enjoined upon the early disciples. Nor is it less needed in this day. The snares and pitfalls of Satan abound on every side, and only he who walks "circumspectly", or "carefully", as the Revised Version has it, may hope to escape them. The far too frequent falls of ministers and prominent laymen warn us, with tremendous emphasis, that we should be ever on our guard.

Prayer and work are both required to produce a rich and fruitful Christian life. Neither amounts to much without the other; but combine them, and what they may accomplish no human mind can tell. Prayer brings the soul into the secret place of power and girds it with strength; in work the power thus imparted is put into helpful operation. This explains why they who pray the most are usually the most efficient in service. There has never been a disciple who achieved large things for the Master who did not tarry much in the secret closet.

President Welch of the Ohio Wesleyan University in his February lecture to the students of that institution, made a vigorous defense of the Church. He characterized it as "the most powerful inspiration and the most powerful agency for the world's benefit that exists on the face of the earth." This is not an extravagant statement. If the influence of the Church were withdrawn from the world, it would soon become unfit for human habitation. The very foundations of society would be undermined, and all governments and civilizations would become too corrupt to stand. The destiny of the race and the fate of all the creations of man's brain and brawn are bound up in the future of the Church of Jesus Christ.

The slogan of the Book Committee of the Methodist Episcopal Church is "An Advocate in Every Home." A better one it could not have. It is idle to talk of enlisting members of the Church in the great work of extending the divine kingdom until they are informed as to what is going on in the religious world. Our next General Conference ought to come to the rescue of the struggling papers of Southern Methodism. We know of nothing that is more urgently needed than this. We should create a periodical literature that is second to none, and do everything in our power to circulate it. The denomination that has a weak and meagerly patronized press, no matter what may be its other possessions, is poorly equipped to meet the tremendous issues of the future.

WHAT A MINISTER SHOULD SEEK.

There is nothing to justify a minister in seeking a conspicuous place in the Church, because of the support or pleasure that it might give him. Ambition for opportunity, however, is not wrong, for the reason that it is a man's duty to spend his life where it can be made to count most for the Master. The preacher who is dissatisfied in a field where it is possible to accomplish but little, is not to be summarily condemned. Paul, the foremost minister of all time and whose abnegation of self was complete, did not fritter away his strength in meagerly settled localities, but went to the great centers where his work could exert a wide influence. He did not ignore, but availed himself of the strategic points.

But even large opportunity, though it may be legitimately desired, is not the chief thing that a pastor should seek. What he should set his heart upon and unceasingly strive for, is the equipment that will give efficiency. Like Timothy, it is his duty to stir up the gift that is within him. If he is effective in the highest and truest sense, he need not fear that doors to great usefulness will not open to him. Providence never overlooks one who is qualified for high service. Those charged with the responsibility of securing capable men for difficult positions are constantly scanning the country from ocean to ocean to find them. The supply is never equal to the demand.

Dr. Gilbert, the editor of the Western Christian Advocate, tells in his paper of a recent visit to the Fifth Avenue Presbyterian Church of New York City to hear its renowned pastor, Dr. J. H. Jowett. To make sure of good seats, he and his party went an hour before the opening of the service. The people poured into the spacious auditorium, which seats nearly 3,000, until it overflowed and many had to go away. Referring to the distinguished minister, Dr. Gilbert says: "Though many reports of a seemingly extravagant character had reached our ears of the charm and power of this man, we were compelled to conclude that the half had not been told."

This superb preacher of the Word uses no artifice. The little schemes resorted to by others to enhance their acceptability were not to the least extent invoked. His pronunciation was "American—rather of the type of the Middle West, if we may be permitted to differentiate. He sought no climax, he employed no dramatic pose or gesture, attempted no witticism—not even saying the humorous. Stripped bare of all this extra paraphernalia so generally confiscated by ministers, he stood before us a man with a message, that it was easy to see he was deeply desirous of imparting to his hearers."

What brought Dr. Jowett across the Atlantic and made him pastor of the foremost Presbyterian Church in the United States? Manifestly, it was his efficiency. Favoritism or place-hunting had nothing to do with it. He did not seek the position—it sought him. There is in this a lesson that those of us in the Christian ministry should lay to heart. Especially would we impress it upon our young preachers, who yet have their

careers largely before them. To them we would say, Leave nothing possible undone to become truly effective in the pulpit and pastorate. No price is too dear to pay for this. Should they study? Yes, painstakingly and systematically. Knowledge is an important element of strength. But it lacks much of being all that is needed. Some of the driest and most uninfluential preachers are men of liberal education. Common sense, tact, fervor, sympathy, energy, force of personality, and the gifts and graces of speech are factors in a full equipment for the manifold duties of the pastorate. The requisite spiritual furnishing should also be constantly sought. There are qualifications for the work of the ministry that can be procured only on bended knees in the privacy of the closet. The true prophet of the twentieth century must not only be taught in the schools of men, but, like the prophets of old, he must also be taught of God. The learning of the Egyptians was helpful to Moses, but before he was fit to become the leader of the Lord's people, he needed in addition thereto the sight of the burning bush and the message from Jehovah. The teaching of the schools of Tarsus and the learned Gamaliel contributed to Paul's equipment for his mighty work, and without it he probably could never have accomplished what he did, but his powers were misdirected until he had his memorable vision and heard the voice of Jesus speaking to him on the road to Damascus.

No minister is faithful in the highest sense who does not measure up to the best of which he is capable. He should be ever seeking to discover what elements of success he lacks, and laying himself out to acquire them. To be sure, God does not expect us all to be Jowetts and Gunsauluses—natural endowments count for much—but he does expect us to exercise the talents that he has given us and to strive to enlarge them. Only the preacher who does this may hope to hear from the lips of the divine Judge on the last great day that loftiest eulogy that can be paid a human being, "He hath done what he could."

POET BISHOPS.

The Methodist Episcopal Church has two chief pastors who frequently invoke the Muses: Bishop Warren and Bishop McIntyre. They possess poetic gifts of no mean order, and their writings in verse are widely read and admired. Of the present panel of Southern Methodist Bishops, Bishop Hoss, we believe, is the only one who composes poetry. Some of the lines from his gifted pen possess genuine merit, and will live long after he has passed away. One of the most beautiful songs for use in the baptism of infants that the Methodist Hymnal contains was written by him. Of our former chief pastors, the poetic fire was perhaps more marked in Bishop John C. Keener than any other. He had a Miltonic imagination, and occasionally wrote verses of surpassing beauty. We have always thought it somewhat strange that none of his poems were given a place in our hymn book. We think that more than one of them was worthy of such recognition, and would have added to the rich treasures of that noble volume. These sons of song are in the true Wesleyan succession, as both the great Founder of Methodism and his distinguished brother were endowed with poetic genius.

"WHAT A CHURCH MEMBER CAN DO TO PROMOTE A REVIVAL IN HIS CHURCH."

By Rev. Wm. H. Coleman.
(By request.)

First of all he can pray. In the great Wales revival of a few years ago the prayer of each leader and worker was, "O Lord, give us a revival, and let it begin in me." The church member who will continue to pray this prayer earnestly and sincerely will receive the revival vision and the revival spirit, like Isaiah, Luther, Wesley and others who, having seen the Lord, saw not only life's meaning, but also life's mission.

Isaiah said, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Not that he had been a man of profane or obscene mouth; he was evidently a gentleman of too much culture and refinement and of too lofty ideals for anything so degrading, but, seeing the Lord, he saw that his life had been so imperfect and empty and shallow as to render his very utterances of worship in the sanctuary, as it were, unclean in the sight of such a holy God.

Speaking of things upon which people usually place such a high estimate, St. Paul said, "I count them but refuse that I may win Christ." Seeing God, they saw things in their real value, and learned to place supreme things first. And this is what every church member needs to-day. We need something of the spirit of Knox when he said, "Give me Scotland or I die"—something of the spirit of our Lord when, burdened with the weight of the world's sins, he went through Gethsemane to Calvary "to save his people from their sins."

Christ said, "Whatsoever ye shall ask in my name, that will I do." In Biblical usage a name signifies nature or character. Therefore, if we would pray a prevailing prayer, it should not only be with faith in Christ, but with Christ-like humility, devotion and submission to the Father's will. When the Church member thus approaches the throne the revival will begin in his life; he will have something of the altruistic spirit of his Lord that will give him a yearning for the salvation of the lost. Then he can pray the prevailing prayer, conducive to promoting a revival in his church and in the world. Elijah prayed down a great revival on Carmel; Paul went praying as he set the revival fires burning in two continents; the "Holy Club" at Oxford prayed and the Wesleyan revival not only reclaimed Great Britain from spiritual deadness and helped to redeem her from national decay, but it went further and helped to establish our American civilization. It has also permeated every creed of Christendom and touched almost every nation of the earth with the gospel message of the witness of the Holy Spirit, and it is destined to sweep on over the earth until the whole world is evangelized. The Student Volunteer Movement was born in the "haystack" prayer meeting. The Laymen's Missionary Movement had its beginning in a prayer meeting in the city of New York.

In the second place, and simultaneous with his praying, the church member can help to promote a revival in his Church by living a consistent Christian life, so that his loved ones at home and his associates in business and in society can have confidence in his life and his religion.

St. Paul tells us that we are ambassadors for Christ, and some one has truly said that the Christian is the sinner's Bible. Therefore, we need to be very careful on the one hand not to misrepresent our Lord, and on the other hand not to mislead those who are watching our lives.

But when one lives the above mentioned prayer-life, his conduct will be consistent with his profession. When the individual comes face to face with a vision of God, he will see many things to be sinful in which before he has seen no evil. The Psalmist speaks of "presumptuous sins," those that come boldly and undisguised, and of "secret faults," those that come subtly to take us unawares in our pursuit of profit and pleasure.

Of such we need to beware, and from such we can escape only through wisdom that God alone can give us, as we obediently accept the leadership and teaching of his Holy Spirit.

The church member can help to promote a revival in his church by doing personal work. No one can effectively do this third thing until he has done—is doing—the first two. Then he is qualified for this most delicate and sacred task. This is the greatest work that any human being can ever accomplish—the sublime achievement of entering the sacred precinct of the soul and leading that soul into the council chamber of the King of kings and Lord of lords, and introducing it to Him whom to know is eternal life. "Let him know that he who converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

When H. Clay Trumbull was a young man of 23 years, working in a railroad office, a young gentleman friend of his wrote him asking him to become a Christian. He at once gave his heart and life to Christ and resolved to devote his life to winning men to the Master. For fifty years as a layman he won men, one by one, until he had led multiplied thousands into the kingdom of God, and many times they were men whom one would least expect to be saved.

Last summer, at the great Bible Conference, at Lake Winona, Ind., the writer heard Harry Monroe, Superintendent of the Pacific Gardens Mission, Chicago, tell his experience. Harry Monroe was a business man of Chicago, who was leading a fast, dissipated life. He aimlessly wandered one night into a mid-week service of some kind, and a layman led him to surrender his life to Christ and be saved. He was genuinely converted and went out to lead others to the Savior. That faithful church member in that mid-week prayer meeting was not only promoting a revival in his church, but in the world; for Harry Monroe led Mel Trotter to Christ, and Billy Sunday to Christ, and Harry and Mel and Billy are annually leading their thousands to the Savior of men. I had rather be that humble layman who led Harry Monroe to the Savior and started the great revival that these godly men are to-day carrying on, than to be the world's greatest general or statesman or money king, who never led a soul to Christ.

There may be some Trumbull or Monroe or Trotter or Sunday in your community waiting for you to lead him to salvation and a life of service. Our stewardship lays on us a tremendous responsibility, but it also gives us a glorious opportunity. Shall we not pray for, live for, work for and expect a revival in our respective lives, churches, communities, and in our entire Conference? Not one to begin and close with the coming and the going of our Conference Evangelist, but one that shall be general and lasting.

"O, Lord, reviveth thy work in the midst of the years."—Habakkuk 3:2.

THE POWER OF SACRED MUSIC AND SONG.

A missionary in India tells in the "British Weekly" the following touching incident clustering about a well-loved hymn: It was in March, 1904. I had left my hotel, and made my way through the picturesque crowds in the streets of A—. The Sabbath was essentially a French one. I had turned aside that day from globe-trotting pursuits, and taken my place in the church of the United Frees, among some three-score of God's people whose mother tongue was English.

On my right and left were missionaries of the North African Mission—they from Africa, I from India. It seemed to me a meeting of the oceans. Immediately in front of me was the English consul. On his left was his wife.

What the minister preached about I really forget. Perhaps that was not the preacher's fault. He was a pastor there for his health, and displayed no special vigor. Even the words and music of the hymns had failed to stir the depths of my nature. Perhaps I was not in a receptive spirit. On went the minutes, and I was not sorry.

The hour had at last fled. Invocation, lessons,

prayers, sermon, collection, announcements were all over. What had been to me a most uneventful service was now to be brought to a close by a hymn and the benediction. The minister announced George Matheson's "O Love that wilt not let me go." When a much-loved hymn is announced in Wales—the land I know best—the people stir with joy, and cast meaning glances at one another. That morning "listless" could have been written over the whole service. The announcement of even that hymn seemed to stir no one.

While the minister was reading the first verse, I noticed a man of perhaps fifty change seats with the lady organist. It was nothing to mark. "He is the local organist," I thought, "and the lady is a visitor." Suddenly the notes were touched, and the little American organ seemed to have been "born again." Bar followed bar. We all brightened up. There was a master at the keys. We stood, and sang:

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

The lost chord seemed to have been found. If a seraph had come to wake me with a song of Zion, the surprise would not have been greater. The organist seemed in the third heaven. Here and there he made pauses not in the book. He sang and played, and carried us on irresistibly. Then we plunged into the second verse:

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be."

I could not fail to notice the deep emotion of the consul's wife, for she stood in the next pew in front. She had ceased to sing, her trembling was manifest. The music was like the sound of many waters. The volume of it increased. The third verse was reached:

"O Joy that seekest me through pain,
I can not close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

With a strange suddenness the consul's wife fell on her knees and was convulsed with emotion. With her hands she covered her face while the majestic music swept on. The husband knew not what to do, for all eyes were turned toward his wife. With inborn calmness and strong sympathy he bowed in prayer at his wife's side. The sight was beautiful, and there were many wet eyes near where I stood. But what of the organist? He was in rhapsody. Down his furrowed face tears made their way. Bending over the keys, he poured out his very soul. Of time and space he seemed ignorant. The emphasis was that of intense feeling, born of rare experience, controlled by musical ability—both instrumental and vocal.

When we reached the last verse, I for one, wished blind Matheson had provided us with more. And yet we might not have been able to bear it.

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

The scene continued the same to the end, only with deeper feeling. Great was the relief when the last note died away, and the minister as awed as the rest of us, pronounced the benediction. So great was the solemnity of the occasion that no one wanted to disturb the silence by rising from his knees.

When the congregation did rise to disperse, several went forward to thank the organist. I was one of them. In the group were several Americans, and one said to the organist, still bathed in tears: "We knew your wife." The one answer was a quiet smile, followed by quick re-

irement from the church. The man was gone before we could say a tithe of what we felt.

In the aisles and at the church door I learned that the man who had waked up everybody's soul was a distinguished Christian singer of England and Scotland. Two years before his wife lay dying—and she was an American, equal to him in musical talent. She had asked him to sing to her, as she entered the valley of the shadow of death, "O Love that wilt not let me go." He did so. But he had not ventured to sing it again until that memorable morning. Ah, that was a sufficient explanation! Sorrow had wrought the power.

I wended my way hotelward, but my thoughts were on the wings of the music, "blossoming red." Such music—that "lost chord"—set to such words, I can never hope to hear again until I stand within the gates of the New Jerusalem.—Pittsburgh Christian Advocate.

SPIRITUAL REALITY.

(The substance of a talk made by Rev. C. C. Seiceman on Friday, March 1, in the Dreamland Theatre, where the Methodist pastors of New Orleans are conducting a series of services during the Lenten season. Text: I John 1:4.)

Henry Churchill King has written a book entitled "The Seeming Unreality of the Spiritual Life." It is to be feared that spiritual things are not only seemingly unreal to the most of us, but truly unreal. We are jostled by the grosser material facts on every hand. Through the five gates come constant reports of events and changes in the realm of mere things. Material noises thunder in our ears. Material visions smite our weary eyes. We are apt to forget that a man's life consisteth not in the abundance of the things which he possesseth; that the things which are seen are temporal, but the things which are not seen are eternal.

Those of us who have read the morning papers have heard the storm and stress of human passion. We have witnessed the earthquake upheavals in China and Mexico. We have beheld the fires of passion burn, but have not taken time to hear the still small voice. "Be still and know that I am God," is the appeal that comes to us out of the eternal.

Sunday afternoon I heard one of the foremost preachers of America tell in glowing words and striking figures of speech of the wonders of America; of our new canal, our splendid seaport, our majestic river, the depth of our soil, and the value of our swamp lands. The cheering of the people seemed empty. One hearer, at least, went away feeling that a prophet of the Most High God had spent a part of the day set apart for us to get into closer touch with the eternal, in dining into our ears the gross facts that already have us in bondage, "For the world passeth away and the glory thereof, but he that doeth the will of the Lord abideth forever."

Now John moves in the realm of spiritual realities with the tread of one who walks familiar premises. His nature has become domesticated in the Eternal, "That which from the beginning, that which we have heard, seen—beheld—handled concerning the Word of Life." There is no unreal here. Here is a man who has penetrated the surface of things and arrived at the secret of all life and being.

John uses "know" thirty-two times in this brief epistle. Can man know God? Spiritual things are spiritually discerned. In other words, before spiritual reality can be established, we must establish:

1. The reality of man. If the materialist is true in his contention that man is but a highly refined lump of matter, that mind is the product of brain cells, that that subtle and mighty thing which we call personality is the resultant of cunning combinations of atoms throbbing with magnetism or electricity, and that personality vanishes with the dissolution of the elements of man's body; if man is but 150 lbs. of carbon, oxygen, hydrogen, and nitrogen, then spiritual things do not exist for him. I am sure the time has come

for us to reassert our belief in the human personality.

2. God must be real. Not the Great Perhaps, but the Great "I Am;" not the sum of all natural forces, but an infinite and eternal Father. "Personality, Human and Divine," a virile, masterful volume from the pen of Hilingworth, would be reasonable reading in these days, when Pantheism parades in so many semi-religious disguises. In the Power that is responsible for the world, we have to do with Intelligence, Will, Purpose. In other words this Power, this Eternal Energy, is personal—God the Father.

3. God must reveal himself to man, as a knowable God. The agnostic does not deny God. He says God, if he is, is unknowable. But we believe with John that God is knowable. He revealed himself to Moses, saying, "Tell Pharaoh, I Am hath sent you." He revealed himself to Abraham as "El Shadai"—"the God who is enough." Isaiah testifies that he saw the Lord in the year that King Uzziah died. He beheld his glory, his holiness, and heard his voice saying, "Go." David cries, "The Lord is my Shepherd." John says he has seen, heard, handled, and knows things concerning the Word of Life. Brethren, let us not let the material crowd the spiritual out of our lives. Let us refuse to permit the noises and discords of human affairs to choke the music out. For us, of the busy city, as truly as for the discouraged prophet of the wilderness, there remains the need for "the still small voice."

CHRISTIAN CITIZENSHIP.

A citizen is one born or naturalized in any country. A Christian is one whose heart has been transformed by the power of God, and whose life is in harmony with the principles taught by Christ. A Christian citizen is this Christ-led man who dwells upon earth. Christian citizenship is that principle of high living that makes a man both a benefit to his country and to his God.

Paul says, "Our citizenship is in heaven." But our residence is on earth. The object of our first love may be elsewhere and our heart may be centered on things above, but we must reckon with the place of our habitation.

In Hebrews XI, 13, we read that "we are strangers and pilgrims on earth." Peter calls us "sojourners" here. Thus we see that some thought is required to fully understand what is meant by Christian citizenship.

Our relationship to this earth is like that of a man traveling in a foreign country. In Germany he is an American, a stranger and a pilgrim. In case of trouble he wraps himself in the American flag and says, "The Stars and Stripes are my protection." Our citizenship is in heaven. There our treasure is, and there our heart is also. We expect to go there and dwell, for we have mansions there. If trouble overtakes us here, we can pillow our heads upon the word of God, wrap about us the robes of God's righteousness, and know that in sickness our God is our strength and that in death He is our light and our life.

But what relationship does this Christian citizen sustain to earth? An American in Germany is subject to the laws and regulations of Germany. If he owns property, he pays taxes. If he conducts a business, he pays license. If he disobeys the German law, he suffers the German penalty. The United States knows well that her citizens in Germany will need help in order that they may be good American citizens, and at the same time sustain right relations to Germany; so she has consuls there to assist them in their troubles. So complicated is the problem of citizenship in the world that there has sprung up a code of international law. This strikingly illustrates God's methods. As a Christian citizen we are subject to earth's laws. The laws of earth are physical and civil. Physical laws must be obeyed as long as we are upon earth. If we disobey them, we must suffer the penalty. Sickness, pain and death are the penalties for disobedience to physical laws, and God will no more protect a Christian from these penalties, than

will the United States protect one of her citizens from paying license to conduct a business in Berlin. Civil laws concern property and commerce. The Christian, as a business man, must transact business as any other man. There is no difference between the dollar of the Christian and that of the sinner. Because one is a member of the Church is no reason why he should transact business in a way more slack than other men.

But in the world we are not alone. There are good men and there are bad men. We must meet them and sustain right relations to them. To this end there must be universal law. Such there is, and we call it the moral law or the law of trespass. Moral law must be eternal and unchangeable, hence infallible. It must be as right in heaven as on earth, just as international law must be as right in Germany as in America. If there is a moral law that is infallible it must be made by God. And, indeed, God has given us the moral law. The Decalogue contains ten articles. The first two of the ten teach us how to sustain right relations to our King. The third prevents us from abusing our privileges by attempting to use his name in vain. The fourth reserves a day of surcease from toil out of every seven, during which we pay reverent worship to our King. This is divine patriotism. The fifth bids us honor our parents, and the other five teach us not to murder, commit adultery, steal, lie or covet. And the Decalogue is but the epitome of the constitutional law of heaven. The great love-commandment bids us love God with all our hearts and our brother as ourselves. And then it says that upon this hang all the law and the prophets.

This Constitution of Heaven cannot be amended. Every act of our life that is not in harmony with love is unconstitutional. In the Kingdom of God, which includes heaven and earth, the unifying force is love, and when a citizen possesses the spirit of love he is a Christian citizen. It is in the unity of love that we build hospitals and asylums. It is in the unity of love that we make criminal laws regulating passions and prohibiting transgressions. Thus we enact legislation against intemperance, against gambling and against other forms of sin. The business of the Church is not to make prohibitory laws but to make Christian men. It is not necessary to preach to a Christian citizen and urge him to do his duty on a great economic question. Regulate the man's life by the eternal laws of God and help him to strike out every act that is contrary to the constitutional law of heaven, and his position on the great political issues of the nation will be right.

A. J. GEARHEARD.

CHRISTIAN RESPONSIBILITY.

The "Missionary Review of the World" tells of some Korean disciples who are living on millet, selling their rice, that they may have the difference in value between these two foods to aid in spreading the gospel among their fellow-countrymen. At one meeting a native disciple, having little or no money to give, offered in personal work and without any compensation, one hundred days, or over one-third the working days of a full year, and was followed by others with offers of a similar sort. Why should these Korean Christians feel their responsibility any more than we feel ours?—The Presbyterian.

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Church News

Dr. Levi G. Hart, editor of the Western Christian Advocate, is visiting Porto Rico.

Bishop Hoss will spend a part of the present month looking after the work in Florida.

Bishop W. B. Murrah occupied the pulpit of St. John's M. E. Church, South, of Memphis, on March 3, and delivered an able discourse.

Gypsy Smith will speak at the rally arranged by the Evangelistic Committee of New York City on April 2. The meeting will be held in Carnegie Hall.

A \$60,000 house of worship is nearing completion at Anderson, South Carolina. The next session of the Annual Conference will be held in this building.

Dr. Newell Dwight Hillis will deliver the address at the anniversary of the Woman's Foreign Missionary Society of the New York Conference in Kingston, N. Y., on March 28.

Dr. Richard Wilkinson has been chosen President of the Louisville (Ky.) Ministerial Association. His many friends in Louisiana and Mississippi will be pleased to know that he has been thus honored.

During the meeting of the Woman's Missionary Council in Washington, D. C., April 10-17, a daily paper will be issued. It is hoped that there will be a large number of subscribers from every part of the Church.

Bishop J. C. Kilgo recently preached twice a day for ten days in a meeting at Greenwood, South Carolina. It is reported that there were many conversions and scores of reclamations as a result of his stirring sermons.

The Western Christian Advocate states that the number of delegates to the approaching General Conference of the Methodist Episcopal Church will be approximately 825. A body of this size will necessarily be quite unwieldy.

The New York Tribune says that The Churchman of New York City, the ablest journal of the Protestant Episcopal Church in the United States, is soon to have a change of owners, and that Dr. Silas McBee, its accomplished editor, will retire.

The Southern Methodist women of Lexington, Ky., are arranging to open a Wesley House in that city in the near future. A Board of Management has been elected, and rooms have been secured and are now being fitted up for the work in contemplation.

The Depository of the Methodist Episcopal Church on Washington Street in Chicago has been sold to Mr. Henry Field, at present of London, England, for \$600,000, possession to be given on or before the 31st of next December. A new Methodist depository will be opened in another part of the city.

The following are some of the statistics of our Church in Cuba: Members, 3,508; additions last year, 343; paid pastors, \$1,285; raised for missions, \$2,046; number of church buildings, 35; value of churches, \$122,752; number of parsonages, 20; value of parsonages, \$39,845; value of all property aggregated, \$235,504.

Dr. A. M. Muckenfuss, Professor of Chemistry in the University of Mississippi, contributed to the Texas Christian Advocate of Feb. 29, an interesting paper, entitled, "The Great Movement for Education in the Southwest." He thinks the movement to establish the Southern Methodist University at Dallas is needed and timely.

Dr. Frank D. Gamewell, superintendent of the

educational work of the Methodist Episcopal Church in China, is now in the United States. He has come to study our educational methods, with a view to improving the schools under his supervision in the Orient. Dr. Gamewell was a conspicuous figure in the great Missionary Conference held by Southern Methodists in New Orleans in 1911.

In the death of Dr. A. M. Fairbairn, the Principal Emeritus of Mansfield College, at Oxford, England has lost one of her most brilliant and widely known scholars. Perhaps Dr. Fairbairn's best books are his "Studies in the Life of Christ," and his "Philosophy of the Christian Religion." He was born in Scotland in 1838, and had been connected with Mansfield College for about twenty-five years.

Dr. S. A. Steel will publish in the fall a new volume, entitled, "The Spirit of Saxon." This is an autobiographical book, and gives the story of the author's life up to the time of his election as chaplain of the University of Virginia. Emanating from such a source, it is needless to say that it does not contain a dull page, but that it fairly sparkles from beginning to end. The price is \$1.25. If you desire a copy, write at once to Dr. S. A. Steel, Jackson, Tenn.

On February 26 the friends of Dr. J. M. Buckley presented to the Methodist Hospital in Brooklyn, N. Y., a bronze bust of him, the work of the widely known sculptor, Guston Borglum. It is said that an editorial written by Dr. Buckley thirty-one years ago influenced George I. Seney, a railroad magnate, to give \$400,000 to found this institution, which now has property and equipment valued at \$1,200,000, and an endowment of \$840,000. Dr. Buckley was elected the first president of the Board of Trustees and has held that position ever since. He has been editor of the New York Christian Advocate for thirty-two years, and is a Methodist celebrity of world-wide reputation.

Concerning Missions

MISSISSIPPI CONFERENCE.

To the Pastors and Third Vice-Presidents of the Mississippi Conference:

We are writing to the various church organizations of Southern Methodism requesting each pastor to preach on "Christian Stewardship" on the 17th day of March, or as near thereto as is convenient. "One more revival (only one more) is needed—a revival of "Christian Stewardship," the consecration of the money power of the church to God. When that revival comes the Kingdom of God will come in a day." We earnestly beg our pastors to help us to bring this revival throughout the Mississippi Conference.

I am sending to each Third Vice President the blank reports and instructions for this year. All other literature that could be obtained, also blank reports and instructions were sent out in December. However, the District Secretaries have sent only a very imperfect list of the Third Vice Presidents, as they cannot hear from the Auxiliaries. If this literature has fallen into the hands of some other Auxiliary officer, please hand it to the proper person; and if you have no Third Vice-President, will you not elect one of your most intelligent, consecrated women to this responsible office and ask her to write to me at once. I am always glad to hear from you, and am anxious and waiting to help you. Yours to command, mine to obey. Sincerely,

MRS. J. R. ELLIS,
Conf. Third Vice-President.

ANNUAL MEETING.

The second Annual Meeting of the Woman's Missionary Council will be held at Mount Vernon Place Methodist Episcopal Church, South, Washington, D. C., April 10-17, 1912. Owing to crowded conditions incident to the presence in the city at that time of other conventions, the number of those entertained by the local com-

mittee must be restricted to members of the Council, missionaries, deaconesses, speakers and ministers. A list of boarding houses and hotels, with rates of each, will be secured, and the Committee on Arrangements will be very glad to assist any one in securing a comfortable home during the Council meeting.

The names of those expecting to be present should be sent to Miss Annie Walker, 1012 Thirteenth St., N. W., Washington, D. C. Reduced railroad rates cannot be obtained, as the Southeastern Passenger Association states that the probable attendance will not justify the granting of special rates. Party tickets may be secured from central points by persons coming from the same or contiguous territory.

Miss BELLE H. BENNETT, President.
Mrs. FRANK SILER, Secretary.
Mrs. F. S. PARKER, Secretary.

A REQUEST TO OUR PASTORS.

For several years the Woman's Missionary Council, through the Department of Christian Stewardship, has made an appeal to the pastors throughout the Church to preach a special sermon on Christian Stewardship. We are repeating this request again, and will ask that the sermon be preached on Sunday, March 17th, or as near thereto as is convenient. We take this occasion to express our gratitude for the cordial compliance with this request in the past on the part of many of our pastors, and we bespeak your interest in the same again at this time. Certainly there is no subject more vital to the success of the great Forward Movement in our Church than is this one. We feel confident that a sermon from every pastor in our Church at this time on Christian Stewardship will be far-reaching in its results. Will you grant our request?

Mrs. J. W. PERRY,
of the Dept. of Christian Stewardship and Mission Study, Woman's Missionary Council.

THE ORPHANS' HOME.

I am just in receipt of a letter from Brother W. M. Williams, manager of the Orphans' Home, telling me that he would fall behind \$1000 in his last month's running expenses. Dear reader, if you should have received this letter, what would have been your advice to him? There are now 200 children in the Orphans' Home, and we have more than 100,000 Methodists in this State whom these children are leaning on and looking to for their daily bread and the comforts of life. In this great work I regard the Methodist preachers as the best friends of the Home, for if they should withdraw their support and influence it certainly would not last long. We are doing a great work at the Home; it is a great power for good for the Church, reflecting its rays of love and sympathy into every neighborhood of our State. The philanthropic work of our Lord and the apostles probably did more to draw the multitudes unto them than all of their preaching and teaching. We should consider it a great privilege to contribute to the sustenance of these unfortunate children, whom God, in his wisdom, has placed among us. If you do not contribute and take collections at once and forward the money to Brother Williams, he will be compelled to close the doors of the Institution to those who are seeking admission and rapidly decrease the present number in it. I beg you to take up collections at once and forward them to him.

JNO. H. SHERARD,
President of the Board of Trustees.

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Secular News and Comment

By Rev. A. J. Gearheard.

Captain Roald Amundson, of Norway, claims to have reached the South Pole. Captain Robert Scott, a British adventurer, also claims to have found it.

Oregon has the "initiative and referendum" clause in her constitution. The Socialists of that State are now initiating a referendum to abolish the Legislature.

Cash to the amount of \$2,750,000 was paid by Julius Rosenwald, a capitalist of Chicago, for the Columbus memorial building of that city. This is said to be the largest real estate investment ever made in Chicago.

James Wilson, of Missouri, secretary of agriculture, has been a member of the cabinet for fifteen years. He has served in the presidential cabinet longer than any other man. Albert Gallatin was secretary of the treasury from 1801 to 1813.

Henry Salvey, a French aviator, now flies in an aeroplane at more than 100 miles an hour. He is such an artist in the air that he can stop where and when he pleases. It seems possible that flying may pass from the spectacular stage, and be of some service to the commercial world.

For the first time in his life, Theodore Roosevelt served as a juror on March 6. He earned \$3 a day in that capacity. At last an old and mooted question has been solved, and the country is at ease as to what to do with its ex-Presidents.

Three thousand workers have returned to their looms in the textile strike in Massachusetts. The mill managers think the great strike is almost at an end. The suffering among the strikers is reported as severe, the long winter and the increased expense therefrom adding to their troubles.

A Federal judge, presiding in Chicago, has begun the practice of asking the defendants before him if they belong to any church. If answered in the affirmative, he proceeds to enforce the morals of the church law, together with the penalty of the federal law. He recently said to a guilty loan shark, who was also a Sunday Christian: "You don't let your religion interfere with your business; you are a hypocrite."

King George has officially announced that his oldest son, the Prince of Wales, will matriculate as an undergraduate at Magdalen College, Oxford, next fall. Magdalen is a college celebrated for its absence of cliquism. Democratic principles are there predominant. It numbers among its famous alumni John Hampden, the patriot; James Addison Gibbon, author of "The Decline and Fall of the Roman Empire"; Charles Reade, Goldwin Smith, and Oscar Wilde.

The prospective closing of all the mints in the United States except the one in Philadelphia shows how unpopular hard money is. The average man prefers paper money, and yet it has only a representative value. If the United States should ever become involved in a great war and her credit should depreciate in value, hard money would soon become very popular. Gold alone, of all moneys, is valuable as money all over the world.

CHILDHOOD MEMORIES OF NEW ORLEANS.

By Rev. Robt. B. Downer.

No. 2.

At once our names were placed on the class roll as probationers for six months, under Brother Wm. Fowler class leader. Oh! how tenderly, wisely our leader every week nourished and guarded our spiritual life—training us to work by prayer and testimony. In due time we were advanced into full membership, and there is no

doubt that the training of that godly, consecrated class leader had much to do with our future usefulness as church workers. Brother Gridley soon after transferred to the State of California, and gave a strong helping hand to the work of planting Methodism in that then far-off land.

My parents, in returning to the New Orleans side of the Mississippi River, located their home opposite Dr. Twitchell's Presbyterian Church in Lafayette. Our church membership was placed in the St. Mary Street Methodist Mission Church (a modest frame structure made of "Flat Boat" lumber), until the Felicity Road Church was erected, then the membership of St. Mary Street was transferred to Felicity. In the meantime, our rented home was on St. Andrew, near the corner of Magazine Street, some three blocks from the Felicity Street Church location. It was while living on St. Andrew Street that I sustained accidental injuries that crippled me for life. To get about, I used a two-levered velocipede, and as the Sunday school room of Felicity was on the ground floor, I was able to propel my velocipede into the building without help. Precious memories abide of Leonard Fash, teacher, and Wm. Foster, the superintendent of this Sunday school; also of pastors McTyeire and Linus Parker, who later on served our Methodism as Bishops.

The Band, led by Sisters Deacon, Brown, Lane and Downer, held their weekly meetings alternately at their several homes, and greatly aided the development of Felicity Methodism. Three pupils of the Felicity Street Sunday school became itinerant Methodist preachers: Chas. F. Evans, John T. Sawyer and myself—all yet alive, but on the retired list. Several others later on went out from this same Sunday school.

The Band meetings were discontinued about 1855, when Sister Lane died, and my parents moved to Forest Home, now Whitestown, a suburb of McComb City, Pike County, Miss. Sister Brown followed Sister Lane, in entering heaven, followed by Sister Downer, then Sister Deacon. At the bedside of Sister Brown, I had a revelation of the inner life of Rev. John C. Freener (later my Bishop) that I have greatly enjoyed. I had known him since childhood, and to me and many others there was an apparent austerity of manner that repelled. After I became a minister, Sister Brown was living in New Orleans, and was nearing Beulah Land. She sent me an urgent message to make her a visit, and sing some old familiar religious songs like "The Sun Bright Clime," and "You may have all the world, but give me Jesus," etc. While I was singing, Pastor Keener entered the room and at once joined in with me, and, to my great surprise, sang many old-time hymns—some new to me. It is needless to say that the Holy Ghost honored that meeting by pouring out a blessing upon each and all; and ever after I entertained a clearer view of the religious nature of that remarkable man. In later days I became his pastor at Ocean Springs for several years, when, as Bishop, he sojournd there in his summer home.

One of the rules of the Poydras and Carondelet Street Churches was to have the Sunday school, on adjournment, march up-stairs into the galleries, under the guidance of the superintendent and teachers, and there listen to the pastor's 11 o'clock a.m. sermon—a custom most wholesome, but not provided for the twentieth century generation—a sad oversight. One of the teachers of the Felicity Street Sunday School was named Peter Willard, who, outside of Sunday school, did a helpful work for civic righteousness in his captaincy in the temperance work among the boys and young men—establishing lodges tributary to the Sons of Temperance. Rev. J. W. Harmon, the father of Revs. N. B. and Gus Harmon of the Mississippi Conference, did a grand work for temperance also by the publication of the Weekly Southern Organ, devoted to the promulgation of total abstinence from all alcoholic liquors; and, perhaps, it may be news to many of this generation to know that the city was so stirred that a mayor was elected on the temperance ticket. Dr. Har-

mon was a good organizer, an excellent pulpit orator and stump speaker, a fearless fighter, and in spite of threats of bodily harm and the destruction of his printing plant, he kept up a weekly bombardment of the saloon and his advocacy of total abstinence from all alcoholic liquors, until a noble man, Girard Stith, was placed in the mayoralty—and, just think of it, he a printer, connected with the plant of the Daily Picayune (printers in those days were not conspicuous for total abstinence). As a little boy, I marched in a torchlight procession, just prior to election day, carrying a banner on which was a bunch of grapes and a sheaf of wheat, with this inscription underneath: "If you eat us, we are food; if you drink us, we are poison."

Rev. J. D. Parker, a local preacher, spent six days out of seven, on his feet all day, as salesman for the D. H. Holmes Dry Goods Company, and on Sunday mornings taught a class in the Carondelet Sunday School. He would then stay for the 11 o'clock service, go home for dinner; then, alone, or with his wife, he would go up into the suburbs of Carrollton, walk the streets distributing tracts, Sunday School Visitors and Advocates, and when the way opened he would stop in the homes of the people, hold religious converse and prayer with the parents, and invite the children to attend afternoon Sunday school in some hired room. In time the Cadiz Street Methodist Church was a development of this man's Christian labors, and for a number of years did splendid work (I being the last pastor by special transfer for the year 1875), until Rayne Memorial was finished, a church without a membership, when the quarterly conference of Cadiz Street agreed to transfer its membership as a nucleus for building up an organization there. Brother Parker had now come to a time when it appeared an impossibility, owing to old age, for him to do any further missionary work, but "faithful unto death" was the command of his Lord; so, without neglect of his duties as a teacher in Rayne Memorial Sunday School, he started out again, doubtless saying, "One more church edifice, dear Lord, for New Orleans Methodism, and I then will step aside and give younger men a chance." Over towards the Mississippi river, and nearer Carrollton, he began his soul-hunting, taking the children to a hired room, until later a modest church edifice was established that in time has been replaced by a more imposing structure called "Parker Memorial," which, in December, 1911, was honored by a session of the Louisiana Conference, Bishop Mouzon presiding. Of course, there was a year (1895), a month, week, day, and hour, when he heard the voice, Well done, good and faithful servant; come up higher, and he obeyed. It became my privilege to preside at the grave's mouth, and tenderly to commit the body, "earth to earth, ashes to ashes, dust to dust," until the resurrection day. By his special request, we laid the body to rest in the cemetery at Ocean Springs, Miss. May some Elisha catch up the mantle of this ascended Elijah, and seek as he did to save the neglected souls, for whom no man cares, in the city of New Orleans.

(Concluded.)

The United States millers and grain dealers now have in hand and in warehouses 57,080,000 bushels of wheat, 14,256,000 bushels of corn, 14,366,000 bushels of oats, 1,003,000 bushels of rye, and 2,056,000 bushels of barley. This is more grain than has been on hand on the 1st of March in many years.

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THE BATON ROUGE DISTRICT.

Dear Brethren: The following communication is directed to the preachers, official members, and the laymen of the Baton Rouge District. As you all know, I am not wont to rush into print, but, as this is my fourth year on the Baton Rouge District, I am exceedingly anxious that it shall be the very best year during my incumbency. Last year we were specially blessed in our spiritual work and the number of accessions on profession of faith, for which we are very grateful.

First of all, I desire to announce that our District Conference will convene at Amite City on May 22, and continue through the following Sunday. Amite City is centrally located and is easily accessible from all points in the District, and we are expecting a large attendance and a profitable Conference. Amite City is noted for its hospitality, and I sincerely trust that every pastoral charge will have a lay representation present. I am doing my best to obtain the presence of a Bishop.

I have nearly completed my first round. I find that the preachers have received this year nearly forty per cent less than they had at this date last year. Some charges have fallen more than fifty per cent behind this year. Brethren, this thing ought not to be, and I am kindly requesting the various preachers who are so far behind in their receipts to read this letter in their congregations as coming from me. Prices have not diminished appreciably during the past three months. The salaries are as a rule low at best, and when they are cut forty or fifty per cent, it is a small stipend, indeed, that is allotted to the preacher and his family. Of course, I am aware of the hard times and the incessant rains and the general stagnation of business, but the Lord's work and the support of the ministry ought not to be made a matter of secondary consideration. No preacher can face an audience on Sunday morning at eleven o'clock unencumbered, in the presence of half a dozen persons who have favored him on the previous week with a statement "to please remit!"

I am making a special appeal to the stewards of the district, who have not been diligent in their stewardship, to come to the relief of their respective pastors in the matter of ministerial support. The steward's position with reference to his pastor is a unique one. In one sense, he stands for the preacher's living or between the preacher and his living. One brother has this to say: "Brother A. could collect money for my support, if he would try, but he has not paid his own quarterage; hence, his hands are tied." The steward is thrice-armed who has personally discharged his own financial obligation to his preacher; he is conscious of duty performed, is not embarrassed because of personal reasons, and can boldly assert the claims of his preacher, fortified with the statement that he has met his own financial obligations. Sometimes the brethren do not think.

One brother, during the past quarter, informs me that in visiting a monthly appointment he walked in all sixteen miles, and did not receive money enough to pay railroad fare. He received during the entire trip from the entire congregation the sum of fifty cents, and that was paid in by a widow lady.

The writer of this article has frequently, in his pastoral life, been addressed by his brethren in the following language: "If you get in need of anything, let me hear from you, and I will try to help you out." Now, no preacher cares to go to a brother and confess that he is needy. The support of the Gospel is a duty and an obligation, and not a charity in the ordinary sense of the word.

Now, brethren, there are several noble boards of stewards within the bounds of the Baton Rouge District, and there are parts of other boards of stewards who are both noble and generous, and these lines are not intended as a reproach against them; and I am sure that those who are faithful will endorse what I have written. The intention of the above lines is to stir up and awaken the energy of those who do not present the claims for ministerial support to the laymen of the Church.

To the laymen of the Church, I desire to make an appeal that they rally to the support of their pastors. The butcher's bill and the grocer's bill and the ice bill and the milliner's bill and the other bills are put off until the end of the quarter, and then carried over to the end of the year for settlement, in which event, if they are not paid on or before a certain date, they are prescribed by Methodist law. Now, a great many of the people tell the elder what kind of a preacher they want—that he must not be too old, or too young, or too hard, or too soft, or too fat, or too lean; so the elder takes the liberty of telling the people what kind of stewards and laymen the preachers want.

Yours fraternally,

C. C. MILLER,

Presiding Elder of Baton Rouge District.

NOTES FROM THE ALEXANDRIA DISTRICT.

I left home on the 1st day of January to begin my first round on the District; I went first into the regions beyond, that were added to it at the last Conference. Of the weather during this first round, it is not necessary for me to speak, for I have no doubt that enough, seemly and unseemly, has been said upon that subject. On the first leg of this round I was out thirteen days, traveled 670 miles, collected \$15 and spent \$14.65 for expenses. Then I made one or two short trips so as to be at home to vote, and then set out upon a trip that took me twenty-two days from home. The miles traveled on this round foot up 2831, and the larger portion included in my territory has not yet been seen. So if I pursue my usual custom of visiting every preaching place in the District, I will rival in mileage the candidate for the Republican nomination. In the interim between the first and second round, I have planned a tour of inspection in the twilight zone, the territory between me and the other elders, which, by virtue of its situation, just outside the bounds of any district, has received no definite care or study. To the investigation of this territory I have invited the elder of each district that touches mine, and jointly I expect to make a close survey of it in all directions. My first scouting trip will be to look out for new openings for work in the territory that is recognized as being in the Alexandria District—points that at a distance look promising. These I will see for myself, and if there is room for us, will try to make the way plain for our Church.

Every charge has started out hopefully for the year. Since Conference was held, two places, Jena and Opelousas, have taken full time. This will mean another work as soon as I secure the proper man for it. So far, owing to the untoward conditions of weather and roads, the preachers generally have been able to fill only their ordinary appointments, if that; so that, barring two exceptions, nothing notable has occurred. These exceptions are Alexandria and Jena. Dr. Werlein has begun well at Alexandria and reported 32 accessions at his first quarterly Conference. He is impressing himself upon the place, and his congregations and Sunday schools are improving.

At Jena, Brother Kleinschmidt, assisted by Brother Turner, our Conference Evangelist, has had a good meeting that resulted in the accession of about 25 members to our Church.

Other meetings are being planned and we are looking forward with faith in the Head of the Church to a great work being done in the District this year by the people called Methodists, led as they are by a band of faithful, earnest, consecrated preachers.

The Preachers' Missionary Institute will be held in Lecompte, April 2-3. To this we not only urge the preachers to come, but also all the laymen who are so minded. The good people of the town will provide the entertainment, and the men on the program are expected to provide the instruction; so we hope to have there the necessities of any successful gathering, entertainment and instruction. Come and receive both.

The death of Brother George Jackson was a grief to many in this section, as he has been with us for years, and was loved by all.

Brother Foster and our church at DeRidder

have suffered a loss in the passing away of Brother C. A. Paxson, president of his Board of Stewards, and a wise and faithful counsellor. The life of such a man is a rich inheritance for any community. But while "God buries the workers, he carries on the work," and Bro. Tooke, a young man of fine parts, has succeeded Brother Paxson as president of the Board.

BRISCOE CARTER, P. E.

A PRESIDING ELDERS' MEETING.

On call of Rev. Briscoe Carter, presiding elder of the Alexandria District, the presiding elders of the Louisiana Conference met in Alexandria, Feb. 28th, to confer as to the general work of the Conference. All were present except Rev. R. W. Tucker.

One of the important results of this meeting is the calendar of district conferences which appears elsewhere in this paper, arranged so as not to conflict with the meeting of the Seashore Divinity School, nor with each other. A number of matters were earnestly and prayerfully discussed, and it was decided to call attention through the Advocate to some of these things.

First, as to the plan of the Committee on Evangelism appointed by the Board of Missions, we urge the pastors throughout the State to volunteer their services for at least one revival meeting in the interest of the greatly needed revival, and also to supplement the evangelistic fund.

Second, as to Children's Day, we call the attention of pastors and superintendents to the fact that it is contrary to the Discipline to use the Children's Day collection for any other purpose than that designated, and we urge every Sunday School to observe this day and take the collection, a large part of which goes to our Sunday School Missionary Fund.

Third, as to the assessment made by the General Board of Education, called "Educational Extension," we call attention to the fact that in many cases, the two educational collections were confused in the making of reports, and to the necessity that the General Assessment be kept separate, according to the resolution of the Conference.

Fourth, as to the assessment made by the Conference for the Orphanage, there seems to have been some misunderstanding, though it is distinctly stated in the report of the Orphanage Board in the Minutes, that all amounts raised for the Orphanage on Easter Sunday or Work Day or otherwise, are to be credited on this assessment.

The subject of redistricting the Conference was discussed, and three committees, of two each, were requested to prepare a plan looking finally to the best division of the territory.

R. H. WYNN, Secretary.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened.—Sir Phillip Sidney.

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The Home Circle

JUDGE NOT.

Judge not; the working of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token that below
The soul has closed its deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!

—Adelaide A. Procter in the Methodist Recorder.

THE MILLIONAIRE GENTLEMAN.

"Let me hear you say that again! I'll show you whether I'm a gentleman or not!"
"How?"

The boys started in great surprise. The old soldier who had uttered the quiet word had come upon the boys on their return from school, but they were shouting in such angry tones that they heard nothing except their own voices. There was a funny quarrel between Edwin Brandon and Cecil Hayes. They explained it in tones loud enough to be heard in the adjoining county to Major Drury as he walked on with them.

The Major was a visitor in their neighborhood, and the object of much interest and speculation among the boys. They had heard stories from certain kinsfolk of his about his life as a Confederate soldier, and there was not a boy in the neighborhood who was not on tiptoe to get some of those stories from his own lips. But to-day they were to hear a story of a different kind.

"How did you say you were going to prove yourself a gentleman, my boy?"

Edwin's cause of complaint somehow dwindled under the glance of those merry, kindly old eyes.

"What ought a fellow to do when another says he isn't?" the boy asked.

The old Confederate's face brightened. "I'll tell you," he said, "how a man I knew proved himself a gentleman in about three minutes and a half."

The boys were all attention. This was not to be a war story apparently; but the old soldier's voice had a fine ring to it.

"It was just after the war, boys, and I had been sent North on business to look after some affairs connected with re-establishing express lines. I had a letter of introduction to a rich man in the city, and when I presented it he asked me to dine with him.

I had no idea that he was asking me to anything but a family dinner, and I went in the same suit of clothes that I had traveled in; but if I had been told I was to meet the Prince of Wales I could have done nothing else, for it was the only suit of clothes I had in the world. My Confederate gray was hanging in rags when I got home from Appomattox, and my mother went to her room and took out a web of home-made woolen jeans, cut out a suit of clothes, and made them for me herself.

"The wool had been taken from the backs of our sheep, carded, spun and woven in the farmhouse, and colored in the plantation dye-pot. Can you imagine how the young rustic looked when he rang the door-bell of the stylish city mansion,

and was ushered in by a serving man in spotless black, low-cut vest and spike-tailed coat?"

"I saw at once that it was a dinner party; but my business had to be attended to, and I had to see the thing through. It struck me as a little odd that the host was not present to receive me, but the cordiality of his wife left me nothing to wish for, and if her eyes rested for a single instant on my home-made jeans, I could not detect it.

In about three minutes and a half the master of the house stepped into the room, and gave me the heartiest welcome a man could ask.

"Boys, he had on a business suit of brown tweeds! The ladies' shoulders were gleaming white above their evening dresses, and the men all looked like undertakers in their solemn black; but my host had somehow caught sight of me as I ran up his steps, and had made up his mind that the young Confederate should not be the only man in working-clothes! I doubt if he had ever made as rapid a toilet before in his life!"

"There were all kind and friendly to me, and made me talk about my great captains, Lee and Jackson and Stuart, and the rest. But I give you my word, every time I looked at that brown coat at the end of the table, something like a sob gripped me at the throat, and I wanted to speak out and say that there wasn't a finer gentleman in Dixie than this Yankee millionaire!"—Pittsburgh Christian Advocate.

SAVING MOTHER STEPS.

There are so many steps for mother to take every day. She is kept busy, trotting about from morning till night. Her work is unending! Does it ever occur to John or Mary to save mother steps, by offering to run up or downstairs for her, to fetch some needed article?

A helping hand in the kitchen is always acceptable. Willing feet to run errands will not be refused. Mother's hands and feet get tired, and she is ready and glad to make use of service proffered by her boy or girl. Such service is sweet to her, and how happy it will make you who offer it!

Mother would be less weary, too, at night, if she did not have to repeat things so often! Prompt obedience would save her voice as willing errands her feet.

One way of serving Jesus is to serve mother. The Savior was obedient to his parents and did their bidding. He had nothing to regret when recalling his boyhood days. What a comfort it will be to look back upon your childhood days and to feel that you did your duty by mother! It is a satisfaction that brings with it a sense of peace and joy! Who that has read the book "Laddie," can forget the son's grief and regret for having been ashamed of his mother and of having refused to let her share his home—when he found her dying in a London hospital. One wonders if he saved her any steps when a boy.

All honor is due to your mother, boys and girls! Save her all you can and thus lengthen her days. The world holds no other like her. Remember that "honor thy father and mother" is the first commandment with promise!—Eliza K. Von Bergen, in Christian Intelligencer.

THE LITTLE HANDLES.

Bennie had been to kindergarten. It was his first day there, and when he came home mamma was anxious to know what he had learned.

"What did you learn to-day, my dear?" she asked.

"'Bout little handles," Bennie said quickly.

"Little handles," mamma said, in surprise.

"Yes, ma'am; our teacher told us we must never forget our little handles."

But mamma did not understand. She had been careful to give Bennie his pencils, his sponge, his book and his lunch when he started to school, but she had no idea that he needed anything like little handles.

"You didn't have any," she said.

"Oh, yes, ma'am!" cried the boy. "I used them every time."

Then Bennie couldn't help feeling just a little bit proud to think that he knew something that mamma did not.

"You see, mamma," he went on, "it isn't something to carry; it's something to say, like 'Please,' and 'Thank you,' and 'Ma'am,' and 'Good morning,' and 'Good afternoon,' and things like that. Our teacher calls them little handles, and says we must always use them. I knew them before, of course, but now I'll be more likely to remember them."

And although Bennie does forget the "little handles" sometimes, he is nearly always a polite boy, and people like to have him in their company.—Pittsburgh Christian Advocate.

SOMETHING EVERY PREACHER SHOULD KNOW.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

NOT A VALID GROUND OF COMPLAINT.

The Natchez Daily Democrat of Feb. 24 contained an interesting discussion participated in by the editor of that journal and the pastor of our Jefferson Street Church in that city, the Rev. H. B. Watkins. It was provoked by a prior utterance of the editor in which he found fault with the State Legislature for strengthening the prohibition laws of the commonwealth and enacting stricter regulations for the government of pool rooms. The burden of his complaint was that such legislation is an unjustifiable abridgment of the liberties of the people. To this editorial, Brother Watkins made a vigorous reply, in which he showed that the very existence of society demands that the individual shall surrender such privileges as the public good may require, and that no person can legitimately insist upon holding on to customs and practices that imperil the safety of others. In fact, as we see it, the answer made by our gifted young pastor at Natchez was complete and left nothing to be desired.

The truth is, we confess to some surprise that even an advocate of the open saloon should in contending for his cause revamp this antiquated and worn-out plea that prohibition invades the personal rights of men. This contention does not even rise to the plane of respectable sophistry. Of course, such legislation does restrict action in certain directions, but so do practically all the statutes of the State. Absolute freedom to do what one pleases can belong to no individual who does not live in a world entirely alone. Individual rights must ever be subordinate to the rights of society. This is the basal principle which underlies all governments and civilizations. When one favors any regulation of the saloon business at all, even such as requiring a license to be taken out and paid for, he has declared for a restriction of so-called personal rights, and having surrendered the principle involved, he is estopped by every rule of logic from setting up such a plea, if a majority of the people deem it wise to impose still further restraints. That the State has a moral and constitutional right to suppress the sale of intoxicants is not a debatable question. The highest courts in the land have spoken on this point in language that could not have been more positive and explicit.

The only ground left for the anti-prohibitionists to make a fight upon is that of expediency; they must show to justify their position that less harm comes to the body politic under the saloon regime than when it is done away with. It is not enough to show that in spite of prohibition the aggregate amount of intoxicating liquors consumed in the United States is increasing—that is also true in countries where the reign of the dramshop is uninterrupted; let them prove, if they can, that more intoxicants are used in the territory where prohibition has lately come into

force than in the years immediately preceding when the licensed whiskey traffic was in operation. If prohibition promoted the consumption of alcoholic beverages it would have the hearty support of every brewer, distiller, and wholesale liquor dealer beneath the American flag. No matter what may seem to be proven by manipulated figures, the activity of these gentlemen in opposing it bears eloquent testimony as to what the influence of prohibition tends to do.

Even the old argument that the suppression of the dramshop is injurious to business has about lost its power to conjure. The actual tests that have been made, have disproved and discredited it. A gentleman of high standing in a city where prohibition was in vogue a couple of years ago, but which now has saloons, of his own accord, wrote us a short time since as follows: "We have a horrible condition here under the open saloon. I am told that it is far worse than when there was open violation of the prohibition law. I never saw so much drunkenness anywhere. Our merchants are advertising heavily, and are not doing business commensurate with their advertising or the amount that they should do. One of the most enterprising men here told me that the explanation of this dullness is to be found in the amount of money being sent away every month for liquor. Two thousand dollars a day are going away to brewers and distillers in other States. I hope to see prohibition return in the interest of business."

We feel somewhat sorry for the few editors in Mississippi who are sighing for the good old days of the barroom, when "likers" could be had on any corner. The prospect is not encouraging for them. That time, to which they look longingly, will not soon return, if it ever does. The liberties of the people are being increasingly conspired against, and we fear that their patriotic hearts are destined to become still more troubled. We recommend that they take in hand and straighten out at once Mississippi's brilliant United States Senator, John Sharp Williams, who has been so forgetful of the personal rights of his fellow-citizens as to write the following letter to the Rev. W. M. McRory, pastor of the Methodist Church at Rocky Springs, Miss. (Claiborne County), in reply to a petition sent him urging the passage of the Kenyon-Sheppard Bill, now pending in Congress:

"Your letter of the 13th and the petition which you sent are both at hand. I shall present the petition to the Senate in accordance with your request. Being a 'State's Rights' man, I believe that the Federal Government in exercising its power to regulate interstate commerce, ought not to hock the States in the enforcement of their police regulations, but on the contrary ought to help them by not permitting liquor, or anything else which is not permitted to be sold within a State to be shipped into it by the instrumentality of interstate commerce. Believing this, I shall vote for the passage of the Kenyon-Sheppard bill.

"I am with every expression of regard,
"Very truly yours,
"JOHN S. WILLIAMS."

A GREAT RESPONSIBILITY.

We received a letter from a prominent young minister a few days since, in which reference was made to a leading citizen whose life has recently been in jeopardy and who is not a Christian. He said: "Realizing how awful it must be for one to live and die without God, and knowing that I am Christ's representative in the community, I could not but feel that, had he passed away, I would have known that I had not done all that I might for him. Pray for me, that I may be used of God to lead him and others to the Master ere long." These words are well worth reflecting upon. A minister's position is one of tremendous responsibility. He is a debtor to all men—there is no person for whom he should not be deeply concerned. In the red furrows of every human heart within his reach, he should seek to sow the precious seeds of the kingdom. There is no time to lose. Swifter than the eagle's flight,

time is speeding away. Those who are here to-day, may be gone to-morrow. We must make the most of every passing opportunity, if we would stand before our Lord at last, free from the blood of all men. Nor is this obligation the minister's alone. It rests also upon every Christian. No disciple of Jesus can evade it. May God help us to be alert, active, and faithful!

PERSONAL AND OTHER NOTES.

We regret to learn that Mr. J. D. Barbee, of Greenville, Miss., was confined to his room several days last week by an attack of illness.

Dr. I. W. Cooper preached the Commencement sermon at Independence, La., last Sunday, greatly pleasing the large audience assembled to hear him.

Rev. G. W. Eichelberger, secretary of the Mississippi Anti-Saloon League, spent last Sabbath in the city in the interest of temperance work in Louisiana.

Rev. A. J. Miller, one of the best known Baptist ministers in Mississippi, died at Leland on March 11. His remains were carried to Hazlehurst, Miss., for interment.

The Parker Memorial Church, of New Orleans, was favored last Sunday morning with a strong message by Dr. J. M. Henry, the efficient presiding elder of the district. A large congregation was present.

Rev. T. J. Norsworthy has been transferred from Webb City, in the Southwest Missouri Conference, to Louisiana, and stationed at the First Methodist Church of Monroe. Rev. C. C. Seelman will go to Webb City.

Rev. M. L. Burton, of Gulfport, Miss., who neglects no interest of the Church, sent us last week a second list of subscribers to the Conference organ, accompanied by his good wishes. We are grateful to this capable pastor for the service thus rendered.

We are indebted to the following brethren for subscriptions sent in within the past few days: Rev. A. L. Davenport, Walnut, Miss.; Rev. Thos. L. Porter, Hickory Flat, Miss.; Rev. H. P. Lewis, Jr., Carriere, Miss.

Rev. W. W. Nelson, of Moscow, Miss., writes: "The Lord is blessing us on this charge, and we are expecting great things of him during the year." Brother Nelson's letter brought us instructions to send the Advocate to some of his members.

We have received a nice list of subscribers from Pleasant Hill, Miss., sent by Rev. A. M. Bennett, our pastor at that place. We assure Brother Bennett of our appreciation of his good work, and we pray God's blessings upon him and his people.

Rev. J. T. Lewis, of Clarksdale, Miss., will begin a protracted meeting in his church in that city on March 17. He will have with him to do the preaching Dr. S. A. Steel, which means that his people will hear a series of sermons of a very high order.

Rev. J. B. King, the faithful pastor of the Deasonville charge (Mississippi Conference) has our hearty thanks for a list of eight subscriptions to the Advocate. We trust that as our paper enters these homes weekly it will carry with it a spiritual blessing.

Bishop W. B. Murrah occupied the pulpit of the Capitol Street Church of Jackson, Miss., last Sunday, and preached to the edification of the large congregation that assembled to hear him. It is reported that he will preach again for this flock on Easter Sunday.

Miss Josephine Lynch, of La Porte, Indiana, has been chosen secretary of the Young Woman's Christian Association of New Orleans, and is expected to take charge at once. She has been preparing for her work by taking a post-graduate course at Evanston, Ill.

At the Louisiana Avenue Church, New Orleans, last Sunday evening, Rev. C. C. Seelman preached impressively from the text, "I was laid hold on by Christ Jesus." The sermon at the morning hour was by the pastor, and was on the "Temptation of Christ."

Principal Linfield, of the Biloxi (Miss.) Public School, was here last week, with a committee, to inspect some of the more modern of the New Orleans' Public School buildings. It is the purpose of these gentlemen to improve the school facilities of their beautiful little city.

Brothers Bachman and Bradley have lately been looking after our circulation in Winona, Miss., with a pleasing outcome. We appreciate the kindness of these brethren, as well as the patronage given us in this prosperous town, where we have a virile and active Methodism.

Rev. A. W. Hoffpauir, of Rayne, La., favored our office with a visit last Monday. He brought his wife to the Touro Infirmary, where she is to undergo an operation. Let prayer be made

that God may have this elect lady in his gracious keeping while she is passing through this ordeal.

Brother T. L. Oakes, our stirring pastor on the Poplar Creek Circuit, Durant District, has been remembering the Conference organ in his rounds, with gratifying results. He serves a good people.

Rev. T. H. Dorsey sent us last week several subscribers from Water Valley, Miss. Our information is that he has made a fine impression upon the general public, as well as upon his own people, in that city.

Miss E. Murry, the district secretary of the Woman's Foreign Missionary Society of the Corinth District, requests us to state that the annual meeting of the Conference will not be held at Brooksville, Miss., on June 1-5, as was announced in a recent issue of the Advocate, but at Booneville, Miss.

Rev. F. L. Applewhite, of Benton, Miss., informs us of the marriage of Mr. J. R. Horne, of Jackson, Miss., and Miss Lillian A. Shipp, which took place at the residence of the bride's parents, Mr. and Mrs. T. W. Shipp, near Zeiglerville, Miss., on Feb. 27. We congratulate the contracting parties, and wish them much happiness.

Judge and Mrs. Percy Bell, of Greenville, Miss., have presented our First Church in that city with a handsome individual communion service. An appropriate resolution of thanks, adopted by the members of this choice flock, appears elsewhere in this issue. Judge Bell is a young lawyer of remarkable erudition and of a steadily growing practice.

We acknowledge the reception of an invitation from Mr. and Mrs. H. H. Ahrens, of New Orleans, to the marriage of their daughter, Miss Virginia Elise, to Mr. Theodore Cornelius Wilder, at the Louisiana Avenue Church, this city, on Wednesday evening, March 20, at 8 o'clock. We extend in advance congratulations and best wishes.

In a personal note to the editor, written a few days since from Warsaw, Ky., Rev. W. G. Harbin says: "My meetings in this section have been unusually successful, despite the weather and other adverse conditions." We are pleased, though not surprised, to hear that good results have been attending Brother Harbin's labors. He has unusual gifts as a revivalist.

Our energetic friend, Rev. J. H. Ingram, has forwarded us a list of sixteen subscribers from Schlater, Miss., and other points. The paper will now find its way into the home of every official in this excellent charge. This good service did not in the least surprise us. No interest of the Church is allowed to suffer where this wide-awake pastor is in control of affairs.

Dr. C. F. Evans, who was formerly one of its pastors, delivered an interesting discourse at the Rayne Memorial Methodist Church, of this city, last Sunday at 11 o'clock, a.m., using as a text James i, 12. He was given an attentive hearing and a cordial reception by his old friends and acquaintances. Dr. Evans is now on the honor roll of the Kentucky Conference, and resides at Lexington.

A recent issue of the Times-Democrat contained the following statement: "The friends of Edward McGehee College, at Woodville, Miss., will regret to learn that the property is to be sold to satisfy a debt secured by a deed in trust on its buildings and lands. This old Wilkinson County landmark may be bought in by the town to be used hereafter as a public school. The sale is scheduled to take place on March 11."

It pleases us to know that hereafter the Advocate will find its way into a number of additional homes in the cultured little city of Columbia, Miss., where Rev. B. F. Lewis is the beloved pastor. Brother Lewis has brought us under obligations to him in more ways than one: he not only represents the paper faithfully in his field of work, but also furnishes us from time to time Sunday school notes, which are much appreciated by our readers.

As is usual with him, Rev. O. L. Savage is bringing things to pass on the Belzoni charge (North-Mississippi). He has had 35 additions since Conference, has secured a lot and raised some money for a new church at Swiftown, and has raised \$75 for the parsonage. The congregations are reported as good, and the general outlook is very bright. Brother Savage is keeping up his record of looking well after the interests of the Advocate.

Rev. L. L. Roberts, our worthy pastor at Flora, Miss., writes as follows: "I am beginning my fourth year in this charge, and the prospects are good for the best year of the four. Our first quarterly conference was held Feb. 27, with gratifying reports. Our people very much appreciate the Advocate." Brother Roberts' letter greatly pleased the publisher, as it contained thirteen renewals and three new subscriptions, and a check to correspond.

Rev. J. T. McVey, of Meadville, Miss., remembered us a few days since by sending in five renewals and one subscription. We appreciate this good work in behalf of the Conference organ.

Brother McVey states that he was given a cordial reception by the people, who have supplied him with fresh meat for his table and have also given him other presents. He has had some additions to the church, and thinks that the indications point to a good year.

Bishop E. E. Hoss will preach the Commencement sermon at Millsaps College on Sunday, June 9, and at the evening hour of the same day will deliver the annual sermon before the Y. M. C. A. of that institution. The annual literary address will be delivered by Rev. William Hayne Leavell, D.D., of Carrollton, Miss.

We are indebted to Miss Mollie Higginbotham, of Mer Rouge, La., for a list of twelve renewals from that goodly town. She kindly adds: "I wish I could place our church paper in every Methodist home in the community. We have taken it so long that we look forward to its coming as we would that of some dear friend." We have a high appreciation of such loyalty to the Conference organ and such commendable activity to promote its success.

In forwarding quite a number of subscriptions from his charge, Rev. W. F. Rogers, of West, Miss., adds: "Everything is moving along nicely with us. I hope to secure some new subscribers to the Advocate. It ought to enter every Methodist home in our patronizing territory. Those who take it on my charge are delighted with it; they say it is better than it ever was." It is needless to assure Brother Rogers that we are grateful for the assistance that he is giving us.

There is talk of active litigation over the Centenary College property at Jackson, La., in the near future. The Trustees of the old college transferred the property to the new college at Shreveport, but it is contended that the State has some claim upon it. A dispatch from Clinton, La., to the Times-Democrat on the 10th inst., stated that Mr. Pleasant, the Assistant Attorney General, was there examining the records, and that some hope of an amicable adjustment is entertained.

Rev. W. A. Bowlin sends encouraging news from the North Carrollton Circuit (Winona District), where he is held in high esteem by his parishioners. He says: "My work is in good shape, and is moving on finely. The salary of the pastor has been advanced, in spite of the boll weevil scare." Brother Bowlin deserves good treatment, and we are pleased to know that his people are disposed to take good care of him. We are indebted to him for several names to be carried on our subscription files.

Mr. J. W. Mayfield, of New Orleans, paid the Advocate office an appreciated call last week and renewed his subscription. He has been a subscriber since 1870, and his father before him took the paper. Brother Mayfield formerly resided in North Louisiana, but has been living in this city for about twenty years. He is a Confederate veteran and a traveling man. We were pleased to grasp the hand of this long-time friend of the organ of Louisiana and Mississippi Methodism, and we trust that he will favor us with his genial presence again.

Rev. W. M. Young has made a fine beginning on the Amory and Nettleton charge, North Mississippi Conference. He has received already 32 members by certificate, his congregations are large, and his prayer meetings are growing in interest, having reached the fifty mark. Presiding Elder Cunningham was at Amory on Sunday, March 3, and, though the weather was inclement, preached two good sermons to two good audiences. We thank Brother Young for 2 renewals and 4 subscribers, sent in last week at \$1.50 each. The Advocate counts him one of its best friends.

Rev. T. J. Halfacre, of Kilmichael, Miss., reports as follows from that desirable charge: "We are moving along pleasantly, and are expecting a good year. We are praying for a great revival. Our people are much pleased with the new presiding elder, Rev. B. P. Jacob. Kilmichael is to entertain the Winona District Conference in the spring, and we are looking forward to the occasion with anticipation of much pleasure and profit from having the brethren among us." Brother Halfacre has our hearty thanks for taking care of the interests of the Advocate, and for a cordial invitation to attend the District Conference. If possible, we shall be on hand.

Under date of March 1, Rev. J. W. Honnoll, our pastor at Tunica, Miss., writes: "Our first quarterly conference included the third Sunday in February. Our presiding elder, Brother Woollard, was with us. He preached two good sermons, and did his work well, as usual. My charge paid nearly one-fourth of the amount due the pastor and presiding elder. I am now sick in bed with septic fever. I have been confined to my bed for about ten days, and most of the time for the past three weeks. This has interfered some with my work. Brother T. W. Dye has agreed to fill my appointments until I am able to do so."

The assessment for the pastor at Greenville, Miss., has been advanced to \$1,800, an increase of \$300 over last year. Rev. W. S. Lagrone, who is in charge of this important pastorate, is in

good favor with his people. A new feature of the work is a fine Boys' Club. A revival meeting will begin on March 24, Rev. Joe Ramsey, of Tennessee, having been engaged to conduct the services.

Rev. Gustavus A. Morgan, reports as follows from his work at Provencal, La.: "Our Sunday school has taken on new life. We have recently organized a Senior Epworth League. We are also planning for a revival of religion at every church on the charge. I expect to send you some subscribers soon." We are gratified to know that success is crowning the labors of this active itinerant.

Rev. W. W. Hopper has been changed from Oak Ridge, Miss., to Woodville, Miss., to succeed Rev. E. W. Barrington who asked to be relieved of the work of the pastorate at the latter place. Of this appointment, Brother Hopper says: "This is a fine work and a choice, cultured people, in an old, historic town and community. I am pleased with the start we have made here; the people are rallying around me and giving me their co-operation."

Rev. J. W. Rogers, formerly a member of the North Mississippi Conference, but who is now stationed at Madill, Okla., is giving his congregation a series of sermons, entitled, "Old Testament Scenes," during the month of March. The subjects to be discussed under this general head are as follows: "The Mountain of the Giants," "The Eagle Stirring Up Her Nest," "The Burning Bush," "The Secret of a King's Failure," and "Choose Ye." Brother Rogers seems to be carrying the work forward in his present charge.

Under date of the 9th inst., Rev. C. A. Northington, who is pastor of the Corinth Circuit (North Mississippi), says: "In my write-up of this charge in your issue of last week, you only gave us credit for \$40 spent on our parsonage, and you represented the First Methodist Church of Corinth as giving \$25 of that. This was an error. We raised \$40 exclusive of their \$25 donation, and have since increased the amount to \$50." We are glad to give this statement, which corrects our unintentional mistake, a place in our columns.

Dr. H. B. Johnston, the accomplished presiding elder of the Jackson (Tenn.) District, has recently issued a ringing appeal for full collections to the Methodists within the territory over which he has supervision. He rightly takes the position that our charges are not over-assessed, but that they are abundantly able to finance the various enterprises of the Church if they only will. We like Dr. Johnston's courageous and pointed way of exhorting the people to exercise a larger liberality. Too many of our preachers approach this subject in an apologetic manner.

Miss M. Doty, the Matron of the Old Ladies' Home at Jackson, Miss., writes to the editor as follows: "The old ladies at the Home highly appreciate the Advocate, which is being sent complimentary. We wish you would thank the party that made possible its weekly visits. You are giving us such an interesting paper. Many good wishes for you in this great work. May the time soon come when the Advocate will find its way into every Methodist home in the State!" The ladies of the Home are indebted to our Publisher, Brother Chalmers, for the weekly visits of the Methodist organ of Louisiana and Mississippi.

In sending in his list of appointments for his second round, Rev. J. H. Mitchell, the working presiding elder of the Corinth District, says: "I have made my first round and have not missed a Conference. All the pastors are in place, but some of them have not been able to do much because of the unusually severe weather. I feel hopeful for the district. We have bought in Corinth what I think is the best district parsonage in the Conference. We sold the one at Booneville, the church there having consented to the arrangement; so we have no friction. Please state that my address is now Corinth, Miss. I have been stressing the importance of our people taking the Advocate, and I shall continue to do so." We are grateful to Brother Mitchell for a cordial invitation to attend his District Conference at Rienzi, Miss.

REV. J. W. HONNOLL SERIOUSLY ILL.

Dear Brother Meek: I have just received a letter from Brother Honnoll, dictated to his daughter, telling me that he is very ill with septic fever, and I judge from the tone of it that he considers his condition quite serious. Will you not ask for the prayers of the Church in his behalf? He is ripe for the glory world, but we shall miss him so much if he goes away. How like a saint he writes! He is at his home in Memphis.

W. W. WOOLLARD.

March 8, 1912.

(We are pained, indeed, to hear of the illness of this faithful servant of the Master. A truer, manlier minister never served in the ranks of the itinerancy. We join Brother Woollard in the request that prayer be made throughout the Church for his recovery. Earth would be vastly poorer to many without Brother Honnoll.—Editor.)

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Obituaries.

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Little DOROTHY MAY, daughter of Mr. and Mrs. W. L. Logan, was fatally burned Saturday, Feb. 10, 1912. She lived two and a half years to gladden the hearts of father and mother. The news of little Dorothy's death came as a shock to us all. The little darling was so sweet and precious to her loved ones. We are so sad on account of her untimely death. God saw fit to take her home with Himself. He only can comfort the brokenhearted father and mother. He only knows how they hated to give up their baby child, the flower of their home. No longer can those sweet kisses be felt on the cheeks of dear mother. God's will be done. Dear father and mother, you have the sweet assurance that she is at rest in heaven; for Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

AUNT LIZZIE.

Mrs. HARTHA MEADE IVES (nee Bonner), the daughter of John and Catherine Bonner, her father being a Methodist minister, was born in Orange County, N. C., March 9, 1828, and died at her grand-daughter's in Orange, Tex., Jan. 28, 1912. When she was quite young, her father moved from North Carolina to Georgia, where he reared a family of nine children. In Wilkes County, Ga., Aug. 13, 1850, she married Christopher Ives, and after a few years they moved to Louisiana, where he died some years ago. Since then she has made her home with Mrs. Bertha Oliver of Birmingham, the youngest of her ten children, five of whom survive her, E. Edwin Ives, Clarence A. Ives, Mrs. E. R. Coe, Mrs. Julia A. Cattle, and Mrs. Bertha Oliver. Sister Ives joined the Methodist Church when quite young, and was a faithful and devout Christian until the end. She never graduated from Sunday School, but was one of its most regular attendants, during the three years the writer was pastor at Woodlawn, and two of the most familiar figures and punctual attendants at the church, were Sister Ives and the writer's mother. She made the world brighter and happier, and her life was a blessing to her friends and those who knew her best. She left a good record for her children and friends and has entered upon her reward. Her body was carried to Ruston, La., and laid by the side of her husband, there to await the blessed resurrection.

J. C. PERSINGER.

On January 12, at Bounds, Calhoun County, Miss., Bro. S. G. BOUNDS departed this life in the hope of a glorious immortality. When the sad news of his death became known, no doubt a wave of sorrow swept over the entire community where he lived. He was born March 24, 1859, and, when stricken down with the disease which terminated in death, he was possessed of all the powers of vigorous manhood. He belonged to a family

noted for integrity, uprightness, and good citizenship, and these sterling virtues were eminently conspicuous in his life and character. His course in life was marked by a high sense of honor from which he never decended; so nothing little or groveling ever came near his noble soul. In young manhood he went to Texas where, at Claiborne, Jan. 13, 1889 he was happily united in holy wedlock to Miss Lizzie Wylie, a most excellent lady who returned with him to the home of his youth to share the responsibilities of married life. Ten children were born to bless this union. Less than two years ago the devoted wife and mother was called to her reward. In 1900 he gave his heart to God and joined the M. E. Church, South, in which he triumphantly passed away. The circumstances attending his death were truly pathetic. Around his dying bed stood his weeping, motherless children, soon to be deprived of the care of a devoted father whose life was fast ebbing away, but he comforted them with the assurance that he was prepared to go. But how sad it is to know that his home-coming will be heard no more, but his influence will live to bless the world as the years roll away. That God may have the fatherless and motherless ones always in his holy keeping is my prayer.

R. M. DAVIS.

RESOLUTIONS OF APPRECIATION.

The quarterly Conference of McHenry and Wiggins charge, Mississippi Conference, of which he had been a member for many years, in regular session, January 15th, 1912, appointed a committee to draw up suitable resolutions to be spread upon the minutes of the Conference, and the following resolutions are to be entered upon the minutes of the Conference:

Whereas, the Rev. Michael Cox has been for many years a devout local preacher in the Methodist Episcopal Church, South, and a member of this Conference; and whereas, in the providence of our Heavenly Father, he has been called to his reward;

Therefore, he it resolved,

1. That it is the sense of this Conference that, in his going from us, we have lost one of our most devout, faithful and constant members.

2. That we do hereby express and put on record our appreciation of his long, useful life which was always an unflinching witness for Christ; and that we pray that his memory be an abiding influence among us for good.

3. That while we sympathize with the bereaved family in their great sorrow, we also rejoice with them in the assurance that he has received his reward and entered into his eternal rest.

Signed:

A. J. LEGGETT,
 J. F. BENNETT,
 Committee.

A RESOLUTION OF THANKS.

Whereas, Judge Percy Bell and his charming consort have graciously presented to the First Methodist Church a handsome Individual Communion Service, be it

Resolved, That the church is deeply sensible of its obligation, and that it has due appreciation of the professional success from which this act of munificence flows, and looks with confidence to its widening triumphs.

Resolved further, That the formal thanks of the congregation by which they are much-appreciated is hereby tendered to our distinguished and brilliant young friends for this manifestation of their devotion to our common Lord and his Church.

Signed: W. P. KRETSCHMAR,
 J. T. MOORE.

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MY FIRST CIRCUIT.

In the fall of 1876 I, with thirteen others, was received into the North Mississippi Conference on trial. It was a great time with me, for I felt that I was entering upon my life work, and I realized to some extent the greatness of the responsibility upon which I was entering. The Conference was held in the town of Sardis, and Bishop Pierce was in charge. This was the first time I had ever seen a Methodist Bishop, and I looked upon him as a man above the common run of men, and as many young men of those days, I was afraid to enter his presence. I had never before attended an Annual Conference, and all the business done was of the greatest interest to me.

We were examined by the committee and all passed, and were received on trial. Some question as to my age came up, and it looked as if I would be turned down on that account; but some of the brethren who had known me took my part, and insisted on the Conference taking me on trial. I was the youngest one of the class, and having been received on trial, of course, I was soon to be read out to some charge. And sure enough the day came for the Bishop to announce the appointments, and I was assigned to the Shuqualak Circuit. I did not know where it was or what it was, but the plan of the circuit was soon handed to me, and I saw that I had a circuit with eight churches, and long distances to travel; but young preachers in those days were not looking for easy places or for a large salary. We were glad to get any place to work for the Master.

I was soon off for my new field of operation, and after a hard ride on horseback, I reached the town of Shuqualak, and was entertained in the home of Brother Simson, the only male member of the church living in the town. We talked much about the church, and the circuit that night, and Brother Simpson was very much discouraged with the outlook; a boy preacher and a small membership did not promise a very bright future to this old steward; but I was determined to do my best, so I started about it at once.

We soon had a church building under way (for we had none, but were preaching in the Baptist Church), and on the fourth Sunday in August, I preached the first sermon in the Methodist Church in Shuqualak. Brother B. S. Rayner, of precious memory, had started this work the year before.

The question of board soon came up, and I was bothered no little to find a place, some of the stewards said that all I would need would be a place to put my trunk and a few books, and that I would have to live among the people most of the time, for the work was large and would require most of my time going from house to house. But I found it hard to get even a place for my trunk, and the few books I had. However, after

a long while, one good brother said that I might stay with him if I could put up with his fare. Of course, I could do that, for the fare was as good as could be found in the country anywhere.

"Gilderoy" (R. G. Porter) was my presiding elder. It was some time in February, 1877, when the first quarterly conference was held, and Brother Porter was on hand. He preached a great sermon on Jonah and the big fish. I shall never forget that sermon. I had never heard anything like it before, nor have I ever heard anything like it since, for no one could preach just like "Gilderoy." The stewards, after much talking, agreed to make the young preacher's salary \$240. Well, that was not thought much about in those days, I think there were a few dollars paid in—not enough to give the young preacher the big head, or even buy a suit of cheap clothes. It was on this circuit that I met, and afterward married, my wife. She was a brave woman to marry a young preacher, getting only a small pittance in way of a salary. But it is often hard to understand why good women will do some things that they do.

This was a great year. We had revivals all over the circuit, and 73 were added to the church. And I was learning to preach, which meant much to the people who had to hear. I lost my horse that fall, which had cost me \$175, and I received in all that year \$146. But what of that? It was the Lord's work and somehow he would provide; and the only thing for me to do, as I thought, was to trust him and go ahead. At the last quarterly conference, the stewards told the presiding elder that they must have a man with more experience, forgetting that I had more than I had ever had before. They said that was the reason that they had not been able to raise that large salary, and, of course, the stewards had a right to speak out on that subject, though they had just had Brother Rayner who was a man of much experience, and they had not paid him any more than they had paid me. But you know how it is, or how it was then, and I have found after a long service as presiding elder that this is a fine way to get a preacher changed without hurting his feelings.

After all, this was a great year to me, and has been worth more to me than any other year of my life, for, as I have already said, it was there that I found the best wife that a Methodist preacher ever had—one who has been a helpmeet to me in all the varied experiences through which I have passed, and who still stands by me in all the work to which I am assigned.

R. A. BURROUGHS.

Brenham, Texas.

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OUR CALENDAR.

Louisiana Conference.

Executive Committee of Conference Church Extension Board, Baton Rouge, Tuesday, March 26.

Alexandria District Missionary Institute, LeCompte, April 2-3.

District Conferences: Shreveport District, Mansfield, March 28 to April 2; New Orleans District, Shidell, April 10-12; Baton Rouge District, Amite City, May 22-25; Lafayette District, Lake Arthur, May 28-31; Monroe District, Calhoun, July 9-11; Alexandria District, Columbia, July 22-25.

Mississippi Conference.

District Conferences: Newton District, Forest, May 27-31; Seashore, Lumberton, June 4; Meridian, Waynesboro, June 10-14.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Centenary College—March 6 to 16.
Homer—March 24-April 7.
Gibbsland—April 7-April 14.
Mer Rouge—April 19-April 29.
Alexandria, First Church—April 29 to May 13.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Brethaupt, Houma, La.
R. H. Bamberg, Vernon, La.
W. W. Holmes, New Orleans, La.
A. I. Townsley, Arcadia, La.
Wm. H. Coleman, Ruston, La.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternal yours,

WM. H. COLEMAN,
Chairman Evangelistic Committee.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Thomasville, at Mt. Carmel, Mar. 23, 24
Brandon, 7:30 p.m., Mar. 24,
Sharon, at Thornton
11 a.m., Mar. 29,
Mendenhall, at D'lo, 11 a.m., Mar. 30, 31
Harrisville, at Braxton
2 p.m., Mar. 30, 31
Camden, at Thomastown, Apr. 6, 7
Terry, at Forest Hill, Apr. 13, 14
Jackson, Rankin Street
7:30 p.m., Apr. 14, 15
Deasonville, at Union, Apr. 17,
Madison, at Pocahontas, Apr. 20, 21
Jackson, First Church
7:30 p.m., Apr. 24,
Jackson, Capitol Street, Apr. 28, 29
Edwards, at Clinton, 7:30, Apr. 28, 29
Jackson, First Church, May 5,
Bolton, at Raymond, 7:30, May 5, 6
Jackson, Gallows, 7:30, May 8,
Eden, at Lodi, May 11, 12
Lintonia, at Bethany, May 17,

Benton, at Zeiglerville, May 18, 19
Canton, May 26,
Florence, at Wesleyana, June 1, 2
Fannin, at, June 5,
Flora, at Bentonia, 8 p.m., June 9, 10
Satartia, at, June 15, 16
Yazoo City, 8 p.m., June 16, 17
The District Conference will convene at Brandon, Thursday, May 31, at 2:30 p.m.
J. R. JONES, P. E.

Port Gibson Dist.—Second Round.

Port Gibson, Mar. 10, 11
Rolling Fork, at Grace, Mar. 16, 17
Vicksburg, Washington St., Mar. 23, 24
Oak Ridge, at O. R., Tues., Mar. 26,
Silver City, at Louisa, Mar. 30, 31
Anguilla, at Sunflower, Apr. 6, 7
Utica, at Learned, Fri., Apr. 12,
Harrison, at Mizpah, Apr. 13, 14
Centerville, Apr. 20, 21
Gloster, p.m., Apr. 21, 22
Natchez, Jefferson St., a.m., Apr. 23,
Natchez, Pearl St., p.m., Apr. 28,
Vicksburg, Crawford St., May 4, 5
Hermanville, at Pisgah, May 11, 12
Hamburg, at Roxie, May 18, 19
Percy's Creek, at Friend-
ship, Tues., May 21,
Woodville, Wed., May 22,
Wilkinson, at Hopewell
Thurs., May 23,
Mayersville, at Lockwood, May
Steel's Bayou, at Shiloh, May 25, 26
W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.

Mt. Olive, Mar. 23, 24
Eucutta, at Good Water, Mar. 30,
Vossburg, Apr. 1,
Leakesville, Apr. 6, 7
Lucedale, Apr. 8, 9
Ellisville, at Mozelle, Apr. 13, 14
Oioh, at Oak Grove, Apr. 15, 16
Hattiesburg, Broad St., Apr. 23,
Hattiesburg, Main St., Apr. 23,
Hattiesburg, Court St., Apr. 25,
Purvis, at Maple, Apr. 28, 29
Seminary, at Bethel, May 4, 5
New Augusta, at Batson, May 7,
McLain, May 12, 13
Sumrall, May 18, 19
Collins, at Williamsburg, May 25,
Richton, June 1, 2
Summerland, at Soso, June 8,
Taylorsville, at Mize, June 9, 10
Eastabuchie, at Lux, June 15, 16
Silver Creek, at New He-
bron, June 22, 23
Prentiss, at Bassfield, June 29, 30
Magee, at Sharon, July 2, 3
M. B. SHARBROUGH, P. E.

Meridian Dist.—Second Round.

Matherville, at Salem, Mar. 30, 31
Porterville, at Union, April 7, 8
Meridian, at Poplar Spgs., April 18,
Daleville, at Soule's Chp., April 20, 21
Meridian, Central, Apr. 24,
Vimville, at Why Not, May 2,
Lauderdale, at Marion, May 5, 6
Meridian, East End, May 8,
Enterprise and Stonewall,
at Stonewall, May 9,
Scooba, at Spg Hill, May 11, 12
Meridian, South Side, May 15,
Shubuta and Quitman, at
Quitman, May 19, 20
Meridian, Fifth Street, May 22,
Binnsville, at Blalrs Chp., May 25, 26
DeSoto, at Manassa, June 1, 2
Meridian, Seventh Ave., June 5,
Waynesboro Ct., at Big
Rock, June 8,
Waynesboro, June 9, 10
Bucatanua, at State Line, June 16, 17
DeKalb, at
Moscow, at
Dist. Conf. at Waynes-
boro, June 10, 14
W. H. LEWIS, P. E.

Seashore Dist.—Second Round.

Mentorum, at Mt. Zion, Mar. 16, 17
Howison and Saucier, at H. Mar. 23, 24
McHenry and Wiggins, at
McHenry, Mar. 24, 25
Gulfport, 25th Ave., Mar. 26,
Gulfport, 29th Street, Mar. 27,
Pascagoula and Ocean
Spgs., at Ocean S., Apr. 6, 7
Miss. City and Handsbo-
ro, at Handsboro, Apr. 13, 14
Moss Point, Apr. 18,
Escatawpa, at Caswell
Springs, Apr. 19,
Americus, at Tanner's Chp., Apr. 20, 21
Bllox, Main Street, Apr. 24,
Brooklyn and Bond, at
Maxie, Apr. 26,

Hub and Oakvale, at Oak-
vale, Apr. 27, 28
Columbia, Apr. 29,
Long Beach, May 1,
Bay St. Louis, May 4, 5
Wolf River Mission, at
Beulah, May 11, 12
Coalville, at, May 15,
Vanceleave, at Mt. Pleas-
ant, May 18, 19
Lumberton, May 23,
Poplarville, May 24,
Derby, at Byrd's Chp., May 25, 26
Carriere and McNeil, at
Picayune, May 26, 27
Logtown, May 28,
The District Conference will convene at Lumberton, Tuesday, June 4, at 3:30 p.m.
W. B. JONES, P. E.

Newton Dist.—Second Round.

Laurel, Kingston, Mar. 16, 17
Walnut Grove, at Pleasant
Hill, Fri., Mar. 22,
Carthage, at Rocky Point, Mar. 23, 24
Homewood, at High Hill, Mar. 30, 31
Bay Springs, at Raleigh, Apr. 6, 7
Trenton, at Burns, Apr. 13, 14
Rose Hill, at Rose H. Fri., Apr. 19,
Pachuta, at Orange, Apr. 20, 21
Montrose, at Montrose, Apr. 27, 28
Lake, at Eureka, May 4, 5
Morton, at, Fri., May 10,
Shiloh, at Johns, May 11, 12
Decatur and Union, at De-
catur, May 18, 19
Chunkey, at Sequelena, May 25, 26
Forest, at Forest, Tues., May 28,
District Conference, at For-
est, May 27, 31
Hickory, at Garlandville, June 2, 3
Newton, Wed., June 5,
Stallo, at, Thurs., June 6,
Neshoba, at Hester Chp., June 8, 9
Philadelphia, at Philadel-
phia, June 9, 10

The pastors will please to attend to the election of the lay delegates to the District Conference at an early date, and forward names to me, not later than the first day of May. Each church is entitled to one delegate to

every one hundred members, and frac-
tion of two-thirds thereof; provided
that each society shall have at least
one delegate. We shall expect the
District Lay Leader, and all the
church leaders to be present at the
District Conference. Prominence will
be given the Laymen's Movement.

T. J. O'NEIL, P. E.

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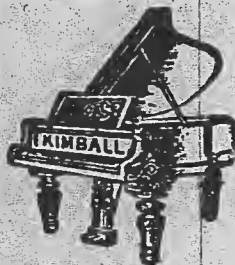
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A NOTED DOCTOR SAYS

Everyone should use some little antiseptic powder in the shoes. Confining the feet in shoes, is in itself unnatural and causes a moist or smarting condition. People of refinement now use daily Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, and would as soon go without a dentifice as without the use of Allen's Foot-Ease. Sample FREE. Address: Allen S. Olmsted, Le Roy, N. Y.

SHE STAYED IN BED.

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came a woman," writes Mrs. E. M.
Evans, of this place, "I suffered from
womanly troubles. Last fall, I got so
bad, I had to stay in bed for nearly
a week every month. Since I have
taken Cardus, I feel better than I
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gans and helps the system to regain
its normal state of health, in a nat-
ural way. Prepared especially for
women, it prevents womanly pains by
acting on the cause, and builds up
womanly strength in a natural way.
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in action. Try it.



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I derived so much benefit from the use of Dr. Kilmer's Swamp-Root that I believe it will be most important for the public to know of its worth.

Last November I was suffering severely with kidney and bladder trouble. The burning pain was terrible. I sent to you for one trial bottle of Swamp-Root and it relieved me in about two hours. After taking the small trial bottle, could feel no more pain, so purchased one fifty-cent bottle of Swamp-Root. After taking the contents have not felt one pain from the kidneys or bladder since.

You are at liberty to publish this testimonial should you wish to.

Yours very respectfully,

W. H. WARREN,

R. R. No. 2, Box 39, Galnesboro, Tenn. Sworn to and subscribed before me W. F. Dodson, enacted Justice of the Peace of Jackson Co., Tenn., this 14th day of July, 1909.

W. F. DODSON, J. P.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

BETTER PRAYER MEETINGS.

This vital service of the Church is all important, and affords the best medium of real spiritual uplift in the Church. It is a sort of family gathering, and what a privilege the members have of meeting together once a week in their Father's house to sing the songs of Zion, to pray for themselves and others, and talk together of the goodness of God and his dealings with them. Let us try for better prayer meetings this year. Let us put our best effort into the service and expect results.—Florida Christian Advocate.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

TERRIBLE TRAIN OF TROUBLES.

Lake Charles, La.—Mrs. E. Fourrier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui, I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

A LETTER FROM CARROLLTON.

Dear Brother Meek: All my plans were made for me to be in Memphis at the Hospital meeting to-day. But, alas! the grip of la grippe forbade. That monster is no respecter of persons or times. I wanted to be there to aid in plans for the early progress of that worthy work. And I wanted to enjoy the "communion of saints" in the goodly company of that apostolic fellowship. We have observed Hospital Day here. In sending my regrets I inclosed a check for what had been collected. If any church within our bounds did not observe Hospital Day, I hope that church will speedily do so.

The "grip of la grippe" even forbade my going to church last Sunday. The echoes of that day reaching my room from many sources unite in saying: "Brother Thames simply outdid himself;" "The best sermon he has ever preached here," etc. The evening service was in charge of our missionary women and children, and has received enthusiastic praise from all quarters. Our "composite" choir, always excellent, on this occasion simply excelled itself. It is a blessing for any community to have such a body of superior singers. On a recent Sunday two of our Sunday school pupils were baptized at Sunday school, and at the eleven o'clock service were received into the Church.

Just now our town furnishes an illustration of the efficiency of our system of ministerial supply. Without arrogance we can say, "Rev. S. M. Thames is pastor of Carrollton." Both the Presbyterian and the Baptist Churches are without pastors, and there appears no immediate prospect of their securing any—not even a "suspect" is in sight. We have practical "Church Federation" of the most delightful kind. Whichever church you may attend, you see the same congregation. Services are held in the Episcopal Church one Thursday in each month and on fifth Sundays.

I am greatly gratified that my neighbor and friend, the Rev. Wm. Hayne Leavell, D.D., LL.D., will deliver the commencement address at Millsaps College, June 11. Dr. Leavell is a thinker, a scholar, a rhetorician. Whatever subject may be chosen will be characterized by profound thought, clear analysis, keen discrimination, pure English, and charming eloquence in the best sense of the much abused word. Carrollton, for half a century blessed with the presence of the great J. Z. George, is fortunate to have this distinguished divine reside at Cotesworth. Dr. Leavell is preparing for the press a manuscript left by the great Senator.

J. R. BINGHAM.

March 5, 1912.

P. S.—After I had written the above, I saw in the press dispatches that Bishop Hoss will preach the Commencement sermon and the sermon before the Young Men's Christian Association. No Commencement occasion in all the land will present a program superior to that afforded by Millsaps College in June, 1912.

J. R. B.

FREE ASTHMA CURE.

D. J. Lane, a chemist at 130 Lane Bldg., St. Marys, Kans., manufactures a remedy for Asthma in which he has so much confidence that he sends a \$1 bottle by express to anyone who will write him for it. His offer is that he is to be paid for it if it cures, and the one taking the treatment is to be the judge.

SOME JOTTINGS FROM A SERMON.

Our college pastor, Brother Smith, recently preached a masterful sermon to the young people in our college chapel. The following are a few of the sayings worthy to pass on to other young people who may read these lines:

"The giddy, foolish silliness of an old man is not more out of place than the stolid, morbid, playless seriousness of the young man. The gambol of the lamb is as much in place as the solemn tread of the beast of burden."

"Music is not all made up of the solid, solemn singing of the sea. It would be incomplete without the babbling of the brook, and buoyancy of the boys and girls. Let young people have a good time. The gospel enjoins sobriety even for youth, but not solemnity. 'Is any among you merry, let him sing' (Bible). Holiness does not seek to force childhood and youth into the ways of age or into the servitude of middle life. It is adaptable to the circumstances and conditions of life.

"The Bible says, 'Rejoice O young man in thy youth; let thy heart cheer thee in the days of thy youth.' God recognizes and makes allowances and provisions for youth and its frivolity. Its frivolity is not iniquity necessarily. We never like to see a foolish, reckless old person, nor do we like to see a young person carrying burdens like older ones. Be a boy while you are a boy, or a girl while you are a girl. Be a young man or a young woman suitable to that age. Let your father boss you as long as he is willing to do it. The law of vicariousness is upon us all: fathers and mothers live for their children. No one has the right to live, unless he is either living or preparing to live for others. There is a law of progressiveness. No one is living right in youth who is not preparing for a better, more useful life in middle or old age, or in the world to come. A law of unselfishness can be practiced in youth. Nearly all bad people are made so before they are twenty-three. And nearly all useful people are made so before that age."

These are just a few sentences that I jotted down. It was one of the finest sermons Brother Smith has preached here, and was enjoyed greatly by many. I hope others will enjoy these quotations.

J. W. BEESON.

Meridian, Miss.

FOR THE HOME AND FARM.

Nashville, Tenn., November 17, 1891: "I desire to express my high appreciation of your Gray's Ointment as a most valuable veterinary medicine. Being the owner and controller of one of the largest stables in the country, I have given your ointment a faithful trial in fresh cuts, sores of all kinds, and cracked heels. I do not think that it has an equal, and I most earnestly recommend its use to all horse men. They will find it an indispensable remedy. Yours respectfully, J. M. Brown.

"We most heartily concur in what Mr. Brown says about the valuable qualities of this ointment as a horse remedy. Pat Grogan, Trainer, E. O. Elliott, Mgr., Patton Stock Farm.

For old sores, boils, carbuncles, and to prevent blood poisoning in man or the lower animals, Gray's Ointment has no equal. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

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Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Felicity Street Sunday school has just organized a class of girls for the first year intermediate grade, with Miss Gladis Kernan, teacher. The graded literature is used and this young teacher has fully consecrated herself to this noble work.

Rev. C. A. Battle has just concluded a week's meeting in his Douglas Park Mission that has added materially to his Sunday school roll, and started the nucleus of a church membership, something like a dozen having joined. This mission is supported by the Dryades Street fund which is being held to build a church somewhere in this vicinity. Mrs. McKnight has been the faithful leader who has been the good shepherd of the little flock of children gathered into the Sunday school, there having been no adults up to this time.

The two young people's Bible classes recently organized at Oil City have merged themselves into one class, the young men and young women with equal emphasis, declaring that they could not stand to be separated for so long a time as the recitation period. We congratulate the preacher's wife on the outlook for a little pocket change occasionally, as a result of the "class spirit" here manifested. Mr. Wm. Tilley is the president, and on the day of organization the united class had twenty-two bright, active young people present, who took hold with a mind to learn and to work. The Sunday school at this place is going forward in everything that is good.

The Monroe Sunday School is planning the erection of a model building to cost perhaps \$10,000, which will embody the features of the "Akron plan," as an annex to the present church building. Too long our churches have been built for preaching places only, and it is just now beginning to be considered wrong to spend the Lord's money on houses not adequately equipped for the work of teaching. Brother Holmes, the retiring pastor, says, as compared with the Monroe plan, the Central Baptist Sunday school building of New Orleans "is not in it." Nothing more could be said, and other building committees should adopt this plan. Two of the adult classes at Monroe have each subscribed \$1,000, and the board of stewards will see that the balance needed will be provided.

"Every church should work itself out into a mission, and every mission should work itself up into a church," is the motto being followed by the Methodists of New Orleans at this time. The Felicity and Carrollton Avenue Churches already have missions established, and McDonoghville and Second Church each have one in process of organization, with the Epworth League Union co-operating in establishing the latter. Such forward movement will doubtless awaken in the people a new sense of their divine commission to "make disciples of all nations," and stop the tendency that has predominated in the Crescent City drawing in our borders. If the foresight of our leaders for the past twenty years had been as good as their "blind sight," and that of those who have succeeded them, Methodism might have been a great deal stronger in New Orleans. Other churches are looking out for missions and an inspiring harmony prevails in the work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Miss Duval, Shelby, Miss., has 30 enrolled in her Men's Class, and is planning a Rally Day for an early date in March, with speakers from out of town.

Superintendent E. L. Selby, Rlenzi, reports a Sunday school of increased numbers and interest. Mrs. Selman has organized a Wesley class for men,

and to that influence primarily he dates the re-organization of his school.

The State Sunday School Convention will meet at Jackson, Miss., April 3-5, and Mr. W. Fred Long, the State Secretary, is anxious for a large and enthusiastic attendance. He has secured fine speakers, among whom are Dr. and Mrs. Hamill, with Messrs. Excell and Roper to furnish the music.

Dr. H. G. Henderson, First Church, Columbus, and his progressive superintendent, Mr. Carter, have a great and growing school. Mrs. Thomas is teacher of a Wesley Adult Class, and Mr. R. G. Miller, is the president. They propose having 100 enrolled within six months. The Philathea and Teacher Training classes are also doing good work.

One Adult Class in a large city school has entirely solved the perplexing problem of good enthusiastic teachers for the Sunday school. The president appoints three members every month as supply teachers, and they come prepared each Sunday to fill any vacancy that may occur. One-third of the teachers and all the officers in the school have been taken from the ranks of this class.

Superintendent S. B. White, West Point, Miss., reports 463 connected with his fine Sunday school. He has a Cradle Roll, Home Department, two organized Wesley Classes, is using Graded Lessons as his classes advance to them, and will hold Children's Day. There were 201 present on Feb. 18, and there are 125 in the Home Department. This report, plus the hearty words of interested co-operation from West Point, will radiate a helpful interest in this great subject all over our Conference.

On Feb. 29, at Starkville, Rev. W. E. M. Brogan, assisted by Mr. Long and the Field Secretary, organized a fine Wesley Adult Class, the Rock Builders, thirty strong, with Mrs. Thomas, teacher, Dr. Sam Scales, president, and Mr. Fuller, secretary and treasurer. This splendid body of men will doubtless soon have a great class. Mr. W. W. Magruder, the superintendent, presided and a fine program was rendered. His school has grown so rapidly that three of his Adult Classes meet in another building. Mrs. Scales has had a fine picture of her magnificent class taken, and many fine fellows they are carrying keen, steady manhood wherever they go. They have a rack of postcards from their "absent fellows" hung in their class-room, and after reading those messages, one would never ask again, "Is it worth while?"

CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs of Atlanta, is a fair sample of the many commendatory letters that are being received by Ludden & Bates relative to the Advocate Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with the club piano recently purchased from you, and being a musician, believe I am in position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano which it was my purpose to purchase, but before closing the trade, I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club, and feel to-day that I have as good piano as I would have had if I had purchased the other one mentioned."

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Southbound Train No. 1

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Ar. New Orleans - - - 8:39 a.m.
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Texarkana, Ark.

A CORRECTION AND ELSE.

Dear Brother Meek: In this week's issue of the "Advocate," I notice an error which found its way into the "Personal and Other Notes" column, to which I desire to call your attention. It was in making Brother Tucker the presiding elder who was "lost, strayed, or stolen," on his way to Cockrum to hold Brothen Collins' quarterly conference. Cockrum is not in the Holly Springs District, but in the Sardis District. Brother Tucker has not missed an appointment this year. The work is prospering under his care, and the outlook is promising.

I read with interest the article by Brother H. P. Lewis on "Dick Gray." In my second year in the ministry, as pastor of the Shaw and New Salem charge, I met Dick Gray, and a truer, saintlier man I never knew. It was said of him that he would walk twenty miles to settle a difference between men. I shall never forget my first meeting with him. When I rode up to the New Salem Church on Sunday morning on the occasion of my first visit to the community, he met me at the door and introduced me to the Sunday school, then in session, as "Our Pastor;" and, with words of commendation and encouragement, put me at ease and inspired hope for a great year's work, which was fully realized. He lived a mile, or two above the church, and on the other side of the Bayou from the church. In winter and spring, he would leave his wagon on the side next to the church, and Sunday morning would swim his mules across and take his family over in the "dug out," and they would attend Sunday school. He never missed, save when sickness compelled his absence.

It was his custom to visit the families not converted, talk to them of their need of Christ, and pray with and for them. He anticipated the "Laymen's" and the "Men and Religion Forward Movement," by at least twenty-five years.

Whole families were converted and brought into the Church that year, largely through the influence of "Dick Gray." With a half dozen such men in a church, I believe almost any community could be taken for Christ. "Peace to his ashes!"

R. O. BROWN.
Holly Springs, Miss., March 7.

NOTES FROM THE NEWTON DISTRICT.

Friday, Feb. 23, I held the quarterly conference at Forest. I found Brother Broadfoot, the pastor, in fine spirits. He and his good people are in harmony, and are pushing the King's business with all their power. Every church on the circuit was represented at the quarterly conference, and pleasing optimism pervaded the entire atmosphere of the occasion. The stewards are planning for a material advance in the pastor's salary, and as they didn't have their plans matured, he making the assessment was deferred to a later date. Brother Broadfoot and his congregation at Forest now worship in one of the most beautiful and comfortable frame churches in the Conference. The building has a main auditorium, a Sunday school auditorium, several class rooms, a ladies' parlor, and pastor's study. It is comfortably seated and heated with a furnace, and lighted with the "concealed" system, which distributes a soft, mellow light into all parts of the building.

On Feb. 24 and 25 I was at Morton. There I found the pastor, Brother Dawson, entering nicely upon his fourth year, on that circuit, though he is a little "stuck-up"—in mud. There were a goodly number of officials present at the conference, and the spirit of unity abounded. Some advance was made in assessment for the pastor's salary, and plans were launched for improving the church building at Morton, and for building a new church at Prairie Hill.

On Wednesday, Feb. 28, we held

the first quarterly conference of the Newton charge. The reports of the very efficient and practical pastor, Dr. H. Walter Featherstun, indicated prosperity in all departments of the church work. There has been a net gain in membership during the quarter, the Sunday school has made substantial advancement, and there has been both a senior and a junior Epworth League organized. The stewards advanced the pastor's salary twenty per cent over last year, and are working a most admirable financial system, which secures regular contributions from all the members of the church.

On March 2, 3, Mrs. Arch Trawick and Miss Durham, of Nashville, representatives of the Womans' Council held a Missionary Institute at Newton. Both of these ladies made fine impressions on their auditors, and I am sure their work here will be profitable to our church at this place.

T. J. O'NEIL, P. E.

A NOTE CONCERNING FALLEN COMRADES.

Dear Brother Meek: I see that my good Brother George Jackson of the Louisiana Conference has been called home. Brother Jackson is the last one of a Conference class of seventeen to pass away, except myself. He was elected to deacon's orders in Nov. 1859, together with eight others, but was not ordained deacon until Nov. 25, 1860. We had no bishop with us in 1859—hence he was not ordained then.

The last time I saw Brother Jackson was at Sea Shore Camp Ground during the Camp Meeting in 1906.

The first time, and only time, he heard me preach was during that camp meeting. He had concluded not to go on that morning, but changed his mind when he learned I was to preach. I knew he was real hard of hearing, so I stood as near where he sat as I could. My voice was clear and strong. I soon saw that he heard me distinctly. The good Lord helped me, and we had a good service. As soon as I got through Brother Jackson rose, faced the congregation and said, "This is the best sermon I have heard during the Camp Meeting." He then said, in an impressive way, "It is the only one that I have heard." Most of those who had filled the pulpit had failed to speak loud and clear enough to be heard distinctly by him.

Another one of my good brethren, whom I loved dearly, fell asleep in Jesus at Waynesboro a few days ago. I refer to Brother F. M. Williams, the father of Rev. W. M. Williams, manager of our Orphans' Home. Brother Williams was one of our truest and best men. He was made presiding elder in 1870 by Bishop Dogget, and served, I think, eight years in that office.

H. P. LEWIS.
Jackson, Miss.

ASHLAND CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Notwithstanding the bad weather and worse roads, things so far have gone on well on the Ashland Circuit. The people gave us a really warm reception when we arrived on Jan. 2. They were so kind that they gave us a shower of good things to eat, such as meat, sausage, butter, bread stuff, fruits and canned goods. In fact, they supplied us with enough to last two weeks, and it still continued to come. Two ladies brought us a two-horse buggy load of nice groceries and edibles this week. These people know how to take good care of their pastor. Some of our Sunday services have been really uplifting. Our prayer meeting in Ashland has been running since the middle of January, and gets better every week. We have two Sunday schools doing good work. In fact, the prospects are good for a year of victory. Ashland is far from being the least thing in the country. We are expecting to have a hundred souls saved and added to the church this year.—J. R. James, P. C.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

Money in your Wood Lot

It is cheaper to make lumber with an "American" Saw Mill than to buy lumber. In that timber on your wood lot are thousands of feet of first-class lumber waiting for you to get a saw mill of your own to take it out. But be sure your mill is an "American," which needs less power to drive it, costs less to run and cuts more lumber than any other mill. And the "American" is so simple that you can run it yourself, using your farm engine for power. Our book—*"Making Money Off the Wood Lot"*—tells all about farm lumbering. Shall we send you a copy? Write to our nearest office.

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10,000 kernels of splendid Lettuce, Radish, Tomato, Cabbage, Turnip, Onion, Celery, Parsley, Carrot, Melon and Flower Seeds producing bushels of vegetables and flowers for 15c postpaid. Our great Plant and Seed Catalog free for the asking. Write to-day.

John A. Selzer Seed Co. 3168, 31th St. La Crosse, Wis.



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requisite for
making Perfect
Bake Day Foods

GOD'S WAY OF HANDLING MATTERS.

Dr. Homer C. Stunz, of the Board of Foreign Missions of the Methodist Episcopal Church, has recently given an interesting account of an occurrence that took place at his office in New York City. Such happenings were very frequent in apostolic days. Dr. Stunz says:

"A plainly dressed member of one of our German churches in New York City came into the office yesterday and handed me fifty \$20 bills for special work in China. He had been strangely moved to take the step, believing that God is opening unusual doors of opportunity in that empire. I picked up a letter from Bishop Bashford which had not been upon my table more than four hours, and read it to him. It was a burning appeal for an irreducible minimum of \$2,000 needed to save a desperate situation in the Foochow Conference. The letter was the heart-cry of that man of God for immediate help. As I read the letter, the brother who brought the gift was deeply moved. I said to him: 'My dear brother, have you never read that word in Scripture, "Before they call I will answer, and while they are yet speaking I will hear?" Then, laying my hand on his shoulder, we bowed our heads while I thanked God that the Spirit had moved this dear brother to become God's agent in answering a prayer sent up half way around the world from where we sat. It was a beautiful incident, and came into the ordinary routine of the busy day like a burst of sunshine through fog. I have cabled Bishop Bashford of the gift. How many more of our good people might help us in this time of emergency when God has set before us a great and effectual door in China!"

Marriages

March 3, 1912, at the home of the bride's parents, near Wallis, Miss., by Rev. A. G. Hall, Mr. GORDON WILLIAMS, of Wallis, Miss., and Miss CLEMMIE WILLIAMSON.

DIRECTORY OF THE PASTORS OF NEW ORLEANS.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopo St.; Rev. J. W. Moore, pastor; residence, 5830 Prytania St.; phone, Uptown 329. Rev. C. C. Sealeman, associate pastor and superintendent city missions; residence, 3004 Prytania St.; phone, Uptown 2145-L.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 S. Pierce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R. Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. C. A. Battle, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 204 Delaronde St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

Rev. John T. Sawyer, D.D., post-office box 1569, N. O., La.; phone, Galvez 640.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

New Iberia Mar. 17,
St. Martinsville Mar. 18,
Houma Mar. 24,
Rayne Mar. 31,
Church Point April 7,
Sulphur April 14,
Morgan City April 21,
Jeanerette April 22,
Lake Charles April 28,
West Lake April 28,
Patterson May 5,
Lafayette May 6,
Greydan May 12,
Jennings May 19,
Iota May 26,
Lake Arthur June 2,
Indian Bayou June 9,
Vermilion June 16,
District Conference will meet in
Lake Arthur, May 28-30.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

DeRidder Mar. 16, 17
Bon Ami and Carson, at
Carson Mar. 17, 18
Pollock Mar. 22,
Seima Mar. 23, 24
Standard Mar. 24, 25
Compti, at Clarence Mar. 30, 31
Colfax, at Montgomery Mar. 31 Apr. 1
Preacher's Missionary In-
tute, at Leconte Apr. 2, 3
Columbia Apr. 6, 7
Provincal, at Pine G. Apr. 13, 14
Natchitoches Apr. 11, 15
Jena Apr. 20, 21
Trout Apr. 20, 21
Marksville, at Marksville Apr. 27, 28
Opelousas Apr. 29,
Alexandria Apr. 30,
Boyce and Leconte, at B May 1,
Bunkie, at Whit's Chp. May 4, 5
Harrisonburg, at Jones-
ville May 7,
Meville, at Woodside May 11, 12
Glenmora May 18, 19
Elizabeth, at Oakdale May 20,
BRISCOE CARTER, P. E.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Leland Mar. 10, 11
Hollandale Mar. 17, 18
Hillhouse Mar. 23, 24

Friars Point p.m. Mar. 24, 25
Beulah a.m. Mar. 30, 31
Greenville p.m. Mar. 31,
Clarksdale Apr. 7, 8
Deeson a.m. Apr. 13, 14
Dundee p.m. Apr. 14, 15
Lyon Apr. 21, 22
Shelby Apr. 28, 29
Scott a.m. May 4, 5
Cleveland p.m. May 5, 6
Shipman's Chapel May 9, 10
New Salem a.m. May 11, 12
Shaw p.m. May 12, 13
Dubbs a.m. May 18, 19
Robinsonville p.m. May 19, 20
District Conference at Greenville,
May 22, 23, 24.

W. W. WOOLLARD, P. E.

Corinth Dist.—Second Round.

Corinth, First Ch. Mar. 10, 11
Booneville Station Mar. 16, 17
Iuka Station Mar. 24, 25
New Albany, at Mt. Olivet Mar. 30,
New Albany Station Mar. 30, 31
Hickory Flat, at Eben-
ezer Apr. 6, 7
Myrtle, at Glenfield Apr. 7, 8
Dumas, at Jacobs Chp. Apr. 12,
Ripley and Blumountain,
at Blumountain Apr. 14, 15
Moorsville Ct., at Oak
Hill Apr. 19,
Sherman, at Chesterville Apr. 20, 21
Kirkville, at Siloam Apr. 26,
Booneville, Ct., at Carolina Apr. 27, 28
Chaybeate, at Mt. Pleas-
ant May 4, 5
Hatchey Mission, at Con-
cord May 6,
Corinth Ct., at Gains Chp. May 11, 12
Corinth, South Side May 12, 13
Wbeeler, at Rodges Chp. May 17,
Mantachey, at Oak Grove May 18,
Guntown and Baldwin, at
Baldwin May 19, 20
Kossuth, at Pleasant Grove May 21,
Rienzi, at Rienzi May 25, 26
Tishomingo Mission, at
Westside May 30,
Belmont, at Goldin June 1, 2
Iuka, at Harmony June 8, 9
District Conference will be held at
Rienzi, May 23-26.

J. H. MITCHELL, P. E.

Holly Springs Dist.—Second Round.

Oxford Mar. 10, 11
Taylor, at Markette Mar. 10, 11
Water Valley, First Ch. Mar. 17, 18
Water Valley, Main St. Mar. 17, 19
Holly Springs Mar. 24, 25
Mt. Pleasant, at Union Mar. 30, 31
Red Banks, at Victoria 31, Apr. 1
Grenada Circuit, at Spring
Hill Apr. 6, 7
Duck Hill, at Duck Hill. Apr. 7, 8
Byhalia, at Fountain Head Apr. 12,
Potts Camp, at Winborn. Apr. 13, 14
Pine Valley, at Banner Apr. 19,
Paris, at Shady Grove Apr. 20, 21
Coffeeville, at Goshen Apr. 27,
Grenada Apr. 28, 29
Holly Springs Ct., at Syl-
vestria May 4, 5
Ashland, at Salem May 5, 6
Lafayette, at Midway May 10,
Abbeville, at Mt. Zion May 11, 12
Foccapola, at Salem May 17,
Randolph, at Washington. May 18, 19
Waterford, at Asbury May 25, 26
R. A. TUCKER, P. E.

Columbus Dist.—Second Round.

Starkville Ct., at Steels
Chapel Mar. 16, 17
West Point Mar. 24, 25
Mathiston, at Double Spgs. Mar. 30, 31
Columbus, First Ch. Apr. 7, 9
Columbus, Second Ch. Apr. 7, 10
Cedar Bluff, at Piersons C. Apr. 13, 14
Shuqualak, at Salem Apr. 21, 22
Macon Apr. 21, 22
Crawford, at Soule Chp. Apr. 27, 28
Mayhew, at Irteka Apr. 29,
Columbus Ct., at Mt. P. May 4, 5
Mashulaville May 11, 12
Brooksville May 13, 19
Cochrane May 25, 26
The District Conference will be
in Artesia, beginning at 11 a.m.,
April 31. The afternoon session of
the first day will be a Sunday school
institute conducted by Miss Elizabeth
Kilpatrick.

J. E. THOMAS, P. E.

Sardis Dist.—Second Round.

Como Mar. 16, 17
Olive B., at Center Hill. Mar. 23, 24

Coldwater, at Love Sta. Mar. 30, 31
Charleston Apr. 6, 7-
Oakland, at Enid Apr. 7, 8
Crenshaw, at Mastodon Apr. 13, 14
Longtown, at Harmony Apr. 22, 23
Pleasant Hill, at Barker's
Chapel Apr. 25,
Cockrum, at Apr. 27, 28
Hernando and Horn Lake,
Horn Lake May 4, 5
Lake Cormorant and Hinds,
at Poplar Corner May 5, 6
Wall Hill, at Grub Hill May 10,
Tyro, at Tyro May 11, 12
Sardis Circuit, at Emory May 12, 13
Eureka, at May 17,
Courtland, at May 18, 19
Senatobia May 25, 26
Arkabutla, at May 27,
Batesville June 1, 2
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Greenwood Sta., at Green-
wood Mar. 17, 18
Carrollton Ct., at McCar-
ley Mar. 23,
Moorehead Ct., at Sun-
flower Mar. 24, 25
Schlater Ct., at Schlater. Mar. 30, 31
Itta Bena Ct., at Itta
Bena Apr. 6, 7
Indianola Sta., at Indi-
anola Apr. 7, 8
Beizoni Ct., at Beizoni Apr. 13, 14
Inverness Ct., at Isola Apr. 14, 15
Ruleville Ct., at Drew Apr. 20, 21
Tutwiler Ct., Cherry Hill Apr. 27, 28
Lambert Ct., at Rome Apr. 28, 29
Kilmichael Ct., at Kil-
chael May 4, 5
Winona Ct., at Bluff Spgs. May 11, 12
Mars Hill Ct., at Gores
Springs May 18, 19
Minter City Sta., at Minter
City May 25, 26
Webb Ct., at Sumner May 26, 27
North Carrollton Ct., at
Colla June 1, 2
Slate Springs Ct., at Spring
Hill June 8,
Bellfontaine Ct., at Bellfon-
taine June 9,
Eupora and Maben, at Ma-
ben June 15, 16
District Conference will be held at
Kilmichael, Miss., May 1, 2 and 3,
opening at 11 o'clock a.m., of first
day. Let all who will attend notify
Rev. T. J. Halfacre in due time.
BEN P. JACO, P. E.

All Doubts Dispelled—The Scriptural Mode of Baptism Proved by Scriptures.

Since the dawn of the Christian era there has been constant discussion and controversy as to the true—the Bible—mode of baptism. Eminent men of analytical mind and profound intellect, have delved deep in ancient annals and languages in an earnest and sincere effort to determine the manner of the Savior's baptism, and from time to time announcement has been made that success had crowned the effort; yet the world has as yet been unwilling to accept the evidence offered in support of such announce-ment.

Why? Because the world has long since decided that nothing short of actual Bible proof shall determine what is this Bible mode of baptism.

And at last this Bible proof has been collated and presented in simple, readable form, so that all who desire the scriptural truth may gratify that desire. Rev. W. T. Dale, D.D., who has devoted the best years of his life to this laborious search after truth, has published a 70-page book of Bible proof that plainly shows the method of Christ's baptism. The title of the book is "Bible Readings on Baptism," and it is sold at the small price of 25 cents a copy, postpaid.

The author has constituted Rev. E. H. Roy, of Tullahoma, Tenn., sole agent of the book, and he will be glad to supply copies on request, accompanied by the price. Address Rev. E. H. Roy, Tullahoma, Tenn.—Advertis'm't.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 12.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2927.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, MARCH 21, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

The Secular papers report that there has been found an adult resident of New York City who had never heard of Roosevelt, Bryan, or Taft. Ignorance, like depravity, is an exceedingly difficult thing to get rid of. We fear that, like poverty, it will be always with us.

The members of the Young Men's Christian Association of the Northwestern University, at Evanston, Ill., are undertaking to do what they term "evangelistic scouting." We like this expression. An army needs to develop the situation of the enemy, before it can make an intelligent and effective attack. It is a noble service to "scout" for the forces of redemption.

Some ministers seem to think that they are called to try to naturalize the revealed religion. But the task is a vain one. When the miraculous is eliminated from Christianity, nothing worth while is left. And the origin of the universe and of man stands wholly unexplained. The truth is, the miracles of unbelief are more incredible than those of the Bible. There is no God acknowledged in whose infinite wisdom and power they may find solution.

The Central Methodist Advocate does not like the substitution of the expressions, "decisions" and "allegiance to Christ," for the time-honored word, "conversion." We agree with our esteemed contemporary that the latter is the better term. But it is scarcely up-to-date enough for some among us who imagine that they are exhibiting superior wisdom by discarding everything that is old. If some of our brethren would flee from sin with as much vigor and earnestness as they do all that is ancient, we are inclined to think their chances for heaven would be considerably brighter. For our part, we have never been able to see how a man can acquire any additional glory for himself by insisting that all his ancestors were fools.

It is reported that the new government in China will adopt the Christian Calendar, and that her more than four hundred millions of people in all their transactions will begin soon to write, "In the year of our Lord." And their Lord he truly is. He was the Son of Man; he lived and died for all men from the beginning to the end of time. No one nation, or race, or age can claim him more than another. The sway of his scepter on our planet is widening with every passing year. To see the Mongolian peoples—one-third of the human race—beginning to lift their blinded eyes toward the Cross, is the most inspiring spectacle of the centuries. Does it not give us ground to hope that the glad day is surely coming when—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

WORKERS, NOT IDLERS.

A gentleman with whom we were in conversation a few days since asked if most ministers do not have very little to do and an easy time. To this interrogation, of course, we answered emphatically, "No." But we are inclined to think this view, which evidently was held by the man with whom we were conversing, prevails to a considerable extent among the people. A good many seem to have a notion that because a preacher is not occupied with the usual tasks that engage persons in the various secular pursuits of life, that he spends most of his time in idleness and is a sort of necessary sponge upon society. But, as a matter of fact, nothing could be further from the truth than this. No one in any vocation has more exacting duties than the clergyman who puts his heart into his work and strives faithfully to meet the obligations of his calling. To deliver two new sermons and a prayer-meeting talk to the same congregation every week, for one, two, three, or four years, is not an easy thing to do. It requires systematic reading, daily study, and much time for special preparation. Mental work is the most trying and fatiguing of all the forms of labor.

But the task of preparing for his pulpit ministrations, heavy as it is, is only one phase of the minister's work. He must visit from house to house and keep in touch with the people; he must be with them in seasons of joy and in hours of affliction; he must look after the necessities of the poor, visit and, if necessary, nurse the sick, bury the dead, and comfort the bereaved. Strangers and new-comers must also have special attention, and he must attend the various society meetings and other religious gatherings in his charge. And then the duty of raising the finances to keep the various activities of the Church going also largely devolves upon him. In other words, he has as much mental work to do as a lawyer or teacher, as much visiting to do as a doctor, finances to manage as if he were a business man, and a surplus of other duties thrown in for good measure. Indeed, of all the world's busy toilers, of anything like equal equipment, the preacher who seeks to magnify his office is the hardest worked and poorest paid. If those who think he has little to do, could put on the ministerial harness and undertake to perform his duties for a brief season, they would soon be disillusioned, and would, we dare say, quickly become eager to seek relief in their former employment.

Nor is the minister in any sense a parasite upon the body politic. The service which he renders is indispensable. He contributes as much to the stability, the peace, the prosperity and growth of the nation as any citizen beneath the flag. In fact, the real empire builders of the world have not been the men of the sword and the rifle, but the pioneer preachers with their satchels and Bibles. Its clergy are to-day a far mightier source of strength to the American Republic than its army, or navy, or wrangling legislators assembled at State or National Capital.

THE TIME LIMIT QUESTION.

The time limit question apparently yet lacks much of being settled in the Methodist Episcopal Church. The twelve years' trial of the unlimited pastorate plan seems to have left the membership of that denomination very much divided as to its desirability, as compared with the old method of having a restricted pastoral term. As this question is coming more and more to the front in our own Church, the following summary of the present situation among the Northern Methodists, made by the Church News Association, will doubtless be read with interest by many of our people.

"Methodist Spring Conferences, starting at the middle of this month, will show, it is said, a marked change of sentiment from last fall in the matter of a restoration of the pastoral time limit. For two or three years ministers in the smaller churches have been gaining strength in favor of their contention, while ministers of the large churches have done little. A few have written magazine articles opposing the change. The prediction is now heard that many Conferences, particularly those in the East, will overwhelmingly favor the memorial to restore the old law. It is said the New York, the New York East and the Newark Conferences, meeting March 27th, will so vote.

"The limit to Methodist pastorates was taken off by the General Conference of 1900, meeting in Chicago. Able men finding themselves in strong charges have been content to keep them, and the people for the most part content to have them do so. The average pastorate has not, however, increased much in length. The stand-patters point to this fact, while those who want a limit again say dissatisfied men in smaller charges have changed oftener. The charge is made by those clamoring for the limit that the machine sustains the old men. They say an open field, such as other communions offer, is fairer than the present Methodist plan. The General Conference to which the memorials will go meets in Minneapolis in May.

"A chief argument in 1900 for the removal of the pastoral time limit was to meet conditions in large cities. It was said that where population changes rapidly Methodism must furnish one stable official in the pastor of the church. The beneficial effect has been small, it is said, and it is from the large cities that the clamor for restoration of the limit now chiefly comes."

Earth gives its crowns to those whom the world calls successful, but in heaven many crowns will be worn by those whose names are here written in the roll of the vanquished. It is better to go down in defeat standing for the right, than to win high place, fame, or fortune by championing that which is wrong. The man who really fails is he who is untrue to his own honest convictions. Nothing can compensate for falsity to one's better self. "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Our Monthly Sermon

RESTFUL ACTIVITY AND ACTIVE RESTFULNESS.

By Rev. A. F. Smith, D.D.

Come unto me, all ye that labor and are heavy-laden, and I will give you rest. (Matt. xi, 28.)

Perhaps no words in all the languages of the world are so familiar and loved as these. Thousands of burdened and breaking spirits, after nights of tossing, lipping them, have fallen asleep at daybreak, at length to awake with the sweet slant of sunshine glinting deep into brightening eyes that sparkle now with the light of a new hope; as many thousands more have made them the refrain of their conscious moments in the earthly life. It was so with Princess Elizabeth, daughter of Charles I. For many weary months she had been bolted in Carisbrook Castle, hidden from the friends and companions of her youth. When at length death pushed back the doors of her prison and made her free, she was found resting her head on her Bible, open at this passage. Years after her burial at Newport Church in the Isle of Wight, recording this touching incident, Queen Victoria caused to be erected there the marble statue of a woman reclining her head on the Holy Book, on the open page of which this verse was inscribed.

Rest! Heaven has no sweeter boon; nothing more reassuring to promise than that which has been reiterated from age to age, through Joshua and Jesus: "There remaineth a rest unto the people of God."

I. What is this rest? There are many erroneous notions about it. It is not inaction, idleness, aimlessness. The promise of rest is to those who labor. The idea of senses lulled with stupefying sounds and faculties unstrung from the bow of purpose, forms no part of the Saint's Everlasting Rest in the Christian's Paradise. The weariness of lassitude and ennui, waiting for novel means of soothing, and languishing for sweeter delights of ease, gets no relief from its sultry calm. O, the pathos of unnumbered multitudes weaving tangled paths through wildernesses of exciting pleasures, or rushing across desolate plains, eager to delight in some newly imagined mirage of comfort, ever recoiling upon themselves and crying:

"Where shall rest be found—
Rest for the weary soul?"

They have thought to avoid hardships and burdens, and thus have missed the way. They have utterly failed to learn the true philosophy:

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.
'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And that is true rest."

Robertson of Brighton understood it when he taught us that "It is not the lake locked in ice that suggests repose, but the river moving on calmly and rapidly, in silent majesty and strength. It is not the cattle lying in the sun, but the eagle cleaving the air with fixed pinions, that gives you the idea of repose with strength and motion. In creation the rest of God is exhibited as a sense of power which nothing wearies. When chaos burst into harmony, so to speak, God had rest."

Here is the secret. It lies in the harmonious adjustment of toiler to task, like lungs to breathing, like the throat to singing—a relationship of active restfulness and restful activity.

You can see it everywhere in the physical creation. "Nothing in natural processes is more suggestive than that apparent ease with which the greatest power is put forth, and the most diverse and difficult tasks accomplished. Nature never rests and yet is always in repose; she never ceases to work and yet always appears to be at play. The expenditure involved in the change from winter to summer is incalculable; but the

change is accomplished so quietly and by such delicate gradations that it is impossible to associate the idea of toil with it. There is no strenuous putting forth of force, but rather the overflow of a fathomless life. The tide of life runs to the summit of the remotest mountain that nourishes a bit of verdure, as easily as the water sweeps in from the sea when the tide turns and the creeks and inlets begin to sing again in the music of returning waves. The secret of this silent, invisible, easy play of force and accomplishment of ends lies perhaps in perfect adaptation of instrument to task, in the absence of friction, in the complete harmony between power, method and ultimate aim."

If this be the harmony of nature, why should it not be the method of man, who is nature's crowning piece? Why should not he learn to accomplish the high employments of his life without the obstruction of irritable tempers, or the grinding fury of friction? Why should not he have surcease amid his toil, like the pause between heart-throbs, like the silence that marks the rhythm of upward-soaring song?

II. In Christ this rest is found. It comes with a knowledge of the heavenly plan. This was the thought of Jesus when He prayed not that the disciples should be taken out of the world, but that the Father should keep them from the evil that was in the world. Labor and effort are not to be taken out of life here or hereafter. But life, by the empowering of the divine, should become so beautiful, graceful and majestic that it would prove the presence of the Everlasting Arms under its load, and the inspiration of the Almighty for all its motives. The great Augustine said, "Thou hast made us for thyself, and the heart never resteth till it findeth rest in thee." That is a curious and instructive saying, credited to Creshna, the incarnate god of the Hindoos:

"I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom believe this and worship me. Their very hearts and minds are in me; they rejoice among themselves and delight in speaking of my name and teaching one another my doctrine. I gladly inspire those who are constantly employed in my service with that use of reason by which they come unto me, and in compassion I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom."

Jesus has a loftier message: "I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes." The minds of the reverent and trusting take flights past the range of prudence, and the humble learn a way that is easier and surer than ever the proud can find.

III. In the Christ nature there is balance of being, poise of parts. Friction, petulance, worry are removed. Energy is not wasted; nerves are not worn. There is rest, such as the earth has lying in the soft arms of the atmosphere, though rushing on at the expenditure of infinite force.

I love to think of the buoyant sea that is not burdened with the tonnage of the ships of the world, and how its waves leap and catch in the prisms of their crest heaven's sparkling light; of the parent lark, seeking food for her young—how she alights in the early morning's glow to sing from the crest of a mullen flower her matin hymn, and at evening again to warble her vesper notes. The day's work has been as joyous as holy errands and as easy as the ministry of motherly love. Artesian fountains, springing perennially from their mountain sources, teach me, whose citizenship is in heaven, how my life should spend a steady effort, yet have in hidden chambers other powers crowding for Bethesdaic pools. I remember him who said: "Whosoever drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up unto everlasting life."

What a divine life-energy! Because Christ is the center and source of all things, the soul abandoned to him finds itself related to all his works, and a co-worker with him in building the Celestial

City. Taught of Christ, the soul travels instantly the radial road from its remote station on the circumference to the center and stands in the closet of God. Here forces are equalized. There is no up, no down, no weight, no ill. Specific gravity has been transformed into specific levity.

Some have well-nigh reached this secret chamber, the workshop of the sons of God. See the unrestrained energy of the child at play; the prodigal enthusiasm of the musician peddling at his organ; the untiring persistence of the artist, of the mighty Angelo upon his scaffold, without food or sleep, consumed in the joy of cathedral frescoes.

But it is a sublimer spectacle to see, as often you may, the sweet lives of those who, "trusting their all to His tender care," rest secure amid all turbulence, and find repose in the raging of the angriest storms. Those of mystic mind, like John, find a sacred bosom whereupon to recline the head; those of impetuous nature like Peter, when sinking under the waves, see a hand stretched to them from heaven; those who doubt like Thomas are reassured by the pathetic argument of wounds for love's sake; those in fiery furnaces of affliction, like the Hebrew children, have not on them the smell of fire, but have the rapture of walking with One like unto the Son of Man; those who are falsely accused and are lashed with bitter hatred, having fallen down like Paul under his floggings, are borne away in ecstasies supernal to behold in the third heaven things beyond mortal tongue to tell.

When the heart breaks with covetousness and self-gratification and falls into the arms of love, he that inhabiteth eternity fills the soul and fires it with his presence. After that, to jostle life's kaleidoscope is to cause a new arrangement of finer colors; to disturb the planes of life is to smooth its interests into fairer lines like steel filings on a sounding-board; to make the bed of life's river rough and steep is to hasten its current over cataracts, to swell its voice into celestial notes, and to send it shining and jubilant to wider shores.

Take a lesson from the robin as he sits on the quivering willow twig, and sport with its frailty, saying, "Break, and I'll fly away to stronger boughs, under sunnier skies." Observe the eagle, molested by the storm, rising vertically into calmer, thinner atmosphere, and there resting on his ample pinions, breathing out the heavy, tainted air, and mounting again to higher regions. With open face he looks into the face of the dazzling sun, and seems to inspire the Psalmist to shout, "My strength is renewed like the eagle's."

IV. This is heaven's solution of the perplexities of life. With the Lord of life are freely given all things. His ways are good, his paths are peace, his providence is all-sufficient. "I can do all things through Christ who strengtheneth me." If in a dark hour my heart should question, what shall I eat, wherewithal shall I be clothed?—with James Axley, the first circuit-rider in wild, swampy Louisiana, who was turned away hungry and cold into the inclement night from an inhospitable door, I would sing:

"Peace! troubled soul, thou needest not fear,
Thy great Provider still is near;
Who fed thee last, can feed thee still;
Be calm, and sink into his will."

So is life made peaceful and serene to its close.

"I find earth not gray, but rosy;
Heaven not grim, but fair of hue;
Do I stoop? I pluck a posy;
Do I stand and stare? All's blue."

It is so with all who have learned of Jesus and wear his yoke. They have labor without weariness; rest without idleness; peace without compromise; serenity without illusion; liberty without license; faith with assurance; hope with fruition; love with reciprocation.

Their work is not free from fatigue, but is free from irritation and depression. What they do is not accomplished under the law of necessity; but, by the inspirations of the higher law of love, carried by the tides of a rich and powerful

life, their drudgery is transformed into joyous employment. They are pleased with their models, their foos and their task; and are like the

"—Poet, strong and true,
Who loves wild thyme and honey-dew;
And, like the brown bee, works and sings
With morning freshness on his wings,
And a golden burden on his thighs,
The pollen-dust of centuries."

WHERE IS THE TROUBLE?

By Rev. R. W. Tucker.

I trust it will not be thought that I am a pessimist, but there are some facts that certainly exist, and had as well be faced, and the sooner, the better.

That the preaching of to-day is not gripping and holding to the Church great numbers of young men, as well as many of the older ones, is a fact that, I think, every thoughtful Christian must have observed, and which none will hardly think of denying. Not only is the above true, but it is also true that the poorer people have in many places almost come to ignore all church services, though many of the older ones may have their names on the register.

That these people are happy in their attitude of indifference to the Church we cannot believe, or that they crave the soul-rest and long for the communion of God, there can be no doubt. For Job only voiced the inner cry of every human heart when he said, "O that I knew where I might find him, that I might come even to his seat." And I believe that Plato only gave expression to a universal desire of the human soul, when he sighed for the coming of a Divine Teacher, "who would show the true path leading up to God." And I further believe that a deep-seated, universally felt need of the heart of man is expressed by the sacred writer (Micah vi, 6-7), when he says: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

But if the above statements are true, then why the problem of empty pews, weak and dying prayer meetings, with family altars in many places given up entirely? Is not the Church God's institution, whose supreme mission is to seek to save the lost, to cheer the hopeless, to bring all men regardless of any distinctions whatsoever into the school of Christ, where they may learn of him how to solve life's problems, and carry with ease its burdens? But is the Church really doing her divinely appointed work? Alas, I fear, lest she has too much of human plans and forms, and too little of God-given power; that in her love of the spectacular she has lost sight of him whom Moses saw as "invisible."

One of the Apostle Paul's gravest fears was, lest the churches which he had founded should be diverted from the true star of their hope. "I would," he said, "that you knew what great conflict I have for you, lest any man spoil you (rob, dispossess you of your hope, your peace, your spiritual power), through philosophy and vain deceit, after the tradition of men, and not after Christ"—as if he had said, "I wish you knew how anxious I am for you, lest you lose sight of the one star of your hope, the crucified, risen and ascended Christ." Paul looked upon everything else as worthless trash. His supreme ambition was a clearer apprehension of his suffering Lord.

And as sure as the Church of to-day is failing to interest and bring the unsaved to her altars, as sure as the pulpit is not gripping and holding the young men, as well as many of the older ones, who Sunday after Sunday may be found about the depots, cold drink stands and other resorts, but many of whom never darken a church door; and as sure as the great crying need of the

Church is spiritual power and revival fire; so sure is it, that the only thing that is ever going to remedy this condition is a return to the faith of Moses and Paul and Luther and Wesley.

The power that sustained Moses through all his journey, beset with trials and the most formidable foes, was his enduring vision of Christ; the remedy which Paul offered men for heart-sorrow and sin was Jesus Christ; and the burden of the preaching of Luther and Wesley was simple faith in the atonement of Christ as substitutional—not merely a Christ as the highest expression of spiritual attainment, or a death highly beneficial in its influence. They preached a Christ who was "very God" as well as man, and a death vicarious and substitutional in its nature.

There is a lot of miserable twaddle to-day about Christ as "the one perfect example" and "ultimate development of spirituality, but denying him the essential elements and attributes of the Godhead, which has assiduously spread its pernicious influence until some even in high places hardly know what they believe, or what to believe.

I heard a man prominent in the Church say not long since that sixty per cent of the preachers in this age of enlightenment had ceased to believe in the virgin birth of Jesus. Of course, I did not believe his assertion then and do not believe it now; but it is true that the divinity of Christ and the sinfulness of sin are not contended for, from even Methodist pulpits to-day, as they were in the days of not more than half century ago.

The wrath of God, sin and punishment, hell and its eternal woes, are doctrines almost obsolete to-day. The Christ thundered them in no uncertain tones. It is said, however, these doctrines sound harsh, and that if Christ were now on earth he would modify and adapt himself to "changed conditions." But carnality and spirituality never change, and the message of Christ is the same in all ages. There has been too much effort to bend Christ's teachings to fit changed conditions, and the result is, that low standards are being substituted for the "Thus saith the Lord." Much of the present-day preaching is painfully lacking in two of the most important elements of real preaching, namely: the personality of the preacher and the authority of the message. But unless the preacher believes his message with all his heart, neither his personality nor the divine authority will be felt in his preaching. When Jesus had ended his sublime sermon on the Mount, St. Matthew says, "The people were astonished at his doctrine, for he taught them as one having authority and not as the scribes."

We are preaching too much after the scribes—the scholars—and not enough of the simple text of God's Word. There is a hotbed of German infidelity disguised with high sounding phrases, such as "profound scholarship," "higher criticism," which has done more to tone down the faith and destroy the note of authority in the preaching of to-day than the writings of all the avowed infidels in the past. I do not oppose scholarship, or legitimate criticism, but I believe that Jesus Christ was easily the profoundest scholar this world has ever known; and I repudiate the charge, that his apostles were ignorant men, after they had been in Christ's school for three years. One of them, Saul of Tarsus, was perhaps the most learned young man of his day when he became his apostle. I may be thick-headed, but I will never believe that men nearly two thousand years away know more about who Christ was, and what he did, than those who were on the ground, and I believe that Moses knew more of God and heart religion in one minute than the so-called profound scholars who attack the authenticity and credibility of his writings have ever known, or ever will know.

When I hear a preacher say, "Now the Bible says thus, but according to the profound Dr. Wiseman, the truth is thus and so," I look on him as dangerous and unworthy my confidence; for I believe to follow such scholars means to lose one's peace and find himself sooner or later crying like those women first at the sepulchre,

"They have taken away my Lord and I know not where they have laid him."

Oh, if the Church of to-day as a whole needs one thing more than another, it is a return to the simple faith of that apostle who declared that, "Holy men of God spake as they were moved by the Holy Ghost." And if the ministry as a whole needs any one thing more than another, it is a right appreciation of the significance of the death of Christ. Nothing short of a faith which makes Christ divine and his death necessary to the forgiveness of sin will ever produce preaching which will win and hold men to God. That which is founded on any lower conception will be lacking in both of the most essential elements: the personality of the preacher, and the authority of the message.

LATE BOOKS.

Conquering Forces of the Kingdom and Other Sermons. By Bishop Seth Ward, D.D. With an Appreciation of His Character and Ministry by Edwin D. Mouzon, D.D., LL.D., Publishing House of the M. E. Church, South, Nashville, Tenn.

This volume is made up of fourteen sermons selected from the manuscripts of the late Bishop Ward, whose early death so profoundly touched the heart of the Southern Methodist Church. They were edited and arranged by Bishop Mouzon, who had the assistance of Mrs. Ward in this work. The discourses, without exception, are of a high order, and form a valuable addition to our sermonic literature. Bishop Ward was a diligent student, and carried no unbeaten oil into the sanctuary. Those who never heard him preach, in reading these fervent and finished messages, will, we dare say, be surprised to observe how fully, without the advantages of the schools, he mastered the homiletic art. In him we have another striking illustration of the truth, that there are few difficulties which native ability and hard work cannot triumphantly overcome. The day of the self-made man has not passed, as some have affirmed, and never will. The appreciation of the ascended Bishop from the graceful pen of Bishop Mouzon is admirable in every respect. The book is dedicated to the young preachers of the Church, to whom we most heartily commend it, as well as to the general public.

Pokjumie: A Story of the Land of the Morning Calm. By Ellasue Canter Wagner. Smith & Lamar, Publishers; Nashville, Tenn., and Dallas Texas. Price 50 cents.

A beautiful Korean love story, told in a most fascinating manner. The style of the writer is easy and graceful, and having read the first chapter, one is not disposed to stop until the end is reached. The narrative throws light upon the deplorable social conditions existing in the Hermit Kingdom, and shows the degradation of womanhood in that country. The little volume embraces 104 pages, and we think its circulation is calculated to do good.

The Pastor His Own Evangelist. Methods, Texts, Seed Thoughts, and Illustrations. With an Introduction by J. Wilbur Chapman, D.D., and a Chapter on Preparing for a Revival by Charles L. Goodell, D.D. The F. M. Barton Company, Cleveland, Ohio, Publishers.

This is a large volume of 477 pages, and from beginning to end it is filled with choice matter. Besides Dr. Goodell's discussion of the question of "Preparing for a Revival," the following subjects are dealt with: "The Church's Obligation and Opportunity;" "The Vanity of a Worldly Life;" "Saved for Service;" "The Guilt and Power of Sin;" "The Wages of Sin;" "The Lamb of God;" "Repentance;" "Influence-Example;" "A Whole Life for Christ;" "The Faith that Saves;" "The Great Decision;" "Accepting and Confessing Christ;" "God's Power to Save;" "The Joy of Salvation;" "The Call of the Other World;" "Opportunity! Responsibility!;" "Manhood for Christ;" "The Fruits of Indecision." Under these several heads are gathered many striking quotations from a variety of sources. The book is both a trumpet call to pastors, and an armory to supply them with effective weapons for the great spiritual warfare.

Church News

A dormitory to cost \$50,000 will soon be in process of erection on the campus of the Alabama Woman's College at Montgomery.

According to the Government religious statistics of 1906 more than half the Christian Scientists in the United States are in Massachusetts.

Mr. Embree E. Hoss, a son of Bishop Hoss, has been appointed Postal Inspector by the Post Office Department in Washington at a salary of \$2000 per annum.

The contributions to the Korean Jubilee Fund of the Methodist Episcopal Church have reached the sum of \$250,000 only \$50,000 short of the amount to be raised.

The Buddhists are said to have seventy-four organizations and 3465 members in the United States. All these are in the State of California, except 500 which are in Oregon and Washington.

The Princeton Theological Seminary will celebrate its centenary on May 5, 6 and 7. It is one of the best equipped institutions of the kind in the United States, and is regarded as rather conservative in its teaching.

Bishop Atkins has lately been visiting Colonel T. J. Watkins, in Orlando, Fla. He occupied the Methodist pulpit in that city on Sunday, March 3, and preached a sermon which is reported to have made a profound impression.

Methodism continues to decline in Wales. It is stated that within the last five years there has been a falling off of 5500 members, and of \$64,000 in the financial receipts, while the chapel debts have risen from about \$2,600,000 to \$3,445,000; an increase of \$785,000.

Twenty evangelists, at an expense of \$7000 annually, are now supported by a recently converted Chinese official for the conversion of his countrymen. Another Chinese Christian supports a hospital in which 50,000 patients are treated each year.—Wesleyan Christian Advocate.

Dr. J. F. Goucher, who is held in high esteem by the Methodists of the South, recently underwent a severe operation at the St. Francis Hospital in Pittsburg, Pa. He was reported some days ago as having stood the trying ordeal well, and as making satisfactory progress toward recovery.

The Commencement sermon of Trinity College, Durham, N. C. will be preached on Tuesday morning, June 4, by Bishop W. F. McDowell, of Chicago, and the annual address will be delivered on the day succeeding by Dr. Harvey W. Wiley, late chief chemist of the United States Department of Agriculture.

Bishop T. B. Neely has a book just off the press entitled, "The Bishops and Supervisional System of the Methodist Episcopal Church." It deals with the history and workings of the episcopacy, and numbers 350 pages. The price is \$1.50. The Northwestern Christian Advocate says that he is pre-eminently qualified to write such a volume.

The denominational affiliations of the prominent candidates for the presidency of the United States are as follows: Mr. Taft is a Unitarian; Mr. Roosevelt is a member of the Dutch Reformed Church; Gov. Woodrow Wilson is a Presbyterian; Speaker Champ Clark, a Campbellite; Governor Harmon, a Methodist, and Congressman Underwood, a Baptist.

Dr. J. L. Johnson, Jr., Professor of French and German in Mississippi College, at Clinton, has accepted the presidency of the Baptist Woman's

College, at Hattiesburg, Miss., at a salary of \$2000 per annum. It is stated that the property of this institution is in excellent condition, and that the general situation indicates that it will have a career of large usefulness.

From the Central Christian Advocate, of Kansas City, we glean the following: Bishop Mouzon of the M. E. Church, South, and Bishop Mallieu of the Methodist Episcopal Church are of Huguenot origin. Bishop Collins Denny was educated in part at Princeton University. Of the seven newly elected Bishops of the Southern Methodist Church, Bishops Lambuth, Kilgo, Murrain and McCoy are the sons of ministers.

The members of the Commission on Methodist federation who represent the Methodist Episcopal Church had a meeting at the Vanderbilt Hotel in New York City on Feb. 21. Those present were Bishop Cranston, Bishop L. B. Wilson, Dr. W. W. Evans, Dr. G. A. Reeder, Mr. Hanford Crawford, Mr. J. A. Patten, and Dr. R. J. Cooke, proxy. The object of the meeting was to get ready the report to be made to the approaching session of the General Conference.

Dr. W. F. Melton, Professor of English at Emory College, pronounced a sermon preached by Bishop Candler at Oxford, Ga., a short time since the greatest pulpit utterance that he had ever heard. He further said: "When he finished preaching he raised the hymn, 'Amazing Grace'—the Spirit fell upon the congregation, and the Bishop was the only singer who carried it through to the end." Those who have heard Bishop Candler at his best, will not be disposed to discredit Dr. Melton's estimate.

Harvard University is following the example of Yale and Princeton in establishing a distinctive educational work for China. The enterprise takes the form of a School of Research at Shanghai. The university has found in Dr. Henry S. Houghton, of the Methodist General Hospital at Wuhu, the best equipped man in the Chinese empire for investigation of diseases in the Orient, and, with the consent and approval of Bishop Bashford, he has been designated as on permanent leave for educational work. Dr. Houghton is the son of Major A. C. Houghton, of Cincinnati.—New York Christian Advocate.

A TOWN WITHOUT A CHURCH.

The Apostle John saw "no temple" in the Heavenly City, but that was because the whole city had become one vast temple, and all life had there been transformed and transfigured into worship. Men have dreamed of building cities in this world without a church for a very different reason, thinking that the church stands for superstition, and is so much bigotry and waste.

The New York "Christian Advocate" tells the story of a young lawyer who some time ago started for the West with such a project in view. He had become infected with unbelief in his college course, and looked upon religion as a burden and blight to a place. He therefore proposed to locate in a town in which there would be no church and no Bible. He found a place which met his conditions. But within a year he had had enough of a churchless town, and wrote to a young minister, a college classmate, begging him to come out and bring plenty of Bibles and begin preaching, for he had become convinced that a town without churches and Bibles was "too much hell for any living man to stay in."

Some sailors were cast upon an unknown island, and feared they might lose their lives among savages. One of them climbed the bluff, and seeing a church spire, called back to his companions: "Come on, boys; here's a church." Why did those men feel safe when they saw a church? Because a church stands for civilization and order and safety. It stands for the highest things in our civilization, for a world above this world that gives the lower world its worth, as it is the sun far above us that makes the earth blossom

beneath us. Take the church and what it stands for out of any city or community, and it would in time become "too much hell for any living man to stay in."

In supporting the church we are not maintaining an outworn and useless relic of the past, but are nourishing an institution which feeds the soul, and thereby strengthens and enriches all our life.—Presbyterian Banner.

OUR ORPHANS' HOME.

Under this caption in this week's Advocate, Brother Sherard, President of the Board of Trustees, makes an earnest appeal to the Methodists of Mississippi in behalf of their Home and the children therein, which they, under God, have accepted to maintain and support. This delicate and responsible charge has been committed to Brother W. M. Williams whose wise, paternal, and efficient management is giving general satisfaction. Indeed, there can be no reasonable objection to his administration. He is thoroughly consecrated in heart and life to the work; and having at much expense of time and means studied the business from every viewpoint, he is one of the best equipped men in knowledge and practice for the place to be found anywhere.

The institution and its manager are deserving of all needed support and co-operation, and it only remains for the preachers and people to do their part and we shall continue to have one of the best Orphanages in the land.

The report to the Conferences last year concludes thus: "The cause of the Orphans does not have to be urged. All it asks is a fair chance. WE BELIEVE WE CAN COUNT ON ALL OUR METHODIST PREACHERS TO SEE THAT IT GETS THE BEST CHANCE during the coming year that it has ever had." (Capitals mine.)

Will the preachers see that this reasonable expectation is realized monthly? Three months of the year are gone. What have you done, brother pastor?

Let not March close without a note of encouragement and promise to Brother Williams from every pastor and presiding elder in Mississippi, and, if possible, with a contribution, however small it may be. Let Sunday school superintendents and others do likewise.

The need is great and urgent. May it be heeded by all concerned. I write this because of the interest I feel in the cause!

Yours for the children, G. W. BACHMAN.
Winona, Miss., March 15, 1912.

A SERVANT'S WIFE.

It was certainly a noble thing that was done when a woman, who called at the Manual Training High School in this city a few days ago, and when asked to sign her name and her occupation, wrote her name and, after it the words, "A servant's wife." This woman was Mrs. Champ Clark, wife of the speaker of the House of Representatives, the office of importance next only to that of president of the United States. Mrs. Clark was asked why she signed that occupation. She replied:

"Mr. Clark is a servant of the people and I am his wife."

There is food for thought in this.—Central Christian Advocate.

MODES OF THE HEAVENLY LIFE.

By Rev. W. G. HARBIN.

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The book deals with a subject of vital importance to every Christian and reveals an insight into the movements of God's Spirit upon the hearts of men, which should make it of much spiritual benefit to all who read and study it. The simplicity of treatment, the beauty of diction, and the wealth of apt illustrations give to the book a charm which holds the reader's attention from beginning to end. The author has rendered a distinct service to his fellow Christians.—Rev. D. C. Hull, M.A., President of Millsaps College.

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Secular News and Comment

By Rev. A. J. Gearheard.

It is announced that the two new Senators to be elected by the New Mexico Legislature will be Republicans.

The people of Sweden are raising money by popular subscription to build a modern battleship. Already \$194,000 has been subscribed.

Leading doctors of Paris are prescribing horse-flesh as the best diet for sufferers from consumption. They claim that it has more strength and is easier digested.

A maximum of \$1.25 a ton as toll for all freight passed through the Panama canal is the schedule agreed upon by the present administration. There is to be no favor shown American vessels.

In its annual report of expenditures the Government budget shows \$7,000,000 expended for coal during the last year. Most of this amount was delivered by wagons. Most of this coal is purchased for warming public buildings.

The Maine was tugged out to sea and sunk on March 15. Thus ends the active history of a warship that indirectly caused an international conflict. The 65 members of the crew, after being exposed to public gaze in Havana, Cuba, were placed on board a vessel bound for the United States.

The Virginia Senate by a vote of 23 to 15 refused to pass the Enabling Act, permitting the people of Virginia to vote to abolish the manufacture and sale of intoxicating liquors. These dignified Solons, it seems, think that the people don't know how to decide such a momentous question.

Governor O'Neill of Alabama has released the appropriation of \$6,700 for libraries in the rural schools of that State. We can see no reason why more money is not spent for this purpose in every State. The country boy and girl reads with a great relish books from a library, and, therefore, should be supplied with them.

Sugar has been placed on the free list by the House of Representatives at Washington, Democrats from Louisiana and Colorado dissenting from what was otherwise a strict party vote. This free sugar bill has yet to pass the Senate and that body has a way of doing things that, on this occasion, may make the hearts of cane and beet growers rejoice.

The annual financial statement of the Canadian Government, recently made to the House of Commons, shows a surplus on hand for the fiscal year which ends March 31 of \$39,000,000. Out of this amount the Government will pay for the Transcontinental Railroad and other public improvements, and have left \$1,150,000 to go to the reduction of the public debt.

The German-American Teachers' Association is planning to make a trip to Germany next year to study conditions in the Fatherland. Germany is even now making plans for the visit of these distinguished educators. A public reception will be tendered them by the German Government in the Berlin city hall, at which time a mass chorus of children from the common schools will furnish the music.

A remarkable example of honesty is found near Homer, La., in the act of Mr. Howard Ross, a Confederate soldier. Mr. Ross borrowed fifty dollars of Elmer Bowen after the surrender of Lee's Army at Appomattox, with which he purchased a

horse. On the first of March he repaid the money with interest, the total being \$191. His reason for not paying sooner was that he did not know where his benefactor lived.

The situation in China is becoming more complicated every day, and it now seems likely that the "Sleeping Giant" will be dismembered and reorganized into four or five nations. There is a strong sentiment in favor of the old Empire, and there seems to be two separate parties favoring the democratic form of government. In the event that the empire is divided, Christianity will have greater opportunities than ever before.

A brand-new defense was introduced by a Kentucky vocalist who was charged with singing too loud at a religious service, when the judge asked him to render a sacred song before the jury, that its members might judge the value of his musical ability. He sang "On Jordan's Stormy Banks I Stand," and was released at once. We wonder what the verdict of the average country jury would be if a similar test should be applied to some of our operatic sacred soloists.

There are 13,300,000 foreign-born people in the United States. In later years the tide of immigration has been largest from Southern Italy. Most of these foreigners have moved to the cities of the United States. Now, President Taft proposes universal arbitration treaties that will permit both Japanese and Chinese immigration. It is predicted that, if the present tide of immigrants continues to flow into the cities, and the whites and negroes continue leaving the farms, we will need 10,000,000 Chinese laborers as farmers to raise food for the balance of the population.

A bill is pending in Congress, and has been reported favorably, known as the Page Educational Bill. It proposes to give to vocational educational advancement two and a quarter million dollars next year, and increase this amount annually, until in 1912 it would reach \$14,426,000. The scope of the bill embraces encouraging education along vocational lines in high schools, establishing agricultural schools, demonstration farms, field pest and breeding stations, and the training of teachers and specialists along these lines.

The population of the State of Mississippi in 1910 was 1,797,000. The land area is 46,360 square miles or about 30,000,000 acres, about 9,000,000 acres of which are in cultivation. Only 49 per cent of the farmers are white, and only 736 farmers were born outside of the State, 109,088 being natives. Last year the cotton crop was valued at \$83,149,000; corn \$26,030,000; hay, \$3,364,000; sweet potatoes, \$3,073,000; oats, \$823,000; dry peas, \$571,000, and Irish potatoes, \$542,000, making a total crop valuation of \$117,552,000, or an average of \$13.50 per cultivated acre. Mississippi is being traversed by railroads and studied by industrial specialists. Her present rank, as the twenty-first State of the Union, promises to give immediate place to a higher rank.

WHAT METHODISTS ONCE WERE.

A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, mind, soul, and strength. He rejoices evermore, prays without ceasing, and in everything is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His one desire and the one design of his life is not to do his own will, but to do the will of him who sent him. He keeps all of God's commandments, from the least to the greatest. He follows not the custom of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He can not lay up treasures upon the earth, nor can he adorn himself with gold or costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of

his neighbor any more than he can tell a lie. He can not utter unkind or evil words, nor does corrupt communication ever come out of his mouth. He does good unto all men—unto neighbors, strangers, friends, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men.—John Wesley.

BILDAD AKERS—HIS BOOK.

The distinguished author of this book, whose gifted pen is doing such splendid service to the Church and to mankind, honored me by handing me a copy inscribed, "With the Author's Compliments." I intended to read it through as soon as I reached my journey's end. Alas! for my intention, a friend picked it up, dipped into it, and just had to take it off and read it. In due course of time I got it back, for my friend was one of those remarkably honorable men who return borrowed books. But another person had dipped into it meanwhile, and to dip into Bildad's book is just like swallowing a test-tube of typhoid germs. You're in for a spell. A second time I got it back, and I dipped into it myself. After that I would not have loaned it to my wife. I just had to finish it.

Bildad Akers—His Book, has a great failing—it leaves off. There are so many things you'd like the old fellow to give an opinion about. It has another, too. There isn't any Bildad Akers in the flesh. He is real enough—along with Sam Weller, and Pendennis, and Tom Sawyer, and all that glorious tribe of living folk who were born in the fertile brain of genius and will live when our tombstones have mouldered away. But, as one reads Bildad Akers's book, he wants to get on the train and go out and see the old fellow, and eat his po'k and greens, and hear his patronizing "Now, Bud," and listen to him spout homely philosophy until bedtime.

There are many who enjoyed the occasional visits of Bildad Akers to the Raleigh Christian Advocate; but that isn't like going home with him in the book, and making him a good long visit. If you haven't done that you would better send Smith & Lamar your order for Bildad Akers—His Book, right away, and see what a good time you'll have.

The book consists of a series of quaint papers of which the author purports to be the editor. It is said that no writer loved his characters as Dickens did. One feels after reading the introduction that Dr. Ivey loved Bildad in the same way, and he played like he was true for so long that he got to believe he was; and he makes you believe it, too. The book is replete with fine character drawing, quaint humor, homely philosophy, and sound common sense. There are eighteen papers, and each is worth more than the price of the book, but they are not near enough. "Street Preaching," "The Annual Conference," and "Bildad's Creed" are the best of the series to the mind of this writer. You may think otherwise: they're all so near the best. One of Bildad's pithiest sayings is: "Other Churches are huntin' fer the meat the Meth'dists have been gettin' fat on, while the Meth'dists air stralnin' with all their might to make other Churches fergit that Meth'dists ever et sich meat." Another, profound as it is simple, and true as it is both, is: "Hard times in the h'art and not in the craps is what makes scant c'lections."

W. G. HARBIN.

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Concerning Missions

NORTH MISSISSIPPI CONFERENCE

The annual meeting of the Home Mission Society will be held in Macon, May 4-8, 1912. The names of delegates should be sent to Mrs. W. E. Stokes, Macon, Miss. Please urge the election of delegates from your auxiliaries and send their names to the committee at once.

MRS. R. P. NEBLETT, Secretary.
Houston, Miss.

AN INTERESTING INSTITUTE.

A Missionary Institute, connected with the Forward Movement of the Methodist Episcopal Church, South, convened in an all-day meeting at the Shubuta Methodist Church, on Friday, March 1. Mrs. Trawick, Fourth Vice-President of the Woman's Missionary Council, and Miss Durham, head Deaconess of the Institutional Church of Kansas City, were present as instructors. Delegates attended from seven auxiliaries. There were twenty from out of town. Among these were Miss Womack, Deaconess from Wesley House of Meridian, and Rev. G. S. Harmon, Secretary of the Conference Board of Missions.

Plans were made and discussed for reaching the goal for the year: "Double our membership: double our gifts." Inspiring talks were given by Mrs. Trawick and Miss Durham, placing before the Institute the present Missionary situation, which impressed the hearers as to the obligation and opportunity of the hour. Many valuable suggestions were given for effective methods for increasing the membership and offerings. During the evening session a quartette, composed of Misses Edmunds and Irma Weems, and Messrs. Fairchild and Webb, added much to the service.

This was the first Institute held within the bounds of the Mississippi Conference in the interest of the Forward Movement, and judging by the uplift given and the enthusiasm displayed by the workers here, the harvest of fruits from the movement will be plentiful.

Mrs. O. S. LEWIS.

March 10, 1912.

MISSISSIPPI CONFERENCE W. H. M. S.

Mrs. M. E. Cochran, the press superintendent of the Home Mission Society at Lucedale, Miss., prints in the local paper a report of their work every week. She has recently sent me an interesting account of a meeting held at the home of Mrs. F. M. Hamner, where the exercises were most instructive, and delightful refreshments were served. The Mission Study Circle will meet at the home of Mrs. Hamner each first Tuesday afternoon during this quarter.

Mrs. A. L. McBride, the press superintendent from Fayette, Miss., writes that their H. M. S. is only about a year old, it having been formed from a Ladies' Aid Society which was engaged in only local work. With the opening of the new year, they have resolved to put new energy and added zest into the work, and make it count for more than ever before.

Mrs. McBride says: "At our January meeting, our pastor, Rev. J. E. Gray, installed the following new officers: President, Mrs. J. S. Hicks; first vice-president, Mrs. W. W. Ellis; second vice-president, Mrs. J. H. McBride; third vice-president, Anabel Stewart; fourth vice-president, Mrs. H. H. Lewis; recording secretary, Mrs. J. W. Coffey; corresponding secretary, Mrs. J. E. Gray; treasurer, Mrs. Earnest Dawking; local treasurer, Mrs. Noel Killingsworth; superintendent of press work, Mrs. A. L. McBride; Voice agent, Mrs. L. B. Campbell.

"We have a live Home Mission Society, and during the past year we arranged inspiring and instructive programs each month. I feel safe in saying that under the leadership of our new president and her efficient corps of officers, and, above all, under the guidance of our God whom we serve, success will crown our efforts for the coming year."

"The Conference press superintendent is glad to receive these reports from Lucedale and

Fayette. Let those of other Auxiliaries follow.
MRS. M. W. SWARTZ,
Conference Press Superintendent.

FIRST CHURCH AND THE WRECK OF TRAIN NO. 2

By a Modern Pioneer.

I used to think I was glad there were circuits that other preachers didn't want, for, sometimes, I felt that this was the one consideration in my appointment; especially was this true, some years ago, when there was a new circuit made in a newly opening section of our Conference, and I was honored as being the first Methodist preacher, and probably the first of any sort of the white race, to enter a part of this promising field. I was more zealous then than now; my zeal, in some instances, however, was based upon that which sometimes prevents doing the thing by some other method.

I am not old, but I have an experience now. On my first circuit I was too young for such an important place as that. A man of "experience" was wanted, and I thought one of that sort was needed. Now I am in a different country, or in the other swing of the pendulum of the pew. The demand now is for a young man. I consider myself fortunate to be living in this good age, but am aware that ere long it will not be so for me. Soon I shall be numbered with the old, and before we enter the other swing and a man of "experience" is wanted again, my feeble voice will be changed to that of a celestial songster and my bishopric another will possess.

But to my particular circuit, with one of the many experiences. It was a country made up of "many men of many minds" of various isms and creeds, from the crazy antics and savage yells of the colored "Do rights" and "Cindy's Band," to the cold, formal sect that so bitterly opposed the organization of a Methodist Church in that section.

On my arrival, I proceeded as any other man would have done, I suppose, under the circumstances, and that was to do the best I could. I visited, from house to house, the various white families, and secured the names of all Methodists, or those who had ever been Methodists, and got promises of their co-operation. I wrote to the four corners of the earth for church letters, and secured the names of those who would assume the vows of Methodist Church membership. All things were ready and the day of formal organization was announced, with a request that, "All be present." Since we were being so strenuously opposed by a sect who, "having a form of godliness, denied the power thereof," and were using their entire forces, with all available means, to defeat us, this day was to be the crisis.

It was about the middle of February, and a great field, with not a very wide open door, was before me. About five days before the day fixed for the organization of the First Methodist Church at —, I set out on a missionary tour to the north expecting to return, by rail, in time for the reception of the charter members of the First Methodist Church at —. It was a new railroad, but I have learned that, as regards railroads, at least, it is not always the new things that are best (the same is true in at least a few other cases). One train a day was the schedule, and we looked for the train when we saw it coming, for sometimes we could hear the whistle and then it would jump the track before it reached our station.

My missionary labors being ended, preparations were made for the return to —. It was Friday, and Saturday was to be full of labors in the interest of my new church. I was thirty miles distant from the place that was then of greatest importance. The train was expected soon in the afternoon. I had gotten dinner at the little hotel and was careful to get to the station in due time for the train. It was reported some late, but how much late we could not tell. I spent the time reading, meditating, and endeavoring to entice strangers, but no one seemed inclined to converse with me. I was the only

prospective passenger and had all the yard to myself. The hours dragged and the train was still "late." Sundown came on; at the hotel the bell rang for supper, but I did not go; I had two reasons for not doing so: I was afraid the train would come while I was there; then my money was not scarce, but all gone; only fare to the railroad crossing was left from the noon meal. I was to walk the rest of the way, as it was only six miles.

I was restless for a report as to the train, and have never been able to describe my feelings when we got it. It was 8 o'clock; the agent, a new man in the railway business, stuck his head through the window in the darkness and stillness of that February night and made me think of Gabriel, when he announced with a voice that would have made you believe that you were at a grand central depot and passing multitudes were there waiting for many trains, "There'll be no train to-night! No. 2 was wrecked in the South Yards of the city to-day."

No use to try to tell my first impulse, but soon as I could use my unruly member with sufficient decency, and look upon that agent as a fellow-creature, I asked, "Please sir, when will we have a train?" and received for an answer, a short, "I don't know." All station agents are not like this one, for some of the nicest men you meet and some of my best friends now are the men who sell and punch our tickets.

(To be Continued.)

LOOK OUT FOR YOUR FACE.

"My boy," said a wise father, who knew how to play and be a chum with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evidenced in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy, and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand and none of us should forget that our faces belong to other people.—Christian Herald.

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There's beauty in the tiny leaf,
There's beauty in the tree;
And beauty in the belief
In God and eternity.

There's beauty in the mountain's blue,
There's beauty in the brook,
There's beauty in the sunset hue
And this quiet nook.

There's beauty in the humble poor,
Whose lives are fraught with care;
Yes, it is beautiful to know,
Of God's love they have a share.

There's beauty in the evening breeze
That lulls us to repose;
There's beauty in the heart that feels
For other people's woes.

There's beauty in the humblest thing
On earth, be it far or nigh;
There's beauty in the angel wing
That will waft our souls on high.

There's beauty in the thought
That God has made us all,
And, with Christ's life blood, bought
Our souls from Satan's thrall.

There's beauty at the throne of grace;
There's beauty everywhere;
There's beauty in that Heaven-home place—
Yes, all is beauty there.

Franklinton, La.

DO IT WELL.

There is an old story worth repeating which was told of a judge who wished to have a piece of fence built around a portion of the pasture on his farm. He called in a young carpenter, who was beginning to make a good name for himself as a skilled workman, and asked him what he would charge to build the fence. "It need not be very well done," said the judge, "for it is in the back lot, and will soon be covered with vines." "It will cost one dollar and a half," said the young man.

He built the fence, and the judge went to see it. To his surprise he saw a fine job—the boards planed, and the joints were carefully fitted together. He thought the young man was going to charge him a high price.

"What do you mean by doing this?" asked the judge. "Did I not tell you to make a rough job of this fence?"

"But I do not do such jobs as that," said the carpenter.

"How much is your bill?" asked the judge.

"One dollar and a half, just as I agreed," was the answer. "I finished it to suit myself, and for my own sake. You are not expected to pay for this part of the work."

The judge was silent. He was not used to such good workmen. But some years later, when he had to give an order for the construction of a large public building, and this man was among those who offered to do the work, the judge said, "I know that man, and he is to be trusted. We will give him the work."

This young carpenter showed his character by the way in which he built the fence. It was only a simple piece of work, but he did it well, and when he tried to get a larger piece of work to do, the fact that he had done the small job well enabled him to secure the order for the bigger piece of work.

Boys and girls, you are showing your character by the way in which you do your work in school and in the home. Are you doing everything in the very best way possible?—Apples of Gold.

ONE LITTLE SUNBEAM.

"Jesus wants me for a sunbeam! I'll be a sunbeam for Him," said Helen, as she washed

and wiped the cups and saucers, and set them in a row on the pantry shelf.

"You seem to be very happy, Miss Helen; and, indeed, your merry face makes one think of a sunbeam," said Bridget, as she came hurriedly through the room.

Helen went on singing. Bridget could hear the song, all the way out to the coal shed, and somehow it seemed to take the chill out of the damp, foggy morning, and the coal bucket did not seem nearly so heavy as usual, as she carried it to the house. "Bless me, that child is a ray of sunshine!" she murmured.

Upstairs, mother was trying to rock Baby Ned to sleep, but baby was cross and did not want to go to sleep. Mother's head ached, and she felt almost discouraged, too.

"I'll be a sunbeam for Him."

The little song floated softly up the stairway. Mother smiled, and forgot about her headache.

Just across the alley an old man was sitting on his back porch. His face was dark and gloomy, and he complained harshly about the weather. He lived all alone here in his comfortable home, but he was not a happy man. He was not bad, but he had lived alone and without associating with other people until he had forgotten how to be happy, or to make others happy.

Helen's little song rang out merrily through the damp, misty air:

"Jesus wants me for a sunbeam!
A sunbeam, a sunbeam!
Jesus wants me for a sunbeam!
I'll be a sunbeam for Him."

The song reached the old man's ear, and the gloomy look on his face disappeared, and somehow he began thinking of other days, when he was a boy and went to Sabbath school.

For a long time he sat there thinking, then he arose and walked around the house, to the street. His face was really bright now, and he was smiling.

"I am going to try to make some one happy to-day," he told himself.

We will not tell what he did, for it would take too long, but he found more than one person to make happy that day, and also learned how to be very happy himself.—Sunbeam.

THE DEPARTMENT OF MINISTERIAL SUPPLY AND TRAINING.

At the Montgomery meeting, in April, 1911, the Board of Education appointed a special committee to organize the Department of Ministerial Supply and Training. Early in the year, the Committee did its work. By the new arrangement, the Correspondence School becomes a part of the Department, and Professor J. L. Cuninggim, the Director of the Correspondence School, was made Secretary of the Department. Professor Cuninggim has begun to push his work with vigor and success.

The importance of the work committed to this Department cannot be overestimated. The demands for an educated, as well as a consecrated ministry is increasingly urgent. The high task is upon us of seeking out high-minded, godly youths, called to God to preach the Gospel, and helping to get ready for this noble work. No man can know, who is not in touch with the situation, the number of young men who are seeking to equip themselves, and the earnestness of their purpose in this desire. Many of them must have financial help if they succeed. Requests to the Board for loans are being constantly and urgently made. To meet such demands, the Board's loan funds must be greatly increased. Professor Cuninggim has recently sent out a call for help in this direction. A number of our laymen have responded promptly and liberally. Still, the funds at hand are utterly inadequate to meet the growing need. Will not others respond to the call of Professor Cuninggim? These funds are loaned to students, returned by them to the Board, and reloaned, and so on indefinitely. Is there a more worthy cause to which one may contribute? How could means

be better invested for the advancement of the Kingdom of God? Send your contributions to Prof. J. L. Cuninggim, Vanderbilt University, or to me.

STONEWALL ANDERSON,
Secretary of the General Board of Education.
810 Broadway, Nashville, Tenn.

THE EPWORTH ERA.

In the Epworth Era for March 21, there begins a series of "Studies in Methodist Literature," by Rev. Watson B. Duncan, Ph. D., pastor of Bethel Church, Charleston, S. C. This is a pioneer work in a promising field, and can not but be of great value especially to the young people of our Church, for whom especially these chapters are designed. In the same issue begins a series of articles on the Young People's Society, which will be of great value in clarifying our conception of just what the Epworth League is and what it is intended to accomplish in the circle of our Church organizations and activities. These serials are in line with the educational work that is being done by the Era through such splendid, scholarly works as the "Story of the Old Testament," by Professor Seay and such inspirational writings as "Wang May" and "Look Up! Lift Up!," which have appeared frequently in the Era. In the same number are given excellent programs for the observance of daily League services during the week preceeding Easter—named Comradeship Week, and observed throughout the Methodist world by the young people's societies as a part of the World Wide Young Methodism Movement.

F. S. PARKER.

Afflicted, tempted, tried as God's people may be, He still deals bountifully with them all. The humblest and poorest of them have unsearchable riches and unspeakable blessings. Life is theirs; forgiveness is theirs; acceptance is theirs; God is theirs; God is their Father; Christ is their Brother; the Spirit is their Sanctifier, Comforter and Guide. All the wealth of the world is not worth half so much as one covenant blessing.—Lutheran.

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Christian Advocate.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.

North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. S. Spragins.

Editorial.

BISHOP CANDLER'S NEW BOOK.

"Wesley and His Work, or Methodism and Missions," is the name of a new volume by Bishop W. A. Candler, which has just been issued by our Publishing House at Nashville. It is composed of ten addresses delivered on various occasions by this brilliant chief pastor, which well deserve to be thus gathered together in permanent form. Whatever comes from the tongue or pen of Bishop Candler commands immediately the attention of the Methodist public. No man in the Church ranks higher than he does as a vigorous thinker, and none has a more original and striking manner of expressing his thoughts.

The volume opens with the Bishop's memorable Fraternal Address to the British Wesleyan Conference, delivered at York, England, in 1908. The other themes discussed are as follows: "John Wesley and His Work," "John Wesley, Defender of the Faith," "A Man Sent from God Whose Name was John," "The Right of Jesus to Reign," "The Day of Our Opportunity," "The Call to Go Forward," "Our Leaders and Their Labors, Past and Present," "The Denominational College and the Christian Ministry," "Some Characteristics of Methodism."

Each of these utterances is informing and suggestive, and there is not one of them which does not merit more than a casual reading. Particularly timely is the address which deals with Wesley as a Defender of the Faith, in this day when the Founder of Methodism has been represented as a sort of pioneer higher critic. The distinguished speaker shows that Wesley was catholic, but not liberalistic; that, though he manifested a brotherly spirit toward heretics, he uncompromisingly combated their teachings; that he fought earnestly for the pure faith against Antinomianism, Calvinism, Unitarianism, and Deism.

It is clearly pointed out that Mr. Wesley claimed to have brought to light no new doctrines. On this point the Bishop says: "There are two errors concerning John Wesley and Methodism of which we must beware. Some have fallen into the error that Wesley cared nothing for doctrinal truth, and that Methodism thereby was made by him a movement of doctrineless sentiment and creedless enthusiasm. Others have imagined that Wesley brought forward new and strange doctrines, never known to the Church before his time, and that from those dogmas Methodism arose. Even in his own day both these unfounded notions were held concerning him and his work, and both he denied specifically and refuted vigorously."

Wesley's own emphatic words are brought forward to show that he did not consider Methodist theology as containing anything hitherto unknown and but lately discovered. "We aver," he said, "it is the one old religion—as old as the Reformation, as old as Christianity, as old as Moses, as

old as Adam." Bishop Candler's able discussion makes it obvious that those who imagine that their intellectual researches have given them a later and better message than that which has come down to us from the fathers, have no right to try to shelter under the name and fame of the mighty Man of Epworth. This address alone is worth many times the price of the interesting book in which it is contained.

TULANE FOUNDERS' DAY.

Tulane University celebrated Founders' Day with appropriate ceremonies at the Athenaeum, in this city, on Friday afternoon, March 15. Prior to the opening of the indoor exercises the faculties and students of the several departments formed in line at the Lee Circle and marched in an imposing procession to the Hall, the Seniors of Sophie Newcomb College wearing caps and gowns, but the others disregarding this formality. The music for the occasion was furnished by O'Connell's Orchestra. Two addresses were delivered, one by President Craighead who paid beautiful tributes to the several benefactors of the institution, and the other by Dr. George H. Denny, formerly president of Washington and Lee University, but now at the head of the University of Alabama.

Dr. Craighead emphasized the fact that Mr. Alexander Hutchinson's gift to Tulane was the largest legacy ever donated by a Southern man to medical education, and one of the largest ever made in any age or in any country; and for Mrs. Sophie Newcomb he claimed the distinction of having given the largest sum for the education of women in the whole history of the world. Dr. Denny's address was an illuminating discussion of the opportunities and obligations of the American college man. His view as to the character of work now being done by our institutions of learning was optimistic, and he predicted that our colleges will more and more largely mold the sentiment and shape the future of the nation. Without depreciating the leadership of the college man in industrial and economic movements, he affirmed that the greatest service that he can render is to quicken and deepen the moral, intellectual, and spiritual life of the people. All in all, the celebration, we think, was a fitting and inspiring one. Such observances not only honor those to whom honor is due, but they also stir the nobler feelings of the heart and contribute to the formation of worthy ideals.

A COMMENDABLE UNDERTAKING.

A movement is under way in Kentucky to purchase and preserve the birthplace of Jefferson Davis, the President of the Confederate States of America. The Legislature of that commonwealth has made an appropriation for this purpose, and it is stated that the Daughters of the Confederacy will take the lead in the execution of this task. It is announced that the plan is to convert the homestead into a State park, and erect upon it a suitable memorial to the chieftain of the lost cause. This undertaking is a timely and most commendable one, and all the other Southern States should aid in effecting its speedy consummation. Large sums of money have been spent recently to acquire and improve the birthplace of Lincoln in the same State, and the people of the South owe it to themselves to see that the memory of Jefferson Davis is likewise honored. Though he led a forlorn hope and the principles for which he stood went down in defeat, he was the peer of any leader on either side in the great struggle, and we should leave nothing undone to show to succeeding generations our estimate of his ability and character and the service that he rendered. We have been far too negligent in preserving the history of "the storm-cradled nation, that rose and fell without a stain," and the heroic men who figured in it. We should never let a past so glorious perish from the memory of mankind.

REV. ALFRED F. SMITH, D.D.

Our monthly sermon, which appears in this issue, is by Dr. Alfred F. Smith, of Jackson, Miss. As Dr. Smith has not been long in this section, we will briefly introduce him to our readers. He was born at Charleston, Mo., in 1869; was prepared for college at the Belvue Collegiate Institute, and was graduated from Central College, the leading Methodist institution of his native State. He was licensed to preach December 27, 1887, at the age of 18, and later took a theological course at Vanderbilt University. He joined the Missouri Conference in September, 1892, and served several of its leading appointments. In 1901 he was transferred to the St. Louis Conference and was stationed at Kirkwood, in St. Louis, where he was serving when he was elected to the presidency of the Central College for Women, at Lexington, Mo., which position he held for five years. Later Dr. Smith was transferred to the Oklahoma Conference and appointed to Tulsa, spending three years in that important charge. He is now entering upon his third year as pastor of the First Methodist Church, at Jackson, Miss. (the largest and most responsible appointment in the State), where he is held in high esteem, both by his own parishioners and the general public.

PERSONAL AND OTHER NOTES.

The Greenville District Conference (North Mississippi) will be held at Greenville, April 18-21. Bishop Murrah will preside.

A protracted meeting is in progress at Crowley, La., this week. The pastor, Rev. C. D. Atkinson, is being assisted by Rev. A. G. Shankle, of New Orleans.

Rev. K. W. Dodson, of New Iberia, La., is planning to have a series of meetings the week preceding Easter, in which several visiting preachers will take part.

Rev. J. O. Bennett, our energetic pastor at Eunice, La., is working to secure a much needed new church at that place. We pray that his efforts may be crowned with success.

The Louisiana State Music Teachers' Association will meet in this city April 18-21. Mrs. Rebecca Ellison Johnston, of Shreveport, is the accomplished president of this organization.

We are informed that Rev. J. I. Hoffpauir is preaching to large congregations at the Jennings (La.) oil field. We dare say that those who go to hear him are being greatly profited by his earnest pulpit messages.

We regret to state that Mrs. B. T. Crews, the wife of our beloved pastor at Rayne, La., has been critically ill for more than three weeks. We are requested to say that the family would appreciate the prayers of the Church in this time of anxiety.

We regret to be informed that Rev. J. S. Duke, our worthy young pastor on the Nettleton Circuit (Aberdeen District), has been afflicted recently with rheumatism and tonsillitis. But notwithstanding this, he has been doing some valuable work for the Advocate, for which he has our hearty thanks.

Rev. H. S. Spragins, of Greenwood, Miss., and Rev. O. W. Bradley, of Winona, Miss., spent some time in Memphis last week, where the Men and Religion Forward Movement was under way. The latter reports the occasion as one of unusual interest, which seemed to promise the accomplishment of great good.

After spending the winter pleasantly in San Antonio, Sister Amos Kendall has returned to her home at Houston, Texas, where her address is 1009 Tuam Avenue. She expects to go to Aberdeen, Miss., to stay awhile about the last of June or the first of July. We are grateful to Sister Kendall for kind words concerning the Advocate.

Rev. H. E. Carter, of Monticello, Miss., has been looking after the interests of the Advocate in his field, with gratifying results. He sent in on the 14th inst. four renewals and five new subscriptions. We take off our hat and make our most polite bow to this faithful itinerant, who has a habit of bringing things to pass where he has supervision.

Not content with the nice list of subscriptions recently sent in, Rev. B. F. Lewis, of Columbia, Miss., forwarded last week an additional list of five persons to whom the Advocate is to be sent, two of them new subscribers. It is needless to say that we are grateful to Brother Lewis for his continued good work to extend our circulation among his people.

We are indebted to Mrs. Joe Bailey, of Conehatta, Miss., for a list of subscribers from that community.

Rev. S. A. Brown, of Booneville, Miss., has lately been doing some excellent work for the Conference organ. It is his habit to do what he does well.

Rev. J. W. Thomas is conducting revival services at the Second Methodist Church. He is doing the preaching himself, and is being greeted by good audiences.

Rev. W. P. Turner, one of our leading missionaries in Japan and presiding elder of the Hiroshima District, died on March 10. He was a Georgian and had been in the Orient since 1890.

Rev. T. J. Halfacre, of Kilmichael, Miss., requests all persons who will attend the Winona District Conference, which is to be held at that place, May 1-3, to forward their names to him at an early date.

Rev. W. W. Holmes is now happily domiciled at 5515 Hurst Street, and has begun his work as associate pastor of First Church with his accustomed zeal. His many friends may reach him by calling phone 1856, Uptown.

Rev. W. W. Moore, of Saucier, Miss., was in the city last Thursday and paid our office an appreciated visit. He was looking well, and spoke encouragingly of the work in his charge and the surrounding section.

Rev. Lastie Hoffpauir, of Oak Grove, La., has been pressing the claims of the Advocate upon his people, with gratifying results. We are grateful to him for remembering the Conference organ among his many other pastoral duties.

After fifteen months of persistent struggling against overwhelming difficulties, Rev. J. W. Booth has started the Algiers Church upward. His congregations are increasing, and interest in every department of the church is manifest.

Dr. T. B. Holloman, of Port Gibson, Miss., spent Sunday, March 10, in Vicksburg, preaching both in the morning and evening at the Washington Street Church. The people gave him a cordial welcome, and were much pleased with his pulpit ministrations.

From Slidell, La., Rev. T. D. Lipscomb writes as follows: "My work seems to be moving forward, but there is much to be done and I am kept busy. Please state my address is Slidell, La., and not Covington, La., as it appears in the Conference Annual."

The Carrollton Avenue Woman's Missionary Society has organized a division of their society at the Cambroune Mission with 12 members. This mission is one of the most thriving in New Orleans and gives promise of becoming a permanent church in the future.

The pastor, Rev. W. L. Stormont, sends us a postal card picture of our new brick church at Shelby, Miss. Evidently it is quite a credit to the town. We congratulate Brother Stormont and his choice flock upon the erection of this beautiful house of worship.

Rev. O. P. Armour, of Sidon, Miss., is preaching to increasing congregations on his charge. He has organized a Junior League and two missionary societies for the young people, and is now planning for a revival campaign. He regards the general outlook as most encouraging.

Rev. F. O. Bell, of Goodwater, Miss., writes: "I wish to say through the Advocate to the pastors of the patronizing Conferences that I would like to correspond with those who want some one to hold revival meetings in the summer. I have had several years of experience in the work."

Bishop Murrah left Jackson, Miss., for Nashville last Saturday; from there he will go to Washington, D. C., where he has an engagement to preach next Sunday. Before returning home he will preside over the Baltimore Conference, which will meet at Roanoke, Va., on March 27.

We extend thanks to the following brethren (acknowledgement not having been made elsewhere) for having sent us three or more subscribers since the last issue of the Advocate: Rev. A. F. Moore, Wall Hill, Miss.; Rev. T. J. Halfacre, Kilmichael, Miss.; Rev. E. B. Powell, Pollock, La.

The situation at Sardis, Miss., is thus summarized by Brother J. S. Carlton, a leading layman of that charge: "The church here is doing well under the pastorate of Rev. R. H. B. Gladney. The salary was increased to \$1,500. There is harmony, hopefulness, and a general good feeling among us."

The ladies of the Second Methodist Church served luncheon to a number of the New Orleans pastors one day last week, after which the preachers joined Rev. J. W. Thomas, the pastor, in a house to house canvass among the residents of that part of the city, in the interests of his revival meeting.

The work in the Seashore District is moving along smoothly under the leadership of Rev. W. B. Jones, who is magnifying the office of presiding elder. He is fortunate in having the charges under his supervision well manned, which means

that the battle for a successful year is in the outset half won.

Rev. W. H. Saunders, pastor of Washington Street Church, Vicksburg, attended the meeting of the Executive Committee of the Mississippi Conference Church Extension Board in Jackson, on Wednesday, March 13. He reports an interesting session, and the transaction with dispatch of much important business.

Rev. W. D. Wendel, our stirring pastor at Pontotoc, Miss., has kind things to say of the Advocate, and encloses the names of a number of subscribers. Of his own field, Brother Wendel says: "We are moving along very nicely here. I have found quite an aggressive working force in this church. In fact, there is a virile type of Methodism all over this section of country."

Rev. G. W. Bachman, the faithful colporteur of the Mississippi Conferences, has been kept in doors for the past two weeks by an attack of illness. But he is now convalescent, and hopes soon to be able to get out among the people. There is no occasion, however, for the brethren to refrain from forwarding him their orders at Winona, Miss. They will be filled promptly as usual.

Rev. H. M. Ellis, the field agent, spent the fourth Sunday in February at Okolona, Miss., in the interest of the Memphis Tri-State Hospital. The Sunday school at that place subscribed \$150 to the enterprise, and there is talk of the church increasing the amount to \$1,000 and taking a room at the Hospital. Let the brethren open their pulpits to Brother Ellis and give him their hearty co-operation in carrying forward this great project.

Dr. J. W. Beeson reports a most gracious revival at the Meridian Male and Female Colleges, conducted by Rev. Will Huff. He says: "No definite count was kept, but there were perhaps between two and three hundred that were converted, reclaimed, and sanctified during the ten days' services. Several young men were called to preach, and a number of young men and young women professed a call to the mission field."

Rev. John W. Chisolm, the pastor of Galloway Chapel at Jackson, Miss., reports his work as moving on nicely. Notwithstanding the unfavorable weather, the Sunday school attendance is averaging more than 90 per cent of the enrolled members. The congregations at the preaching services are good. Brother Chisolm was booked to conduct services at the county jail last Sunday. He and his flock are wide-awake and aggressive.

"We must get our people to take and read more Methodist literature; a reading people will make an active people." So writes Rev. J. M. Wyatt, of Ackerman, Miss., in forwarding us some additional names for our subscription files. Brother Wyatt is certainly doing his part to extend the circulation of the Conference organ. He has sent us 30 subscriptions from his present charge since the first of January.

We were in error in stating in a recent issue of the Advocate that the pastor's salary at Ruleville, Miss., had this year been raised from \$1,200 to \$1,500. This enterprising flock paid the latter amount last year, and they have made the same assessment for 1912. Rev. O. L. Savage, who is a tireless worker and good preacher, had charge of this appointment in 1910-11; it is now being served by Rev. J. W. Raper, who is reported to be in high favor with the people.

The Franklin (La.) Church, Rev. C. C. Wier, pastor, has developed a very fine young layman in Brother R. E. Brunby. He is superintendent of a well organized Sunday school, and is planning to start other schools where opportunity invites in adjacent territory. He understands the boy problem, and is a painstaking church official. Brother Wier is preaching to larger congregations than Franklin has had in many years—possibly larger than it has ever had.

The many friends of Mrs. J. E. Rather, of Leland, Miss., who has been at the Touro Infirmary, New Orleans, for about three weeks, will be pleased to know that she is improving, having successfully undergone another serious operation. Though she is now able to sit up some, she is still quite weak and will likely continue to be so for some time yet. Let prayer be made for this elect lady, who is a loyal Methodist and a most faithful servant of the Master.

The problem of how to persuade the Sunday school children, and teachers, too, in many instances, to remain for the 11 o'clock preaching service was discussed by the New Orleans pastors at their last regular meeting. One pastor reported 137 at Sunday school and only 25 at the morning preaching service. An experiment is being planned, to be tried at one church, of adding the sermon to the Sunday school service and making it all one, and dismissing the congregation at 11:30 o'clock.

The date of the Jackson District Conference has been changed from Tuesday, May 21, to Tuesday, May 28. It will meet at Brandon, Miss.,

and the opening session will be held at 3:30 p.m.

Itta Bena is one of the most progressive towns in the great Mississippi Delta, and in the person of Rev. S. L. Pope, has a pastor whose faithfulness and efficiency are widely known. From this enterprising little city Brother Pope sent us a few days since a round dozen names, with instructions to enroll them on our books. This we have done, and we pray that the Advocate may prove a blessing to each of these readers as it weekly comes to hand.

We regret to announce the serious illness of Miss Christine Vandenberg, daughter of Rev. H. B. Vanlenberg, at Alexandria, La., where she was carried for medical treatment some three weeks ago. After her arrival it was found necessary to have her undergo an operation, which she stood well, but she is now suffering from an attack of malarial fever. Brother Vandenberg requests the prayers of our church people for the recovery of his daughter and for his family in this time of apprehension.

We learn with regret that Rev. T. B. Clifford, our capable and much beloved pastor at Yazoo City, Miss., does not seem to be recovering from the injuries which he sustained a short time since in a railroad wreck, as rapidly as his friends had hoped. He is now back home, after recuperating for a season in Florida, but found himself unequal to the task of preaching on Sunday, March 10. We pray that this willing and efficient worker may soon be entirely well again. We can ill afford to spare him from our active ranks.

Under date of the 13th inst., Rev. O. S. Lewis, writes as follows from Jackson, Miss.: "I have been absent from my work at Brandon for several days waiting on and nursing my father, Rev. H. P. Lewis, who has been quite sick at his home here for a week or more. We are glad to report him now as on the road to recovery. The doctor says by exercising care and prudence he will be out in ten days or two weeks. Father sends his love to all the brethren, both in and out of the ministry, and asks an interest in their prayers, that he may be restored to health, if it is God's will."

In forwarding to the Publisher a fine list of subscribers from West Point, Miss., Rev. E. S. Lewis adds: "Tell Brother Meek that the Advocate now goes into the homes of all our official members, and that the end is not yet. We had 213 at Sunday school last Sunday (March 10) and 75 at prayer meeting last night. The Home Mission Society is painting the parsonage; so we are freshening up." Great is West Point, the Queen City of the Prairies! And of Brother Lewis, we cannot say more than that he is worthy to be pastor of this generous and high-minded people.

Rev. J. E. Cunningham, the popular presiding elder of the Aberdeen District, writes: "It has been hard for the preachers to get much done in the prairies and bottoms of this district. The weather has been against us. Even yet there is little sign of spring. The farmers have done practically nothing toward this year's crop. I have met all appointments, and have found the preachers hard at work and hopeful of a good year. The churches at Amory, Houston, Okolona, and Tupelo are especially active and enthusiastic in all departments. These four preachers certainly married well." The last statement probably accounts in a large measure for the success of these brethren.

Rev. J. G. Johnson has made a favorable beginning on the Toccopalo charge, North Mississippi Conference. He has five churches: three in nice little towns, one good congregation in the country, and one weak afternoon appointment. At the latter place, however, there are some most excellent people, among them Brother P. M. Franklin who is an ardent Methodist and unusually well posted on the doctrines of the Church. This charge has been considerably weakened by deaths and removals, but the pastor is hopeful of a general revival which will raise up other active workers to take the places of those who wrought so well in bygone days. We trust that his hopes may be fully realized.

In a dictated note to the editor, bearing date of the 15th inst., Rev. J. W. Honnoll, whose serious illness at his home in Memphis was announced in last week's Advocate, says: "There is no general change in my condition. I think my symptoms are some better." We are grateful for even this little encouragement as to the condition of this noble veteran. Even in his sickness Brother Honnoll is mindful of every interest of the Church, and his letter brought a list of subscribers to the Advocate, with a remittance to correspond. May the Heavenly Father continue to have this tried and faithful servant in his gracious keeping! (Since writing the above, we have had unfavorable news from Brother Honnoll. His son, Mr. Hodges Honnoll, wrote, under date of the 18th inst., that he was apparently worse, and that the outlook was not encouraging.)

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Death recently visited the home of JAMES L. BROWN and called his spirit home. He was born in Pike County, Miss., in 1853; and was married to Miss Lou Nesim in 1882. From this happy union came eight children—five girls and three boys. The oldest and youngest girls had preceded to the Glory Land. He moved to Louisiana in 1883; joined the Pine Grove church in 1885, and lived a devout Christian from then until his death. The writer was his pastor for four years, and no man was more loyal than Brother Brown. All who knew him loved him.

J. S. RUTLEDGE.

F. M. B. SISK was born Feb. 9, 1847; joined the Methodist Episcopal Church, South, in 1872; was married to Miss Susan Harris Nov. 15, 1877, and died at his home in Tupelo, Miss., Jan. 13, 1912. Thus we summarize for posterity the relation of our departed as to time and place, but how little of life does this record really tell! It is as though we regard mortality as all of existence. The story of our sainted dead cannot be told apart from their devotion to our Lord. Brother Sisk's deed and thought were bound together and directed by his religious conviction. Consequently he was singularly free from a time-serving spirit, and from gratuitous reproach of his fellow-man. In the midst of his family he was true to his own devotional spirit. And he ever looked upon his Church as the repository of that which is the God-given and true. A plain, unobtrusive, honest, and patriotic citizen has fallen. A nobleman of the kingdom has gone to his reward. And in his going he leaves no cloud to reproach the living, nor to shadow his future. May the angel of purity and devotion linger in the home from which he is gone until time shall leave only the fragrance of its memory to bless the world.

WM. L. DUREN.

Mrs. H. R. HUTCHISON, daughter of Rev. J. W. and Jane Maxey, was born at Fulton, Miss., Dec. 12, 1846, and died at Pontotoc, Miss., Feb. 18, 1912. Having been reared in a Methodist parsonage, she early imbibed the principles of the Christian religion, and joined the Church during childhood. She lived and died in the Church she loved. For many long years sister Hutchison was an invalid—a constant sufferer a great deal of the time. When she was equal to the occasion, she was always glad to have her pastor or any one read from God's Book and sing and pray at her bedside. She knew Jesus and put her trust in Him daily. The tender ministry of the dear husband and the faithful daughter was a sight that made glad the hearts of all who knew them. We buried the frail body near the old-home place, but God sent a convoy of angels to bear the soul to the abode of light and glory. There are left behind to mourn the loss of this

good woman the husband and five daughters—Mrs. James Ballard, Enterprise, Miss.; Mrs. Earl Duncan and Mrs. Otis Caldwell, of Pontotoc, Miss.; Miss Lora, who is teaching at Geneva, Ala.; and Miss Bessie, who is teaching here in the public school. There are no people among us who are more highly respected than Brother Hutchison and his daughters. They have received the sympathy of the entire community in their sad bereavement. May all of them meet her in that bright and happy world where there is no sorrow, no grave, no death!

W. D. WENDEL.

Mrs. MARGARET JANE RHODES, the daughter of John Orman, was born in Alabama, in March, 1832, and was married to Capt. S. D. Rhodes, Nov. 16, 1852. Their home, the most of her life, was in the Shiloh neighborhood in Rankin County, Miss. She was the mother of four children, all of whom preceded her to the other world. One son, the late Dr. John Rhodes, who died in Jackson, Miss., left a son and two daughters, the only living progeny of this elect woman. She died Jan. 20, 1912, lacking only about two months of reaching her eightieth year. Brother Rhodes is lonely and sad, indeed. Sister Rhodes was a member of the Methodist Church from her childhood, and was always faithful as a Christian. No doubt all the pastors at Shiloh for the past forty or more years have pleasant recollections of their good home and kind hospitality. After funeral services by the writer and the pastor, Brother Dickens, the remains were tenderly laid to rest in the cemetery to await a blissful resurrection.

C. McDONALD.

Sister ANNA ELIZABETH ELDER, whose maiden name was Milms, was born near Cockrum, DeSoto County, Miss., April 7, 1847. At the age of fifteen, she joined the M. E. Church, South, and continued a faithful and devoted member until death. She was happily married to A. L. Elder December, 18, 1866. Eleven children were born to bless this union. Nine are left to mourn the loss of a loving mother; two had preceded her to the better land. She passed away after a protracted illness and much suffering November 27, 1911. Her devoted husband, in feebleness and sorrow, lingers awhile on the shores of time, awaiting the summons of union again in the haven of rest. Sister Elder was a remarkable Christian woman. She was endowed with a strong intellect, which was refined by culture, and adorned with all the graces of a Christian character. Her influence for good in the community where she lived can never be told. Her devotion to her Church and its institutions was an inspiration to all with whom she came in contact. She was efficient help in the Sunday school work of the Church. On one occasion, when it became necessary, for three years she occupied the place of superintendent, filling the position with splendid ability and complete success until failing health required that she should relinquish her labor of love. She was esteemed and admired by the entire membership of the Church for whom she thus worked and prayed. No doubt but many now feel the gracious influence of her loyalty to God and devotion to duty. She was the joy and delight of the home circle, and the memory of her anxious solicitude and constant care for the comfort and happiness of those she loved will be a benediction to her children as the years go by. She died in full assurance of a home in heaven, and now rests in the midst of those she loved.

R. M. DAVIS.

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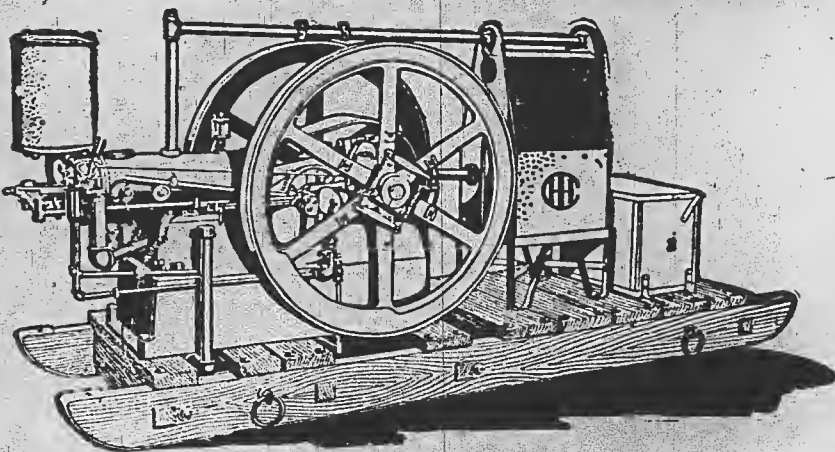
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Tidings From the Field

Opelousas, La.

When the weather and roads permit, our people attend Sunday school and preaching better than they did last year. Especially is this true of the Sunday school attendance. The parsonage has recently been put into direct communication with the city and many parts of the country by the installation of a "phone," paid for by some of these good people—and that for the rest of the year. This is not all they are doing. Every few days, even during the incessant rains and the cold, nice articles for the table were brought in—such as home-raised meat, sausage, a fine large chicken, nut cake, etc. How things would move, if all of our people were like some of them. We have recently organized a Sunday school at Lawtell, a station (a village) on the Frisco Railway, six miles west of this place. We started with some fifteen members, with more to follow. The literature has been ordered for six months. This organization was brought about by the influence of Dr. Foster and family, who live near Lawtell, and who are always ready for "every good word and work."

I. T. REAMES, P. C.

Oak Grove, La.

We have just completed our new parsonage and moved in. We are very well fixed until Conference. We were domiciled temporarily at Floyd during the erection of the parsonage. The welcome that we received from the committee when we arrived made us feel at home among them. By the time we had things shaped up in the house, we heard a knock at the door, and when we answered we found an old-fashioned pounding awaiting us. Among the things brought were a barrel of flour, sugar, coffee, lard, and lots of good things that will last for several weeks. Our first quarterly conference was held Saturday, the 9th inst. with a representative number of the official board present. Dr. Keener, our presiding elder, did not reach us, much to our disappointment, and so we had to act presiding elder for a short time. A liberal assessment was made for the support of the pastor and presiding elder. Among some of the things that we have done since Conference are the erection of a neat new parsonage after our own plan, the procuring of a new range cook stove, the securing of eight subscribers for the Advocate, the marrying of two couples, and the reception of four new members into the Church. Now, we are doing our best to save souls and build up the Church that we love; but, Doctor, it takes lots of grace and praying to keep up your courage after a great long move.

LASTIE N. HOFFPAUIR.

THE WORK AT SECOND CHURCH, BATON ROUGE.

The boys of this church are organizing a ball team to play the boys of the First Church in a match game. It is a wise adult who, in dealing with boys, still remembers the adolescent's ambition for mastery in contest games, and who allows him still to be a boy, and wisely leads him in paths of righteousness along the lines of his own inclinations and of his physical, mental, and spiritual needs.

In a small one-room building this congregation has a Sunday school enrollment of 130, and sometimes an attendance of 115. This crowded condition is forcing a movement for additional room, which no doubt will take definite shape in the near future. Probably the new addition will be an

equipment for the Elementary Department.

Mr. Hal O. Cline, the superintendent, has prepared a question box to be kept on the desk at all times, to receive questions concerning such problems as may come before any class, pupil, or teacher, and to be opened and discussed at the Teachers' Council. This same enterprising young superintendent has put on "A Trip to Palestine," a contest designed to bring in new scholars. The school is to be divided into two crews for ocean liners, with captains, mates, stewards, etc., as officers. The two ships are to leave New York for Palestine and return, in a race. One new pupil by either side will move their ship forward 100 miles, and in like proportion for a larger number. When the first ship arrives on return, its work will be commended in a suitable way, and some one who has been to Palestine will be asked to address the school, giving an account of the real trip.

This school has organized an Adult Department, with Mr. S. E. Comeaux as superintendent; an Elementary Department, with Miss Stella Murphy as superintendent, and a Home Department, with Mrs. L. B. Riggs, as superintendent. All of these are faithful and tried workers in the Sunday school and other departments of the Church. Mrs. R. H. Hansy will superintend the Cradle Roll, and assist Miss Murphy generally in the Elementary work.

The young ladies have organized their class, with Miss Georgia White, daughter of the pastor, president; Miss Eula Fridge, vice president, and Mattie Thiel, secretary. They expect to fall in line with the adult class movement in Christian activity for the accomplishment of good.

P. O. LOWREY.

LAYMEN'S MISSIONARY MOVEMENT.

Rev. C. F. Reid, D.D.

The interdenominational Convention of men held at Winston-Salem, N. C., last month fully demonstrated that the Laymen's Missionary Movement is by no means a spent force, but, on the contrary, is better prepared than ever for its mission to the churches and the world. Its power to grip the minds of men with its great purpose is not one whit abated, and during its half decade of existence it has constantly grown in influence and has acquired vastly greater skill in conserving the enthusiasm which it creates.

The Convention was set up with great care by L. B. Padgett, State Secretary of the General Movement for North Carolina. The program was unusually strong, presenting nearly a dozen speakers, some of them men of international reputation. Beginning Sunday morning with special services in all the churches of Winston-Salem and closing Tuesday evening with addresses before a great audience by J. Campbell White and Dr. J. O. Reavis, the meetings were well attended from first to last by the flower of Winston-Salem's manhood.

The writer remained during the week for follow-up work among the Methodist churches of the city, and plans were laid for an immediate and thorough Every-member canvass in each.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sands.

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AN EARNEST EXHORTATION.

(Rev. W. H. Hunter, the presiding elder of the Port Gibson District, has mailed each of his pastors the following letter, which applies equally well to others.)

Dear Brother: Two important notes have been sent you during the past month. One reminded you of action by the last Annual Conference—an order that you collect the pension money for our veterans and the widows and orphans of veterans. The first Sunday in March was appointed for that. Has the order been carried out? Last year a veteran came more than once to learn why his quarterly check was not sent him. A small, but a promised and eagerly expected, check. A debt of \$6 was staring him out of countenance. A hopelessly embarrassing account—and a large one. Do we realize what is meant in that? It was a large and embarrassing account.

The financial conditions this year, some are suggesting, will call for the practice of such an economy as was known just after the war. Probably not so bad as that, but, if we postpone this pension collection until fall—why? Will it be easier then?

Let me cheer you with the story of the pastor of Jefferson Street Church, Natchez. He says: "The collection on the first Sunday resulted in my securing the amount assessed to us. It will be sent the treasurer during the week." Score one for Jefferson Street and her pastor, Watkins.

The first Sunday in March! The Conference order was for that Sunday. Will you attend to this, where there are more congregations than one, Sunday by Sunday, until you report, "Paid?"

Another note was from the treasurer of the Mission Board. Do you agree with me that it was a strong letter? Did this phrase attract you? "If this money due our mission workers is held up until fall, interest should be paid on it!" This small sum—it is not a large one—can be collected and remitted by the first of April. The Board of Missions will be saved from entangling alliances through our promptness with our people.

I have asked Bro. Crisler, the treasurer, to publish in an early April number of the Advocate the names of all our district force who have cleared up this important, this imperative matter. If the entire sum is not collected, report it as far as it goes. Shall each of us be upon the printed list?

People are busy: I meet them out after yokes of steers, after staves and hickory timber and dogwood, and after contracts for hauling and building. They have their minds upon the earnings and profits of the year. Rain hinders, but does not stop them.

Spring is opening to this rich district of Christian interests: let us take contracts in lively earnest, for earnings and profits upon our business—the highest service to which men ever are assigned!

There are more than 7,000 members within our district, surrounded by other thousands to recruit from, to increase the army. What material for the drill masters? Old and younger and very young. With equal step, and in alignment, striving together in confirmation and defense of the gospel—idea takes rich shape and color, and victorious movement.

Dear brother, let us position the people, furnish the weapons, procure the uniformity of their march.

Drill Master. Leader, Under Shepherd to the Great Captain and Shepherd, the busiest, most possible year of all your time is upon you and around you.

Back to the notes referred to above. They are: (1) The first Sunday of March shall be devoted to collection of the Conference Claimants' Fund.

(2) Equally, imperiously necessary—that the collection for Home Missions be taken by the end of March.

Let us try the spring campaign—

not wait, as of old, upon the winter quarters.

W. H. HUNTLEY.

OUR CALENDAR.

Louisiana Conference.

Executive Committee of Conference Church Extension Board, Baton Rouge, Tuesday, March 26.

Alexandria District Missionary Institute, Lecompte, April 2-3.

District Conferences: Shreveport District, Mansfield, March 25 to April 2; New Orleans District, Shidell, April 10-12; Baton Rouge District, Amite City, May 22-26; Lafayette District, Lake Arthur, May 28-31; Monroe District, Calhoun, July 9-11; Alexandria District, Columbia, July 23-25; Ruston District, Gibsland, July 17-19.

Mississippi Conference.

District Conferences: Newton District, Forest, May 27-31; Jackson District, Brandon, May 28; Seashore District, Lumberton, June 4; Meridian District, Waynesboro, June 10-14.

North Mississippi Conference.

Woman's Foreign Missionary Society (Annual Conference), Boonville, June 1-5.

District Conferences: Greenville District, Greenville, April 18-21; Columbus District, Artesia, April 30 to May 2; Winona District, Kilmichael, May 1-3; Aberdeen District, Houston, May 21-23; Corinth District, Rienzi, May 23-26.

Miscellaneous.

General Board of Education, Nashville, Tenn., April 2.

General Board of Church Extension, Dallas, Texas, May 2-5; a meeting of Conference Board Representatives will be held at the same place from April 30 to May 1.

World's Sunday School Convention, Zurich, Switzerland, July 8-15.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Homer—March 24-April 7.
Gibbsland—April 7-April 14.
Tallulah—April 19-April 29.
Alexandria, First Church—April 29-May 13.
Minden—June 2 to 12.
Mer Rouge—June 15 to 25.

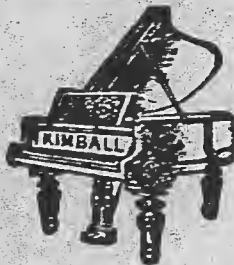
The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Breithaupt, Houma, La.
R. H. Bamburg, Vernon, La.
W. W. Holmes, New Orleans, La.
A. I. Townsley, Arcadia, La.
Wm. H. Coleman, Ruston, La.
L. N. Hoffpauir.
F. M. Freeman.
W. D. Kleinschmidt.
J. W. Faulk.
H. N. Brown.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternally yours,
WM. H. COLEMAN,
Chairman Evangelistic Committee.

SHE STAYED IN BED.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.



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Writing under date of Feb. 2, 1910, Mr. Guthrage says "Have used several bottles of your 'Herbs and Iron' and it acts fine in my case—Malaria and General Debility. I had for some time past been in bad health, hardly able to attend to my work as depot agent, but commenced mending from the first dose of your Herbs and Iron. I had been unwell all the past Spring and Summer, and had taken lots of Doctor's medicine. Had I not taken your remedy, I verily believe I would have gone to bed with a long spell of fever."

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Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
(In Part.)

Hazlehurst Apr. 7, 8
Bogue Chitto and Norfield,
at Norfield Apr. 11,
South McComb and Fern-
wood, at Fernwood... Apr. 14, 15
Monticello, at Bahala Apr. 20,
North Wesson, at Pine G. Apr. 21,
Topsaw, at Topsaw Apr. 27, 28
Summit, at Summit Apr. 28,
Bayou Peirre, at Pleas-
ant Ridge May 4,
Barlow, at Rehoboth May 5,
Meadville, at Hawkin's
Chapel May 13,
Adams, at Ebenezer May 19,
Wesson, at Matthews Chp. May 25, 26
J. T. LEGGETT, P. E.

NORTH MISSISSIPPI.

Aberdeen Dist.—Second Round.

Nettleton Ct., at Union... Mar. 30, 31
Shannon, at Pleasant G. Apr. 6, 7
Calhoun City, at Big Creek Apr. 12,
Vardaman, at Derma Apr. 13, 14
Houlka, at Concord Apr. 20, 21
Houston Apr. 21, 22
Verona, at Plantersville .. Apr. 27, 28
Tupelo Apr. 28, 29
Pontotoc, at Palestine... May 4, 5
Amory and Nettleton, at
Amory May 8,
Okolona Ct., at Tranquil... May 11, 12
Okolona May 12, 13
Aberdeen May 15,
J. E. CUNNINGHAM, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.
(In Part.)

Baton Rouge, First Ch. Apr. 1,
Baton Rouge, Second Ch. Apr. 2,
Plaquemine, at P. Apr. 3,
St. Francisville, at Star
Hill Apr. 6, 7
Clinton and Jackson, at
Jackson Apr. 7, 8
East Feliciana, at Clear
Creek Apr. 13, 14
Zachary, at Ethel Apr. 16,
Wilson, at Plsah Apr. 17,
Baker, at Deerford Apr. 19,
New Roads, at Cotton-
wood Apr. 20, 21
C. C. MILLER, P. E.

Ruston Dist.—Second Round.

(In Part.)
Plaindealing, at Concord,
11 a.m. Apr. 6, 7
Benton, at Alden 7:30 p.m. Apr. 7,
Hanesville, at New Salem Apr. 13, 14
Hanesville Mission, at
Shangaloo Apr. 14, 15
Homer Apr. 21,
Winnfield May 11, 12
Jonesboro, at Dodson... May 12, 13
Gibs, at Mt. Mariah... May 18, 19
Arcadia 7:30 p.m. May 19,
Vernon, at Oak Ridge... May 22,
Ruston 11 a.m. May 26,
Bernice, at Dubach 7:30 26, 11 a.m. 27
R. W. TUCKER, P. E.

NOTICE.

Any pastor desiring help in his meetings during the coming summer would do well to confer with Rev. A. R. Beasley, of the Corinth District. He is a young local preacher, very consecrated and full of the Holy Spirit. He prefers to sing, as he has studied music to a considerable degree. He

purposes joining the Conference next fall, and he wants to put in his time next summer in preaching and singing, both because of the opportunity to do good and the great value the experience would be to him.

THOS. L. PORTER, P. E.

Hickory Flat, Miss.

NOTES FROM NEWTON DISTRICT.

March the 2d and 3d, I was with that prince of local preachers, Brother J. C. Long, who is entering upon the last year of his third quadrennium on the Neshoba Circuit, and through whose influence Methodism in Neshoba and adjacent counties, has greatly prospered. The quarterly conference was held at Sand Town, and we were greeted by a large congregation on Saturday. All of the churches on the circuit were officially represented. With some readjustments of the apportionment among the several churches, the assessment for the pastor was fixed at the same amount as last year. Sunday was a rainy day, and but few attended the service of the sanctuary, but the Lord was present with his "little flock," and blessed the service.

Sunday night and Monday morning I was at Philadelphia. A large, appreciative congregation greeted us Sunday night, and Monday morning there was a goodly number present at the conference. Through the activities of the hustling pastor and his faithful official board, a good beginning on the new year's work has been made. The reports of the pastor and the stewards submitted to the quarterly conference were very encouraging.

I was at Waldo, on the Stallo Circuit, March 9th and 10th. I found that Brother Jones, the consecrated pastor, has made a good beginning this (his second) year on the charge. His is a circuit of magnificent distances, but he has heroically stemmed the cold and has met all of his appointments to date but two. He and his family have just moved into the new parsonage at McDonald. The house is incomplete, but it is better to live in an unfinished house than to pay house rent.

This closes my first round of quarterly conferences. Nearly every pastor in the district reports some accessions since the Annual Conference. There is good work being done in the Sunday schools; much local work in the way of church and parsonage building and improvement is also being done. In but one instance has there been any retrenchment in assessment for the pastor's salary, but in several instances there was advance made, and the financial reports for the quarter compare favorably with the reports of any previous year.

T. J. O'NEIL, P. E.

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MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living to-day, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. W. S. Holmes, Superintendent of the Sunday School of First Church, Baton Rouge, has a splendid printed program for Easter which is now being arranged for that occasion. It is entitled, "The Cross, the Tomb, the Throne," and is to be rendered by the whole school. The same program was prepared for last year, but was not given on account of the revival in progress at that time.

One teacher in the Intermediate graded literature states that she is anxious to teach over the lessons again, since she feels that she could do so much better the next time. One of the advantages of the Graded Lessons is the specializing of the teacher. Thus when a class is advanced it goes up to another teacher who teaches the same lesson taught her former class; so she becomes an expert in her department.

The Felicity Street Sunday School (New Orleans) has started a campaign to increase punctuality in attendance, and has ordered a red card printed, bearing the words, "I am late." The card is to be about two and a half by three and a half inches and is to be handed every late-comer as he enters the door, who in turn must take the card and lay it on the secretary's desk. At the close of the session these cards are to be held up before the school, the number showing how many were late. Dr. Brown, the teacher of a boy's class, invented this scheme, the efficiency of which is to be tested.

Recently a layman criticized the music of the Sunday school to the writer, saying that the same songs were sung over and over again, probably a dozen being learned in the book and these worn threadbare. We heartily agree with the brother in his criticism. Many song hooks are worn out in our Sunday schools with half of the songs never learned—pure laziness, it seems to us. For a superintendent to loll around until the Sunday school hour has arrived and then come up with no program prepared and call on the children, "to select a song," is inexcusable. We once saw this done, and as the opening hymn they called out, "God be with you till we meet again." At another place for three months every Sunday, without a break, the girl organist sang, "The King's Business." Such a leadership would not be tolerated anywhere else. What do Juniors and Primaries know about arranging programs for public worship? Our righteous soul has been vexed more than once at witnessing such a travesty on propriety and order.

NEWS AND NOTES.

Miss Elizabeth Kilpatrick.

"No stimulant nor narcotic can ever do more than help us forget time and space and ourselves—all we have worth remembering," says David Starr Jordan.

Carlyle says: "A thinking man is the worst enemy the prince of darkness has." As the order of the day is scrappy reading and very little thinking, one source of danger is most apparent and should be remedied.

A class of busy matrons filled a large Sunday school choir on a Sabbath morning lately and rendered several inspiring numbers. They also organized a Home Department of their own, and mean to double their already fine membership in a few weeks by bringing joy and gladness to the sick and shut-ins.

Rev. E. H. Cunningham, Myrtle, is doing a great Sunday school work in his charge. His organized class is called the "Uplifter's Class." They visit the sick and all new-comers, and see that they reach the Sunday school they should attend. He will re-organ-

ize his Sunday school at Glenfield, and will do a great work in that receptive field.

Mrs. Nehlett's class made this fine record a very rainy recent Sunday: 87 enrolled, 1 new member, present 27, collection \$1.30. This class found a poor, very old man walking a long way to family and friends, paid his hotel and doctor's bill, nursed him themselves, purchased his ticket, and sent him on his way rejoicing. The men sent this word to their teacher: "His poor lonesome plight touched us and what we were privileged to do, did us more good than it did him." This is only one of the many good deeds to this progressive class' account.

A FRUITFUL DECISION DAY.

The First Methodist Church of Baton Rouge observed the first Sunday in March as Decision Day in the Sunday school, and it strikes us that the program used on that occasion might well serve as a model for other places. Beginning just after Conference Rev. W. W. Drake, the pastor, counseled with his workers, and, in a spirit of prayer, they began to draw out the hearts of their pupils to confess Christ openly and begin a life of active church membership. And in addition to this work of the superintendent and teachers, the pastor had the children in a gospel service each day at 4 p. m., for a week before the time appointed for open confession. Then, after prayerful consideration on Decision Day, 21 signed the vow of confession and applied for Church membership. The pastor then saw the parents of the children and secured their consent for them to join the Church; after which, he started them in a course of instruction preparatory to their reception on Easter Sunday. In this class are pupils all the way from the Primary Department to the Philathea Class, and some of them are already causing their parents to hunt up their letters and join with them. They are also exerting a good influence upon the other pupils, and their course is having a wholesome cumulative effect. Some such program should be observed at some time in every Sunday school.

P. O. LOWREY.

GREENVILLE DISTRICT CONFERENCE.

Dear Brother Meek: Please announce that the date of the Greenville District Conference, which will meet this year in Greenville, has been changed to April 18-21. It will be presided over by Bishop W. B. Murrah. The opening session will be held on Thursday, April 18, at 2 p. m. W. W. WOOLLARD, P. E.

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To join the Advocate Piano Club. The plan is sensible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you cannot fail to see that it represents an unusual opportunity. Those who have already joined and have received their pianos express themselves as "Delighted with the pianos and the plan."

The club gives you the benefit of the "purchasing power of its one hundred members." This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates Advocate Club Dept., Atlanta, Ga.

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This recipe makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, croup, bronchitis, asthma and all throat and lung troubles.

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This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

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REV. WILLIAM H. HOLMES.

Rev. William H. Holmes, son of John and Elizabeth Holmes, was born in Williamson County, Tenn., July 29, 1822. In his eighteenth year he was converted and joined the Methodist Episcopal Church, South, and soon thereafter was licensed to preach, and in this local relation he served the Church faithfully until about fifteen years ago, when his health failed and he was unable to preach regularly. After this, when the weather was favorable and his health would permit, he preached occasionally. In 1846 he came to Carroll County, now Montgomery, near Winona, Miss., where he was still living at his death.

He was married in 1854 to Miss Mary A. Collins, who was a true and faithful helpmeet to the day of her death, which occurred in 1897. After this he was in great loneliness, and often said he was only waiting the Lord's good time. To them were born six children, five of whom are still living, three sons and two daughters. He passed to his final reward on January 22, 1912, in his 90th year, at his old home with his daughter, Mrs. Mortimer. For more than a year before his death he was feeble in body and mind, often not knowing his own children, but at times his mind was as clear as it ever was in the years past, and he had still an abiding faith in his blessed Lord. At the last, just a few hours before his death, he said to his youngest son, "Will, it is about over, but it is all right," and soon passed away.

"Uncle Billie," for so he was called by young and old, was a true, manly man, with a brotherly spirit and a kind heart toward all. He was loved by the children and young people, and, hence, was a welcome visitor in every home he entered. He had decided convictions on religious lines, but was loved and respected by all who knew him, irrespective of social standing or creeds. He was not always understood, except by a few of his most intimate friends.

His positive nature and rough exterior often misrepresented his real feeling and heart. It was impossible for him to tolerate a sham or a religious fad. His convictions were as sacred as life; hence he could not play hide-and-seek with what he believed to be the right and truth. Majorities were as nothing to him unless he believed they were right. He did his own thinking, and did it honestly and sincerely, and lived as he thought. He always had a reason for his thinking.

He was a great reader and a close student of the Word of God. As a preacher, he was earnest, thoughtful, and impressive, developing from his extensive reading of the Word the main body of his sermons, which were instructive, helpful, and sometimes inspiring to his auditors. Neither his life nor his preaching ever lowered the standard of Christian manhood or the great principles of the Gospel. Life and religion to him were one, and he lived what he preached. Back in the eighties, when I was his pastor, he was a faithful and efficient local preacher, going to such places as the brethren thought he was needed most. And, in the revival season, he gave his time for weeks to meetings (often taking time about in the preaching), doing faithful and efficient work for his Lord. I shall never forget a sermon he preached at Mar's Hill, then on the Winona circuit, from the text, 1 Peter, 1:10, 11. He showed conclusively Christ in the prophecies of old. His description of the sufferings of Christ and the glory that should follow was so striking and impressive that the whole congregation was moved to tears, and many came to the altar for prayers. He believed in the gospel as a truth to be believed and accepted, and he lived and preached what he believed. His end was peace. "He was not, for God took him." W. S. LAGRONE.

REV. F. M. WILLIAMS.

The Rev. Francis Marion Williams, of the Mississippi Annual Conference, was born in Robinson County, Tenn., Sept. 15, 1824, and died in Waynes-

boro, Miss., Feb. 16, 1912, aged 87 years, 4 months and 22 days. He joined the Methodist Church at the age of fourteen years, was licensed to preach in 1846, and joined the Tennessee Conference two years later, at Clarksville. He was transferred to the Mississippi Conference in 1866, and was superannuated in 1906. He was a preacher for 66 years, and in the active work for 60 years.

On April 19, 1852, he was married to Miss Calistia Catherine Hicks, of Hickman County, Tenn. From thence to the close of his eventful life, this faithful and worthy espousal of his youth, walked by his side, cheerfully dividing his trials and partaking of his triumphs, without murmur or the least manifestation of unseemly glorying.

To this happy union of hearts and lives eight children were given, and five survive his going away. These are: Rev. W. M. Williams of this Conference, Mrs. S. P. Grant, Mrs. W. C. Wetherbee, Mrs. J. W. Alexander, and Mrs. A. B. Kling.

As pastor and presiding elder, Brother Williams filed Paul's ideal of the faithful and successful preacher of the Gospel: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?" Firm as the hills in his convictions, he was tender and gentle in the impression of them and his authority.

To assume he was not perplexed and often sorely tried by the perplexities incident to his high calling, would be to place him out of touch with the Master and with his brethren. And yet he passed to his reward without a festering wound in his own spirit, or a shadowy picture of church life in the minds of his children. For place, and for silver and gold, he substituted in their minds and hearts the hope of the glorious resurrection.

As a preacher of the Gospel he carried the highest qualification in his own mind and heart: supreme love for God and equal love for his brethren with that which he had for himself. And his attachment for God and for man was most sensitive and discriminating; he would not suffer a reflection upon the cause and honor of his Lord, nor brook an injustice to a brother. If at any time righteousness was countered by thought or deed, it was an error of the head and not a prompting of his great heart. And if he ever felt the sting of an injustice done himself, his sturdy manliness, re-inforced by the grace of God, saved him from the sin of retaliation. Like the weather vane, his purposes ever pointed to the recompense of the reward of the faithful, and cross currents only disturbed the even flow of his life for the moment, and the trend reappeared.

For these reasons he has left his brethren at peace with his sacred memory, and lodged in their hearts earnest prayers for those who were so near and dear to him. The elderly people loved and trusted him beyond any demand he ever thought of making upon them, and the children loved and associated with him as a personal friend.

His going away seemed painless. For days his stay on earth was only the mechanical movement of a great constitution, after the reserve had been cut off. He was unconscious of the sorrowing environment, and yet the voice of Sister Williams, whose life had become so much of himself, seemed to touch a conscious cord out of the reach of all others. To those of us who waited by his side he seemed a strange connecting link between time and eternity; still in the body with us, his conversation was with those who had preceded him to that "rest that remaineth to the people of God."

We laid him away in the acre of God at Waynesboro, Miss., a place made sacred to us all by the dust of our own sainted Godfrey and Ware, to sleep until the trump of God shall awake him to glory. Upon his sleeping dust we deposit the flowers of hope, and bedew them with our tears of sorrow. J. M. WEEMS.

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A LETTER FROM VANDERBILT.

Dear Brother Week: The Missionary Institute was held here in Wesley Hall, March 13. This is only one of the great gatherings that we have had in Nashville within the past few months. The Men and Religion Forward Movement, held here in the fall, was one of the greatest campaigns I have ever witnessed. We have had the opportunity of hearing great men speak every few days. Already this session, we have had visits from Dr. Wilbur F. Craft, Dr. Lyman Abbott, Dr. Gregory, from Germany, Bishop Quayle, and others.

The theological studies have opened up a new field of thought for me and have deepened my convictions and enlarged my vision. There is a great deal of talk about "higher criticism" and such things, but the work here has given me both a vision of my work and my message to mankind. I feel that my spiritual life has been enriched and my intellectual life broadened. The Professors are men of thought, of learning, but most of all, men of God. They have made the courses hard, but they sympathize with the students and make them feel that their grades do not count for so much after all, but that the great thing is to cultivate a "Master passion for men." Just to associate with them is a great education.

The atmosphere of Wesley Hall is as clean and high toned as any I have ever been in. The personnel of the student body in this department is far above that of any I have ever seen. The men are the pick of Southern Methodism. They came here to prepare for work and a spirit of earnestness and brotherly co-operation prevails.

While I was in school at Millsaps, there were between thirty and fifty men there studying for the ministry. Only two of that number ever came here, and only one of them finished the course. Mississippi is far behind the other States in her representation here, and I feel that she is the loser thereby. I think it is a mistake to rush into the work and not take a theological course. The increased capacity for influencing the thought of men and of impressing them for good, the new ideas, the modern methods, and the catholic spirit taught here, would be worth far more than three, or even ten years' work, without them. More of our preachers would take advantage of this course here if they really knew what it is, I am sure. I am loyal to Mississippi and I want to see her get her share of the advantages that are here for her. I wish every man in Millsaps who intends to preach could take two or three years' work here in Wesley Hall.

J. HOWARD BROOKS.
Wesley Hall, Vanderbilt University.

•TRIBUTE OF A FRIEND.

In memory of Miss SUE JONES, daughter of Mr. and Mrs. Ike Jones, Black Hawk, Miss., who died at Carlsbad, Tex., Feb. 26, 1912.

In early womanhood, God has seen fit to call home this beautiful life from among us. Yes, He only loaned her to us for a while, that we might be made better by the noble life that she lived. While her last moments were spent in suffering, she bore it calmly and patiently, without a murmur or complaint. When she saw that her days and hours were few, she willingly submitted to God's will, and sent sweet messages to each of her loved ones at home, assuring them that they had done all for her that they could, and that she would soon be at home with Jesus, where she would always be watching and waiting for each of them to come. Of course, death always seems sad, but doubly so when a bright young life, full of hope, anxious to live a life of usefulness in the world, is suddenly taken away. We cannot understand just why God took her. The finite mind cannot comprehend the providence of God, and only those who have come in close touch with Jesus can really believe that God ever notes the fall of the sparrow.

Miss Sue had almost completed her education. She would have graduated with the 1912 class at the I. I. & C.,

but had to give up her work about three months before the close of school on account of ill health. She was loved devotedly by the student body. Her room-mate, for four years, said that she never seemed to think of herself, but was a loving Samaritan in the school, comforting and cheering the home-sick girls.

Upon one occasion, which was a red letter day in her life, in Rochester, N. Y., where she was sent as a delegate by the Student Volunteer Band of her college, a devoted mother's prayer was answered. Assembled one morning with a few young ladies in prayer, she yielded to the call of Jesus and then and there pledged herself to become a missionary. Therefore, not only her loved ones and friends, but the Church has sustained a great loss. But Miss Sue was a jewel too rare and a flower too beautiful to remain with us long, so our loving Savior called her home to reign with Him on high. She was always such an obedient daughter, a loving sister and a true friend. May the loved ones left behind so live that they shall meet her in the Father's house of many mansions!

Mrs. J. H. BELL.

MRS. LULA RHEA SHAW.

Whereas, on March 5, 1912, our Heavenly Father called home the

spirit of our beloved member and co-laborer, Mrs. Lula Rhea Shaw; and whereas, we, the ladies of the Home Mission Society of the M. E. Church, South, at Robinsonville, Miss., recognized in her life the purity, beauty, and strength of a noble Christian womanhood; therefore be it Resolved:

First—That we hereby express a deep sense of loss to our Society.

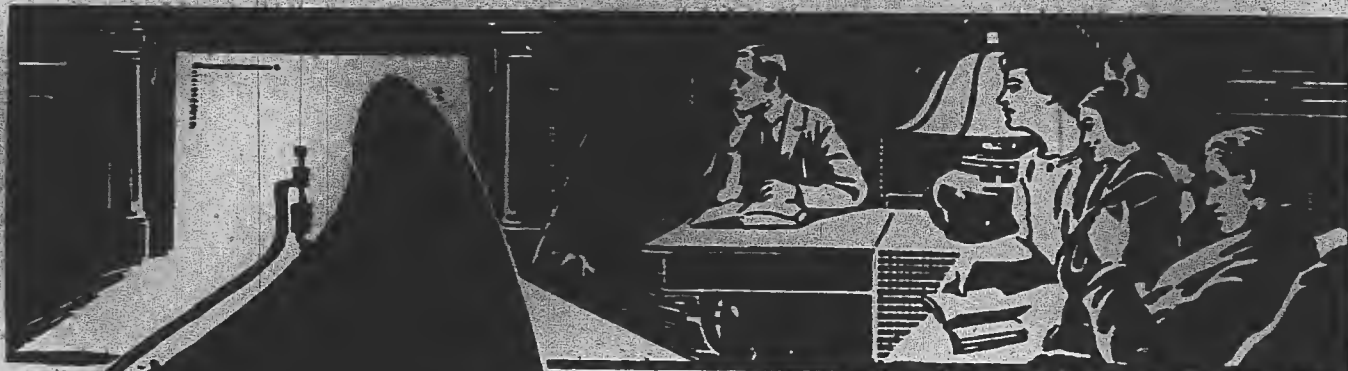
Second—That by the example of her Christian life our lives have been enriched, and that, though we shall greatly miss our beloved sister, we bow in submission to the divine will, and rejoice in the hope of meeting her again in heaven.

Third—That we shall ever revere her memory, and we leave this as an expression of our love and esteem.

Fourth—That we offer our sincere sympathy to the bereaved husband, mother, and other loved ones, commending them to the care of the loving Father.

Fifth—That these resolutions be spread upon the minutes of our Auxiliary, and a copy sent to the New Orleans Christian Advocate. Signed by Miss Julia Jones, Mrs. F. K. Shetford, Mrs. E. T. Woolfolk, Committee.

Let not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—M. Antonius.



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NEW ORLEANS CHRISTIAN ADVOCATE

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Prove All Things: Hold Fast That Which is Good.

WHOLE No. 2928.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, MARCH 23, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

A NOTE OF DISCOURAGEMENT.

The Church paper problem is one which is engaging the attention of all the Protestant bodies, and which apparently continues to become more acute. The Methodist Episcopal Church, whose press is under the control of the General Conference and which is generally regarded as the strongest owned by any religious denomination in the United States, seems to be not a little perplexed as to what course to pursue in the management of its weekly periodicals. At the recent session of the Book Committee it was announced that of all these journals only the New York and Pittsburg Advocates had during the past year paid expenses. Some one has suggested the maintenance of fewer papers as a remedy for the present regrettable situation, but, as one of our Northern contemporaries recently pointed out, experiments in this direction have by no means been satisfactory. It seems that a journal formed by the consolidation of two or three others invariably loses a considerable part of the patronage belonging to them, and that though the single periodical may have a larger revenue, fewer homes are reached with a religious organ. In other words, the lessening of the number of publications may be a retreat, instead of an advance, in the work of giving the news of the expanding kingdom of Christ to the masses of the people.

We judge that the situation in our Church is even more unsatisfactory than that of the Northern Church. Certainly our papers are far inferior to theirs in quality. Being, with the exception of three or four, unsubsidized, they lack the means of reaching a very high degree of excellence. Indeed, it requires the use of cheap material and strict economy at every point for them to exist at all. And almost without exception they are hard pressed and are constantly appealing for a better support. In the last issue of the Southern Methodist Handbook, the prices and circulation of our various Conference organs are set down as follows: St. Louis Christian Advocate, price \$2, circulation not given; Western Methodist (Little Rock), \$1.50, circulation, 11,000; Texas Christian Advocate, \$2, circulation 25,000; Florida Christian Advocate, \$1.50, circulation 5,000; Alabama Christian Advocate, \$1.50, circulation 9,200; North Carolina Christian Advocate, \$1.50, circulation 7,000; Baltimore Southern Methodist, price \$1, circulation 6,000; Pacific Methodist Advocate, price \$2, circulation 2,000; Midland Methodist, \$1.50, circulation 7,625; Baltimore-Richmond Christian Advocate, \$2, circulation 7,000; Central Methodist Advocate (Lexington, Ky.), \$1.50, circulation 7,000; Wesleyan Christian Advocate, \$2, circulation 10,750; Southern Christian Advocate, \$1, circulation 11,600; New Orleans Christian Advocate, \$1.50, circulation 7,850.

Considering the numerical strength of our Church in the patronizing territory of these pa-

pers, this showing is a very poor one. We confess to a distinct disappointment in the progress that has been made in building up the circulation of the New Orleans Christian Advocate during our two years' incumbency as editor. The situation, as we see it, is far from encouraging. Our receipts up to the present this year are several hundred dollars behind those of last year, and unless there is an improvement before the meeting of the Publishing Committee next October, a cheaper plan of issuing the paper will likely have to be adopted, or more revenue in some way provided. Possibly it may be necessary to resort to the old plan of having the editor do something else for a support, and give only his odd hours to editorial work. Though he has been elected for a quadrennium, the present occupant of the tripod would not stand in the way of any rearrangement that the Publishing Committee may deem advisable. At the cost of financial sacrifice and arduous and excessive toil, he has sought to make a journal worthy of the Methodism of Louisiana and Mississippi, believing that it would command the support of the people. If the result proves otherwise, he will cheerfully leave the task to other, and, he trusts, abler and more fortunate, hands.

"CHRISTIAN SCIENCE EXPOSED."

This is the title of a volume from the pen of Rev. R. C. Armstrong, B. D., which has had a considerable circulation, and a second edition of which is soon to be brought out. We are pleased to know that it has found its way into so many hands, for it deals with a subject of vast importance and is calculated to do great good wherever it goes. Of all the heresies that have sprung up in modern times, Christian Science is the most subtle and dangerous. It seems to appeal with peculiar force to a certain class of minds, and its baleful influence has extended into nearly every community. The pathetic spectacle of people who have spent nearly their whole lives in some one of the Protestant Evangelical Churches, in old age forsaking the faith of their fathers for this new teaching, is not uncommon. In view of the fact that the vicious propaganda of this cult is so widespread and hurtful, it behooves every pastor to inform himself concerning it, that he may be able to refute it effectively and prevent his members from being ensnared and misled by it. A shepherd has no more sacred duty than that of safeguarding his flock from wolves, in the shape of false teachers, who would entice them from the true way, plainly pointed out by the Master.

The literature that has sprung up in opposition to Christian Science has attained to considerable proportions, and many books may be had on the subject. But this volume by Brother Armstrong is by far the most vigorous and comprehensive discussion of the origin, teachings, and effects of this heresy that we have anywhere seen. He first takes up the life of Mrs. Eddy, points out her weaknesses and inconsistencies from childhood, and shows that her character was far from being

what one might reasonably expect in a person who claimed to be the medium of a new revelation from God and the founder of a later and nobler religion. He proves by copious quotations from those in a position to know that, instead of being humble, sweet-spirited, unselfish, and high-minded in her dealings with others, she was vain, ill-tempered, self-seeking, and unreliable.

The question as to where she got her peculiar views (and particularly the Quimby controversy) is discussed at some length. Then follows an extended analysis of the doctrines of Christian Science, in which it is demonstrated that from beginning to end they are in irreconcilable conflict with the Bible: that Mrs. Eddy denies the Mosaic account of creation; that she is a Pantheist, who does not believe in the personality of God; that she rejects the atonement of Christ, and teaches that Christian Science is the Holy Ghost; that there is no place in her system for faith and prayer; and that she does away with the resurrection and the general judgment, with heaven and hell, and with the devil and the holy angels. Nor does the author stop with this. He goes further and shows that Eddyism is philosophically absurd, that it is commercial and greedy of gain, and that its therapeutic claims have but little basis in fact to sustain them. In other words, he tears from Christian Science its mask and cloak of pretense and makes it appear what it really is—a complete repudiation of the Christianity of Christ and the apostles—a sort of revamped and modernized Buddhism, grotesque, irrational, and heathenish.

In the preparation of this timely work, the author has rendered a needed service not only to Southern Methodism, but also to the cause of true religion in general. It is neatly printed and bound, contains 356 pages, and its Publishers are Smith & Lamar, Nashville, Tenn., from whom it may be obtained. It ought to be in every preacher's library and in the homes of many of the laity.

OUR ORPHANAGES.

Both our Mississippi and Louisiana Orphanages are reported to be in urgent need of funds. In our issue of March 14, Mr. J. H. Sherard, the president of the Board of Trustees of the former institution, made a stirring appeal in its behalf, and in our columns last week he was re-enforced by Rev. G. W. Bachman, who strongly exhorted our pastors and Sunday school superintendents in Mississippi to lend at once a helping hand. In the present number of the Advocate there appears a communication from Rev. Robert W. Vaughan, setting forth the conditions at our Orphans' Home at Ruston, and urging that collections be taken on Easter Sunday to relieve the situation. Read what this faithful Manager has to say, and give him such assistance as you can.

We have devolving upon us no more sacred duty than that of providing adequately for these parentless and helpless children, whose only reliance is the Church. The work is ours; Brothers Williams and Vaughan are only our agents. Whatever other obligations we may fail to meet, let us not neglect this providential trust. To do so would be a deep and lasting reproach.

THE LOUISIANA CONFERENCE OF 1861.

(An extract from a semi-centennial sermon preached by Dr. C. W. Carter at the last session of the Louisiana Conference, held in Parker Memorial Church, New Orleans. This sermon was published in pamphlet form by order of the Conference.)

I went up to the Conference "armed and equipped" with a recommendation for "admission on trial" from the Quarterly Conference of the Houma and Tigerville Circuit, of the Opelousas District, and the recommendation was signed by R. J. Harp, Presiding Elder. The Conference met at the appointed time; and as no bishop was present, John C. Keener was elected to preside, and Linus Parker was elected Secretary. This being my first Conference, I took a keen interest in everything said and done. One thing attracted my attention at the very beginning, and has been the subject of much thought since. I was surprised to find that the Conference carried on its business by questions and answers. As far as I have been able to find out, a Methodist Conference is the only deliberative body in the world that transacts its business in this way; and I take it that the Methodist success in thus conducting the Conference business is a splendid tribute to wise old Socrates, who invented this method. While I was much interested in the proceedings of the Conference, I could not help being anxious about my own reception by that body. The fact is, I occupied the anxious seat in trembling anticipation for three long days. Finally I was admitted on trial in company with Matthew D. Thomason and Edmund W. Yancey, each of whom was about twice my age.

The examination of the character of the preachers was another thing that attracted my attention. It was this way: When a preacher's name was called, if there was nothing against him, he was told to withdraw. After he was out of hearing, the presiding elder gave his account of the brother and his work. After that anybody and everybody that wanted to took a shot at him. Sometimes as many as a dozen would give their views. It was a tedious process, and was thought by many to be a bad method. To some of the Louisiana preachers it was intolerable, so the next time a bishop held the Conference this question came up before Bishop Andrew. The method was sharply criticized by all the speakers, and one tall, black-eyed brother capped the climax by looking the Bishop full in the face and saying: "Bishop, we are tired of having our characters slobbered over by every Tom, Dick, and Harry of this Conference." This discussion had its effect, and the method was changed to that now in use among us. I read not long ago that the bishops of the Methodist Episcopal Church have further simplified the method of examining preachers by asking the presiding elder: "Is there anything against any preacher in your district?" That disposes of from fifteen to twenty-five or thirty preachers with one question, and thus a great deal of time is saved. If you will consult the published Minutes of the Conference of that year, you will find a section with this caption: "The Committee of the Whole in Lay Session." I suppose very few of you know what that means, and yet it was the beginning of a movement that has affected world-wide Episcopal Methodism. It was the initiation of laymen into the councils of the Church. Some of the wise men of the Conference, feeling the need of lay co-operation in the great work of the Church, prevailed upon the body to pass a resolution "inviting each of the Quarterly Conferences to select one member of the Church to attend at the place where the Annual Conference shall meet, to give aid and share in the committee action of the Conference upon the cause of missions, the cause of education, the Sabbath school cause, Church publications, and the support of the ministry." The resolution further provided "that in the afternoon of the first day of the session the Conference shall resolve itself into a Committee of the Whole, and shall, together with the committeemen from the Quarterly

Conferences, constitute the committees on all the aforesaid benevolent causes. It shall elect a Chairman and Secretary to serve during the sessions of the Conference, one of whom shall be a layman. This Committee of the Whole shall appoint subcommittees of not less than five nor more than nine, composed of preachers and laymen on the following causes: Missions, education, Church publications, ministerial support, Sunday schools, tracts, and Bible." As far as I have been able to discover, that was the first time anything of the kind was ever attempted by an Annual Conference. It was a matter beyond the range of the book of Discipline; but it worked well, and the idea spread through the Church, and the next General Conference put its approval upon the Louisiana idea by admitting laymen into all the councils of the Church. I believe that the Louisiana Conference was the first to move in that great change, and to her belongs the honor of initiating a move which is doing more for the advancement of the cause of Christ than any other movement of these latter days. The adoption and carrying out in detail by the General Conference of the Louisiana idea reflects great credit and honor upon the great men who composed the Louisiana Conference at that time; and I am happy to make known to you, and thus rescue from oblivion, the origin of one of the greatest movements in our Church. Paul's word is, "Honor to whom honor is due;" and the honor here belongs to the Louisiana Conference.

There was another thing which the Louisiana Conference did about the same time to which I call your attention, and it was a matter which affected the whole Church. It passed this resolution: "Resolved, That in view of the greater efficiency of our ministry and the general good of the Church, we, the Louisiana Conference, respectfully memorialize the next General Conference to extend the term of the pastorate, discretionary with the Bishops, to four years instead of two." That memorial was concurred in by the next General Conference. Why was it that the General Conference so readily adopted the memorials sent up by the Louisiana Conference? The reason was that the General Conference saw that there were leaders in the Louisiana Conference whose leadership it might well afford to follow.

Now, just take a passing glance at some of the men who composed the Louisiana Conference at that time.

There was Hollaud N. McTyeire, the man who started and was the first editor of the New Orleans Christian Advocate; the man who, according to Bishop Keener, who knew him from the beginning, "preached as well when he began as he ever did afterwards;" who was elected to the episcopacy by the General Conference in New Orleans in 1836; who developed into one of the most remarkable administrators of ecclesiastical affairs our Church has ever had; who wrote one of the most readable histories of Methodism to be found; who secured by personal solicitation the gift of half a million dollars from Commodore Vanderbilt as an endowment for Central University (afterwards changed to Vanderbilt University), and was the first President of its Board of Trust, and continued in that office during the remainder of his life.

There was Joseph B. Walker, the popular pastor, who occupied the pulpit of Carondelet Street Church for about sixteen years; a man always in demand for commencement sermons, and they were of a high order; a man who walked more miles and wore out more shoes and, by praying and singing in the homes, carried the gospel to more domestic circles in New Orleans than any other preacher.

There was John C. Keener, the third editor of the New Orleans Christian Advocate, a man whose mind, cast in the largest mold, grasped with ease and held with firmness the greatest topics, and who could follow with absolute certainty the windings of great thoughts and present them to his hearers with a clearness that was charming in its simplicity. His preaching often rose to the heights of the sublime, and he walked among the

stars. He was elected to the episcopacy in 1870, and for more than thirty years he adorned that body.

There was Linus Parker, the fourth and greatest editor of the New Orleans Christian Advocate. For twelve years he sat at that desk, and, with his Addisonian pen and a true editorial instinct, he gave to the Church a paper which edified and delighted people all over Alabama and Mississippi and Louisiana. His work as an editor brought him into great prominence throughout the Church; and as a result he was elected to the episcopacy in 1882, but exercised the functions of that office only about three years. He was a staunch friend to the young preachers; and as I stood by his bed and saw his noble life ebb away, it seemed to me that the sun had gone down forever. I think it is a grievous misfortune for the Church when a great editor is induced to come down and take a seat in the College of Bishops. There is one editor in Methodism who has withstood this alluring temptation, for thirty years, and to-day he stands the prince of Methodist editors throughout the world, wielding an influence broader and more potent than any Bishop ever did or ever can do.

MANLINESS.

Nothing is nobler than to be a true man. To be a millionaire, a conqueror, or a king is nothing compared with being a man. Jesus was a man, a perfect man, and in His life He showed the world how great a man may be.

Physical manhood is not to be despised. Physical health and strength, comeliness of form and feature, may very properly be coveted and cultivated. But physical beauty and strength do not constitute the chief excellence of manhood. One may be as strong as Samson and as handsome as Absalom and yet not be half a man.

Man has a mind as well as a body to be considered. The intellectual powers should be trained and developed. A manly man is an intelligent thinker. Children are innocent and beautiful, but they are inferior to men, because of their ignorance and lack of intelligence.

One may be a splendid business man without being a manly man. The highest success in business is not the highest measure of manhood. Superior social qualities, good as they are, do not make one a manly man.

It were vain to lay claim to real manliness without a good moral character. Honesty, integrity, kindness, sympathy, courage and purity of thought and life, and all the virtues, are necessary. No drunkard is manly. No liar, no thief, no unclean person is a manly man.

Too many are not symmetrical. They pride themselves on one good trait, while they are deficient in many others. They are fairly well developed in one direction and painfully deficient in another. One may be an honest man as the world reckons honesty, and yet he may abuse his family. He is not manly. One may be a sober man, and yet be hard-hearted and cruel. He is not manly. He is weighed in the balances and found wanting. Real manliness is made up of all the virtues. A manly man hates covetousness, is broad-minded, magnanimous and does not despise even his enemies. Jesus prayed for His enemies and taught men to love their enemies. The spirit of forgiveness and meekness was not considered a characteristic of manliness by heathen philosophers, but Jesus added it to the noble qualities whereby human character may be adorned, and in doing so He elevated the standard of manhood infinitely above that set up by pagan teachers.

If every man were manly what a splendid world this would be. But what a vast amount of unmanliness we see. What low ideas many have of what is manly. They seem not to be ashamed of unmanly conduct, unmanly thought, unmanly habits. The world is full of unmanly politicians, unmanly business men, unmanly husbands, unmanly men in high places.

Man is not complete without God. Too many

are trying to be men without taking God into their counsels and into their lives. One may deal honestly with his neighbors, be true to his kindred, magnanimous toward his enemies, but if he is alienated from God in his heart, he is not thoroughly manly. A manly man is first of all a godly man.—New York Christian Advocate.

ANSWERS TO QUERIES.

A correspondent in Mississippi requests us to state our views upon the subject of "flinch, forty-two, and checker playing." We take it as a compliment that no mention is made of card-playing; for we trust that it is well understood that this Advocate is strongly opposed to card-playing in every form. We believe indeed that a deck of cards has no place in a Christian home, and that a game productive of and associated with so much evil cannot be consistently countenanced by the Church.

But the claim often made by card players, in extenuation of their course, that flinch, forty-two, authors, etc., are "just the same" we cannot allow; for the history of the game and observation shows that there is a fascination in cards and a tendency toward evil such as the other games do not possess. The difference bears some resemblance to the difference between strong and soft drinks, the former containing, however similar in color, an element which intoxicates, and develops a taste and craving ruinous to the character. Card-playing produces what may be called an intoxication of the spirit similar to the physical intoxication produced by alcohol.

Other games, such as those mentioned, which are free from the evil associations and subtle fascination of cards, we believe may be indulged in in moderation without sin or harmful effect. However the limit of moderation is passed, we think, when clubs are organized, prizes offered, and the game becomes a fad. For wives and mothers, especially, to be devoting a considerable amount of time to such things is at least a sinful waste of time, often in neglect of other and more sacred duties. As we see it games are for children, or to be played with children to enliven the home and cultivate comradeship between old and young. Those who have come to worthy and useful manhood and womanhood care little for such things.

A correspondent in Louisiana asks three questions of general interest which we shall also attempt to answer briefly.

He first inquires whether it is true, as Baptists claim, that all lexicographers, scholars, and "dictionary-men" agree that the meaning of "baptizo" is "to immerse." We answer that all scholars agree that this is one meaning, but very few of them agree that it is the only and exclusive meaning. Indeed, most of them give illustrations from both classical and New Testament writings where it could not possibly be translated "immerse" without absurdity.

The Baptists are very fond of claiming the "scholarship of the world" as on their side; but this claim is disproved by the fact (which they can but admit) that a vast majority of these scholars are not only not Baptists, but continue to baptize their infant children and practice pouring or sprinkling as the most appropriate mode of Christian baptism. They almost with one voice deny the Baptist claim that the New Testament specifies and commands immersion as the one acceptable mode of baptism. The fragmentary quotations which they give from scholars of all denominations contain but the minor admission that the original meaning of the word was to dip, as the original meaning of "deipnon" (the word used for the Lord's Supper in the New Testament) was "a full evening meal, a feast," but both of them having a wider meaning in the New Testament. No one would claim that because "deipnon" meant originally "a full evening meal," that therefore the Lord's Supper must consist of such; yet that is about the worth of the Baptist argument from "baptizo." But to discuss the whole subject of baptism would be impossible in this connection. In fact, we consider arguments upon the mode as generally unprofitable; for "the letter killeth, but the spirit giveth life." Christ

placed no great emphasis upon external ordinances; neither should we.

The second question asked by this brother was concerning the meaning of a passage in Corinthians, which we regret that, having misplaced his letter, we cannot recall. If he will write us again we shall be glad to make such explanation as we may be able.

His third question is concerning Judas Iscariot, whether he fell from grace, or was from the beginning a hypocrite and deceiver.

The answer to this question is so clearly indicated in the Scriptures that none would find difficulty about it, had not the contrary doctrine that it is impossible to fall from grace required an explanation in this case, which so plainly disproves it. That "Judas by transgression fell" is stated in specific words in Acts 1:25; and that it was the subtle sin of covetousness, working within and so little apparent upon the surface, which led to his transgression is also clearly indicated. That Christ should have chosen as a disciple one whom he knew to be at the time a hypocrite and deceiver is unthinkable and inconsistent with the character of Christ.

The further question asked, why Judas was not cast out from the company of the Apostles, is not so easy to explain. The Apostles themselves were evidently ignorant of his true character, but Christ "knew from the beginning who it was that should betray him." Yet he allowed him to remain. Why? Because his divine foreknowledge of what ultimate choices men would make, could not alter his method of dealing with men as free moral agents, in patience and love appealing to everything good in them, that every opportunity possible might be given to respond and repent even at the last. God foreknows now what will be our ultimate answer to his call, yet he continues to move upon all by his Spirit, that the responsibility may be upon us and not upon him as to what our destiny shall be. Did God, or had Christ, cast all aside but those whom he saw would respond, it would be judging the case aforetime and a fair chance, a man might say, he did not have.

But further, Christ saw that even the iniquity of Judas would conduce to the fulfilment of God's redemptive plans; so Judas was allowed to continue and play the traitor's part, since that he chose. It is a familiar truth that the wrath of man God makes to praise him, and there have been many unworthy and unconscious instruments of blessing to mankind. Acting from selfish and sordid motives, intending no good, yet good has resulted; and the guilt of the agent in such cases remains, whatever may be the outcome. So Christ saw that without injustice to Judas he might be allowed to pursue his course to the end, and that through it all the will of God would be accomplished.

T. H. L., for the Advocate.

"THE PASTOR AND MODERN MISSIONS:"

When Mr. John R. Mott's book of the above title first came off the press, I read it with rapture and profit; but I have just finished reading it again, and from this second reading I have got a larger vision of the responsibility and opportunities of the pastor than I have ever before had.

In the first chapter of the book, the author gives a description of the condition of the world at the beginning of the twentieth century, and personifies the non-Christian world, vocalizing it with a pathetic message to the modern Christian Churches, and shows that the greatest problem in missionary enterprise is not opposition to Christianity in heathendom, but indifference to opportunity in Christendom. He then, in four successive chapters respectively, shows how the pastor may become an educational force, a financial force, a recruiting force, and a spiritual force, potential in the world's evangelization.

Since this book was written the geography of the religious world has been materially changed—Pagandom has grown smaller, and Christendom has grown larger—but the needs in the foreign field are as great now as they were then, and the methods proposed for meeting the needs then are still applicable.

The ethnic religions are becoming more and more distasteful to their devotees, and these world-religionists are giving up their old faith and are seeking something better. The fact that these long deluded peoples are awaking to their needs adds pathos to their appeal to the Christian Church, and accentuates the responsibility of us who have the religion of the Lord Jesus Christ in custody.

Mr. Mott's book is in the Third Year's Course of study for the Conference undergraduates, but I recommend it to those in the first and second years as one of the best books to broaden their missionary vision and awaken an appreciation of their responsibility and potentiality in missionary propaganda. And I not only recommend the book to the young preachers, but I do not think our Conference graduates would find it irksome or unprofitable reading.

T. J. O'NEIL.

REV. JOHN ANDREW MILLER.

The subject of this sketch was born at Pendleton, S. C., Jan. 25, 1832. His parents were Mathew T. and Lucinda A. Miller. In 1848 he was converted, and on Oct. 2, 1852, he was licensed to preach, and recommended to the Memphis Conference for admission on trial, and was admitted. He was ordained deacon by Bishop Paine on Feb. 8, 1857; was ordained elder by Bishop Kavanaugh, and at that session of the Conference was transferred to the Louisiana Conference. On May 29, 1859 he and Miss Rosa B. Mills were united in marriage at Chapel Hill, Texas, and to them five children were born. One of these died in infancy, and two grown sons preceded him to the better land. Sister Miller died suddenly at Mt. Zion Camp Ground, in Claiborne Parish, La., in 1875 or 1876. After this sad providence, Brother Miller's sister, Miss Lou Miller, assumed the care of his family, and he continued in the active work till he was superannuated in 1903, after which he resided with his eldest son up to the time of that son's death; since then he made his home with his only daughter, Mrs. Emma Wadsworth, of Patterson, La., where he died Feb. 14, 1912.

In all the positions of labor, whether on missions, stations or districts, he showed the same simple and earnest adaptation to the work assigned him. It had been my privilege to know Brother Miller, and to be closely associated with him for more than thirty-five years. Measured by his consecration, earnestness, zeal, purity of character, and great achievements in the spiritual world, John Andrew was a great man.

His preaching was plain, simple, practical, and always according to the Word. His appeals were both to the sympathies and reason of his hearers. A high regard for the old paths was one of the determining factors in the preparation of his sermons.

He was a popular preacher in the truest sense of the word. Everywhere, the people loved and honored him. He never left a charge, however long he served it, that his congregation did not regret his going.

Though lacking in early opportunities, he acquired habits of study that kept him well up with the advanced thought of the day, but he never allowed speculative theology to swerve him from the old paths.

As a loyal soldier he accepted orders as issued, never hesitating, but going cheerfully to the hardest work and most inadequate compensation. Like Elijah, he loved the companionship of the young man, and young men were his devoted friends.

That young man who can combine the virtues of John A. Miller with his collegiate training will reach the goal of usefulness. He relied not on what he knew, but on the aid of the Holy Ghost. His dependence never failed him. In the prime of his life I never labored with a more successful man in camp and protracted meetings. He labored for souls, and God gave him souls "for his hire." He is with us no more, for God has taken him to that rest which remains for the people of God. He will shine as a star in the kingdom of heaven, because he "converted many a sinner from the error of his ways." J. A. PARKER.

Church News

Physicians have advised Dr. Lyman Abbott to refrain from public speaking for some time.

The Semi-Annual Meeting of the Bishops of the Methodist Episcopal Church will be held at Lincoln, Nebraska, April 23.

Dr. W. H. P. Faunce, President of Brown University, will deliver the Cole Lectures at Vanderbilt University, April 28 to May 3.

It is stated that within the last five and a half years 27,000 adult Bible classes have been organized, which have an enrollment of more than half a million.

The Sulphur Springs District of the North Texas Conference, with one half canvassed, has subscribed \$5000 to the Southern Methodist University to be erected at Dallas.

The Southern Methodists of Clarendon, Ark., have let the contract for a new brick church to cost \$12,000. It will have Sunday school rooms and other modern appointments.

Rev. C. T. Alexander, pastor of the Baptist Church at Alexandria, La., has been called to the First Baptist Church of New Orleans. Whether he will accept, is not yet known.

The Central Congregational Church of Brooklyn, N. Y., of which Dr. S. Parkes is pastor, has a membership of 2270. This congregation raised last year for all purposes \$136,000, of which \$54,000 went to the various benevolences.

The Florence Crittenden Missions for the rescue of fallen women, which were founded and largely supported by the late Charles N. Crittenden, of New York, during his lifetime, now have seventy-nine branches in the United States and several in other countries.

The Protestant Churches have 2,341 congregations in China, with 278,628 members and a constituency estimated at 750,000. The growth within the last decade is said to have been about 175 per cent. The Roman Catholic Church also has considerable strength in the Empire.

Bishop J. H. Vincent, who recently celebrated his eightieth birthday, is conducting a series of revival services in Chicago, in which several of the Methodist churches of that city are co-operating. It is stated that he yet preaches with extraordinary fervor and impressiveness.

Dr. R. S. MacArthur has finally accepted the call to the Baptist Tabernacle at Atlanta, Ga. In signifying his purpose to do so, he said, "For a time at least, as best I can, I will stand in the gap." He also predicted that ere long Dr. Broughton will get homesick and come back from across the water.

Dr. J. A. Rice, formerly pastor of Rayne Memorial Church of this city, but now in charge of the First Methodist Church of Fort Worth, Texas, will be a member of the faculty of religious instruction at Chautauqua, N. Y., this year. The Dean of the faculty will be Dr. Shailer Matthews, of the University of Chicago.

Rev. Robert A. Clark, the Memphis Correspondent of the Midland Methodist, reports 478 accessions to the Church in the Memphis District since the Annual Conference. Of these, more than 450 have been received by the churches in the city of Memphis. The First Church, of which Rev. T. W. Lewis is pastor, reports 103 additions.

The Daily Advocate which the Methodist Episcopal Church will issue during the approaching session of the General Conference will cost \$1.25.

Orders are now being received and those who desire this publication should send in their names at an early date. Subscriptions may be placed either with Eaton & Mains, 150 Fifth Avenue, New York, or with Jennings & Graham, 220 Fourth West Street, Cincinnati.

The First Methodist Church of Jackson, Tenn., was destroyed by fire on the night of March 7. Only \$10,000 of insurance was carried, but subscriptions amounting to \$50,000 have already been secured and work upon a new house of worship is expected to begin at once. Until the new structure is completed the congregation will worship in the chapel of the Memphis Conference Female Institute. Dr. J. L. Weber is the pastor of this flock.

The New Central Methodist Episcopal Church, South, at Fort Worth, Texas, of which Rev. H. W. Knickerbocker is pastor, is represented to be a handsome and admirably arranged structure. It has a seating capacity of 1400, twenty-one Sunday school class rooms, and the woodwork and furniture are finished in mahogany. The Woman's Missionary Society has a membership of 143; the Sunday school an enrollment of 550, and the church 820 members.

In the Texas Christian Advocate of March 14, Bishop Mouzon makes an appeal in behalf of the Southwestern University at Georgetown and the Polytechnic College at Fort Worth. He affirms his deep interest in the buildings and equipment of the Southern Methodist University at Dallas, but insists that, while this is being done, the needs of the institutions already existing should not be overlooked. The Central Texas and North Texas Conferences are expected to observe Education Day during the month of April.

Dr. Charles M. Sheldon, who has served the same church in Topeka, Kan., for twenty-three years, has announced that he will leave the active pastorate, though he will continue to maintain some connection with his former congregation by a special arrangement which has been provided. He will devote his time chiefly to meeting the many outside calls made upon him for ministerial service of a general nature, and to writing for the press. When he went to Topeka the church to which he was called had 57 members; it now has 750. Besides thus strengthening his congregation, Dr. Sheldon has achieved national fame as an author.

REV. J. W. HONNOLL DEAD.

Brother Meek: Our dear brother Honnoll went home to God this morning at 5 o'clock. He was at his home in Memphis. His remains will be buried at Holly Springs this afternoon at 4 o'clock. I was getting ready to take the train to go to see him when the telegram came that he had gone away. It will be a regret of my life that I was unable to see him before the end came, and that I was denied the privilege of bearing some part to his honored memory at his burial. His daughter had written me a note each day during his sickness telling me of his condition. For ten days, up to night before last, there had been steady improvement in his condition, and they were beginning to hope that he would be out again. But a sudden and unexpected change came night before last, and before I could get to him, the weary wheels of life had stopped. When I saw him, a little more than two weeks ago, he told me that all was well with him, and I do not question that so it was. His was doubtless a joyous entrance through the gates of glory into the City of God. His crown will be a bright one, studded with many stars. Later there will be sent you a memoir of his life. Fraternally,

W. W. WOOLLARD.

Greenville, Miss., March 20, '12.

LAID TO REST.

Dear Brother Meek: Yesterday afternoon we laid to rest all that was mortal of Rev. J. W.

Honnoll in the "Hill Crest" Cemetery at Holly Springs. Rev. J. T. Meyers, the pastor of the Madison Heights Church of Memphis, accompanied the remains, and, at the request of the family of Brother Honnoll (who are members of his church), conducted the obsequies. The following brethren were present and took part in the service: Revs. T. H. Dorsey, W. W. Mitchell, J. W. Poston, and the Rev. R. A. Tucker, Presiding Elder of the Holly Springs District. A large concourse of friends and acquaintances filled the church, and many floral offerings gave evidence of the high esteem in which he was held here, where he was so well known. A good and great man has gone from us.

Yours fraternally; R. O. BROWN.

March 21, 1912.

REV. D. C. LANGFORD CALLED HOME.

Yesterday morning, March 22, about 6:30 o'clock, Rev. D. C. Langford passed quietly to his reward. His death was unexpected, though he had been slightly ill with cold since the preceding Sunday. He was, however, able to go to town Thursday afternoon. He was buried here to-day, the funeral service being conducted by the writer, Drs. Weems and Watkins, and Rev. C. McDonald. We shall greatly miss our ascended brother.

W. J. DAWSON.

Morton, Miss., March 23, 1912.

(It grieves us to hear of the death of this worthy veteran who was on the "Honor Roll" of the Mississippi Conference. He was admitted on trial by that body in 1873, and his career was an honored and useful one. He moved always upon a high plane, and wrought faithfully in every field to which he was assigned. He kept the faith, has finished his course, and we doubt not that he has entered into the joy of his Lord. May the loving Father comfort and sustain those who have been bereaved by his home-going! We trust that a suitable memoir will be furnished us at an early date.—The Editor.)

ORPHANAGE DAY.

Easter Sunday, April 7th, for the Louisiana Methodist Orphanage.

We desire through the columns of the Advocate to call attention to the fact that Easter Sunday is to be devoted to an effort, on the part of the Church and Sunday schools of the Methodist Church in Louisiana, to raise the assessment for the Louisiana Methodist Orphanage. We feel sure that it is but necessary to remind our preachers and Sunday school superintendents of the needs of our great work to secure from them the concerted effort required to make this a great day for the Orphanage.

Passing through the hardest and most trying winter ever known in the "Sunny South," with many more children to provide for than ever before, we are confronted with a serious situation. We look to the offering on Easter Sunday to bring us the needed relief. With seventy-eight children to feed, buy shoes and clothing for, with over forty to send to school and buy books for, with no agent in the field soliciting help from the churches, we feel sure that our people must realize the importance of aiding in this great work.

It is the only purely charitable institution under the care of our Church, and we feel sure that when our people know the needs, and realize the possibilities of our work, that they will gladly support the cause in a most liberal way.

Facing for the first time a deficit of about \$1,000 for maintenance purposes, with many children constantly holding out helpless hands for us to take and provide for, with our building crowded, and our hands tied for lack of funds, we appeal to all our people for a most hearty response to our call for help. Let every Sunday school, and every church in the State respond to this call and make Easter Sunday bring the relief we must immediately have. Faithfully,

ROBT W. VAUGHAN, Superintendent.
Ruston, La., March 22, 1912.

Secular News and Comment

By Rev. A. J. Gearheard.

It is reported that the banana crop of Honduras has been ruined by the extended drouth in that country.

Nevada has but 513 negroes, the smallest number of any state in the Union, and Georgia has 1,176,936, the largest number of any State.

Mr. J. C. Hardy, founder of the Columbia Military Academy of Columbia, Tenn., is planning to start a Military Academy in Gulfport, Miss.

For a second time the Supreme Court of Tennessee has declared the law forbidding the manufacture and sale of intoxicating liquors constitutional.

Madison Cawein, a noted verse writer of Kentucky, was named the "Poet Laureate of Kentucky" by the Louisville Literary Club at its meeting on March 25.

During the past thirty-three years 100,000 suits have been filed in the civil courts of New Orleans. The last of the number was filed by a woman for \$12,000 damages.

The Texas Commercial Secretaries and Business Men's Association compiled figures showing that the increase in the wealth of the Lone Star State for the month of February was \$49,572,500.

There is grave danger of the Republic of Columbia boycotting the United States. Her trade is worth having, since she is the most active trader of any of the countries in the American tropics.

An application for a charter has been filed in Pittsburg, Pa., by the Carnegie Institute of Technology. It claims an endowment of \$8,350,000, and asks the right to grant honorary degrees of bachelor, master, doctor and other professional titles.

The new Pulitzer school of Journalism, in connection with Barnard College, a subsidiary of Columbia University, has declined to admit women to even sit in the classes. The decision to oust the women is considered a severe blow to the school.

The work of constructing the pedestal for the Carmack statue, which will stand in front of the Capitol Building of Tennessee, at the head of Capitol Boulevard, has been begun under the direction of the Carmack Memorial Association. The statue is to be completed by September 1.

Some painter put upon the canvass long ago a view of the battle between the Monitor and the Merrimac. This painting now hangs in the United States Senate Chamber, the Merrimac carrying the Confederate flag. This is the only place where the United States preserves officially the banner of the Stars and Bars, which at one time challenged the right of the Stars and Stripes to wave.

The Census Bureau's report shows that for the past year the total cotton crop was equivalent to 16,205,097 five-hundred pound bales. The previous record crop was grown in 1908 and amounted to 13,587,306 bales. Texas led in the production of cotton, having raised 4,437,876 bales, with Georgia second, having produced 2,283,571 bales. Mississippi reports 1,248,521 and Louisiana 399,525 bales.

According to the report of the New York Board of Health cancer is increasing more rapidly than consumption. The mortality from that dis-

ease last year reached 8,000. During the last twenty years there have been 270,000 deaths in this country from consumption and 103,000 from cancer. If the rate of increase continues for the next twenty years as it has for the past twenty, cancer will be as prevalent as consumption.

The State of Louisiana will celebrate the centennial of its admission into the Union in New Orleans on April 30. For this occasion considerable preparation has been made. It is stated two first-class battleships—the New Hampshire and the Nebraska—will come to the Crescent City in honor of the event, and that Governors Colquitt of Texas and O'Neill of Alabama, and other notables from various parts of the United States will be present.

The Richmond Virginian, a daily paper founded by Rev. Dr. James Cannon and Rev. J. Sidney Peters two years ago for the purpose of giving the Virginians clean news, free from sensationalism, has been reorganized, and the two distinguished preachers will retire from active connection with the paper. The new management has already announced that a Sunday edition will be published, and that all the features of the modern daily will be installed.

The National Drainage Congress will hold its next Annual meeting in New Orleans on April 10 to 13. The expected attendance is estimated at 10,000. There is no State in the Union that is as much interested in drainage as Louisiana, and for this reason the coming to the Crescent City of this Congress is looked forward to as quite an event. The National Drainage Congress is not a small concern fostering private interests, but is a movement in the interest of the whole country and is nation-wide in its scope.

The New Orleans Police report for the year 1911 shows that there were 25,559 arrests made, of which number 17,243 were single persons. Of the total number, 11,059 were common laborers, 1483 were housekeepers, 1065 were clerks, and 465 were cooks. Six bankers, two capitalists, four detectives, four ministers, sixteen policemen, 328 waiters, 359 washerwomen, 20 actors and 10 dressmakers are included in the list. No gamblers, no brewers and no fortune tellers were arrested, and but one journalist. We are not certain that gamblers and brewers were free from suspicion, but the eagle eyes of the police force were unable to detect any violations of the law by them.

SEASHORE DIVINITY SCHOOL.

June 25—July 4, 1912.

As the time for the session of this school is drawing nearer, it seems wise to make a few observations concerning the program and the outlook for the session of this summer.

It is not saying too much, as I see it, when I announce to those interested that we have the best program we have yet had. We have had good men heretofore, but it is not discounting them to say that we have their equals for the present session.

Dr. James W. Lee, of St. Louis, one of the most scholarly men of our Church, will occupy the platform the first three days at 11 a. m., and 8 p. m., beginning on the evening of June 25, at 8 o'clock, with an introductory sermon or lecture. Those who know Dr. Lee will appreciate what a treat there is in store for us.

Doctor Andrew Sledd, son-in-law of Bishop Candler and President of Southern University, will be the lecturer for the second three days at the popular hours. It has come to me from various sources that Dr. Sledd is one of the foremost platform men of our Church. There is promise of large results from the course of lectures to be given by him.

Bishop Hoss, who was to be with us last year, but providentially hindered, will be the lecturer for the last three days of the session. The Pro-



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gram Committee has not been more fortunate at any time than in securing Bishop Hoss to lead us in his series.

Doctor A. T. Robertson, of the Southern Baptist Theological Seminary at Louisville, Ky., will conduct the studies in the New Testament for the entire session, and Doctor George L. Robinson, of the McCormick Theological Seminary, of Chicago, Ill., will lead the studies in the Old Testament. These gentlemen have done service in their special work for the leading summer schools of theology in this country, and they are sought by many of these institutions every year. Doctor Mathews, who was with us the first two years, says that we could not secure men who are more competent than these. There is more to be said.

ROBT. SELBY President.

Brookhaven, Miss., March 22, 1912.

NOTICE.

To the Epworth Leaguers in the Mississippi Conference:

On account of unforeseen and unavoidable circumstances, it will be impossible to hold our annual Conference at Silver Creek (the place decided upon at our last Conference); so we must ask for entertainment somewhere else. We certainly cannot afford to go without the Conference, and we do not intend to, as this gathering means a great deal to us. Will the Leaguers bring this notice up at their next meeting (do not wait for a regular business meeting), talk it over, and if you find that you can have the Conference meet with you, let me know, so that no time will be lost in making preparations. This is an urgent call for aid, and all Leagues in the Mississippi Conference are interested. Yours in service,

CLIFFORD R. FIELD,

President Miss. Conf. Epworth Leagues.
Natchez, Miss.

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FIRST CHURCH AND THE WRECK OF TRAIN

No. 2

By A Modern Pioneer

(Continued from last week.)

Talk about being "at sea," I was all at sea. My heart was fixed on my First Church proposition. A horse would have cost me \$3 a day, and I had much less than that amount. I walked out on the platform as though the entire thing belonged to me, and did so far as unquestioned occupancy would entitle a fellow to a thing. I shook my tired limbs, and estimated the weight of my grip, which contained a few books and some linen. I looked down the dreary stretch, and surveyed the starry heavens as a Newton or Herschel might do when looking for a lost Arcturus. I walked down the track as a strong man getting ready for a race. I thought of the twenty-four miles to the crossing and rejoiced at the thought of getting a train, next morning, for the other six. I turned, and even started toward the hotel, as if the silver of Peru were mine, and thought I'd wait until morning. But wait only meant defeat to the First Methodist Church at —. It was hard to decide, for with me a decision meant action. It was soon done; I went to the platform and proceeded to remove my overshoes and strap them to my grip; also my overcoat and fold it well; this I placed across my left shoulder, and with my grip swinging from the right, I walked down again. This time I met a man who carried a new lantern, as though he were "looking for a man." He asked, holding the lantern high, "Whitefolks, when will de train be here, please, sah?" I said, "Old man, we will have no train to-night," and explained about the wreck of "No. 2, in the South Yards of the city that day." He sighed, in a way to indicate distress, with a mournful, "O Lordy mercy, whitefolks, Ise got to go to —."

"I felt like shouting, for this was the crossing, but he continued, "My pore little chile is sick, my wife done tillygrafted me to come; she nearly bout to die, and no train, O!" I looked at the old man; he was old, and blacker than he was old. I said, "Old man, I am going to — myself." He asked, "Boss, and how's ye gwine?" I said, "Walk," in a very confident and dignified manner, to make the old negro feel as if it were no bad job. He rejoined, "Whitefolks, I went through de wah, and was wounded in de hip, and it's a mighty long wait for me. But, oh! my pore chile might die, and we not see her no more." He then asked why I was going, whereupon I explained about the First Methodist Church at —. The old darkey revived and said, "Fore de Lawd, white man, is you a preacher, a man o' God?" I simply said, "Yes." "Well, Ise not afraid to go long wid you, and if a young white man will go for de work of de good Lawd, sholy a ole nigger can go to his sick chile." I replied by saying, "Very well; then we will make up our own train and go to —." But before he would start, he requested an alliance, something like this: "Now, whitefolks, it's a long road, an' it's night, an' we don't know what sort of animals wese gwine to meet; youse a white man and Ise an ole nigger of before de wah; I used to b'long to de white folks, an' b'long to de Church wid ole Massa en ole Missus; I loves de white folks yet, I takes you at your word; youse a man o' God. Now come what may, Ise gwine to stick to you, if you will stick to me." Whether the old negro thought I was well armed or whether he thought it would be safe making the journey in company with a "man o' God," I do not know, but he seemed to have great faith in God, and had good sense about religion. The doctrine talked, in that community, that a negro has no soul, was very disgusting to the old fellow; in fact, he called it a "deng'ous thing."

I looked at my watch and found it to be about twenty minutes past the eight o'clock mark. I accepted his proposition, to stay with him until the end of the journey had been reached; then

said, "Come along, old darky, and let's be going."

We started at a moderate gate, and for the first few miles nothing of note occurred. The old negro talked much about old slavery times and "Ole Massa" and "Ole Missus," of the war and how the "good Lord" cared for him through it all; but frequently his pleasant memories were disturbed as he thought of the sick "chile." His simple trust in God prevented much of dread that would otherwise have attended the occasion.

There was a stretch of dense forest, ten miles through, that had to be made; there was no station and only one or two abandoned timber camps along the way. Two or three graves near the railroad reminded the pedestrian that some time prior to that footpads or robbers had been that way, and strangers had met their fate and been laid away by fellow-strangers who cared little for a dead man other than to get him under the ground with the least bit of trouble. The old negro seemed to dread this "wildahness," and this caused even a "man o' God" some little apprehension; as I had concluded that we were only armed with the Holy Bible and a new lantern, and felt that even these would not count for much in combat with footpads or panthers, the last named of which there were a few. Just as we reached the timber mill at the entrance to the "wildahness" we saw a dim light beside the track. This caused us some misgivings, but we found it to be a jolly group of negroes waiting for the wrecked train, and to pass away the time they were shooting craps. Two of them, big stout fellows, were going to the station beyond the dreaded "wildahness," and when they learned of the wreck of "No. 2 in the South Yards of the city" they gladly joined us. Now I am not in favor of breaking the law, but it was no regret to me that these two big negroes were the bearers of two big six-shooters, for we were going across that dreaded "wildahness." One of the young negroes took the old man's lantern and the other took my grip, and we proceeded. A mixed company were we, the old man telling of his "sick chile," and I told about the First Methodist Church at —.

I could always make a negro like me, if I wanted to, and I kept as nearly within bounds of Scripture teaching that night as the occasion would admit, when I made to myself friends of these two big negroes. They were real negroes, and made the distance shorter with their songs, some comic and some religious. But the old man's mind was on the "sick chile." They all seemed to have a great measure of reverence for the "preacher," and showed much concern when crossing open bridges, which were numerous, and other places of difficulty.

About two o'clock in the morning we passed the "wildahness" and reached the little station where the negroes stopped. I took my grip and thanked the negro for carrying it for me; the old man took the lantern and we pressed forward. As we passed out into the open we noticed that the stars had all disappeared and soon it was raining, a slow rain, such as is common to a February after-midnight, and grows harder the further you go. I drew on my overcoat, and we made the remaining five or six miles in the rain.

We reached the crossing about four o'clock; the agent had just come down to meet an early morning train on the main line; my train would not leave until up into the morning. I bade the old darkey adieu and expressed a hope that his "chile" would be better. I fell down in the waiting-room on a seat and was soon asleep to awake just as my train dashed up. I shook myself and crawled on, and soon reached my room, where I went to bed until noon. During the afternoon I saw my people and found them ready to organize the First Methodist Church at —.

Whether the old negro's "chile" got well or died, I never learned; what became of the two who came with us through the "wildahness" and brought the lantern and my grip, I do not know; when train No. 2 came down the road I could not tell. But this is the way I came down, and how I came to be the honored pastor of the First Methodist Church at —.

Concerning Missions

MISSISSIPPI CONFERENCE.

Mrs. R. W. MacDonell writes that Friday, March 17, has been set apart as a day of fasting and prayer that the Council may have the guidance of the Holy Spirit. She earnestly urges that all home mission workers remember this day, and also our Father's promise: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

I received a most enthusiastic report from Mrs. J. R. Ellis, of Mount Olive, who was elected president of that auxiliary last December. She writes: "We are planning great things for this year. We are trying to get every member to adopt the Forward Movement plan to double their offering by giving 10 cents a week. We cannot double our membership, for every married woman in the church is already a member of the auxiliary. Our second vice president has organized the young people of from 14 to 22 years. We have a Baby Division, but the Junior Division has not been organized yet. The Adult Auxiliary has a fine Mission Study Class, which has given us a broader vision. We will finish 'Western Women in Eastern Lands' this month, and begin the 'Conservation of National Ideals' in April. We had Mrs. Trawick and Miss Durham with us on Feb. 5 and 6. They are simply fine. I trust that their coming will be a lasting benefit to the cause of Christ in the Hattiesburg District. There were seventeen delegates present, besides several visitors from other parts of the district; among these were the pastors from Magee and Collins. There was also a fine attendance from our home town, Mount Olive."

MRS. M. W. SWARTZ,

Press Sup't of the Mississippi Conf.

Millsaps College, Jackson, Miss.

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The Home Circle

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting or be a church officer or preacher, he can be a godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell just like a real boy. But in all, he ought to be free from vulgarity and profanity. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to take the part of small boys against large ones. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Zion's Herald.

THE CHILDREN WHO SAVED HAMBURG.

Hamburg was besieged; Wolff, the merchant, returned slowly to his home one morning. Along with the other merchants of the city, he had been helping to defend the walls against the enemy, and so constant was the fighting that for a whole week he had worn his armor day and night. And now he thought bitterly that all his fighting was useless, for on the morrow want of food would force them to open the gates.

As he passed through his garden he noticed that his cherry trees were covered with ripe fruit, so large and juicy that the very sight was refreshing. At that moment a thought struck him. He knew how much the enemy was suffering from thirst. What would they not give for the fruit that hung unheeded on the trees of his orchard? Might not he, by means of his cherries, secure safety for his city?

Without a moment's delay he put his plan into practice, for he knew there was no time to be lost if the city was to be saved. He gathered together 300 of the children of the city all dressed in white, and loaded them with fruit from his orchard. Then the gates were thrown open and they set out on their strange errand.

When the leader of the army saw the gates of the city open, and the band of little white robed children marching out, many of them nearly hidden by branches which they carried, he at once thought it was some trick by which the townspeople were trying to deceive them while preparing for an attack on his camp. As the children came nearer, he remembered his cruel vow, and was on the point of giving orders that they should all be put to death.

But when he saw the little ones so close at hand, so pale and thin from want of food, he thought of his own children at home, and he could hardly keep back the tears. Then, as his thirsty wounded soldiers tasted the cool, refreshing fruit which the children had brought them, a cheer went up from the camp, and the general knew that he was conquered, not by force of arms, but by the power of kindness and pity.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city, and the next day signed a treaty of peace with those whom he had vowed to destroy.

For many years afterward, as the day came around on which this event took place, it was kept as a holiday, and called "The Feast of the Cherries." Large numbers of children in white robes marched through the streets, each one bearing a branch with bunches of cherries on it. But the old writer who tells the story is careful to say that the children kept the cherries for themselves.

Every age of the world's history has its tale of war and bloodshed and cruelty, of wild struggles

and of great victories, but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children who saved Hamburg.—Royal Crown Reader.

COLONEL J. H. JONES.

If unaffected culture, loftiness of character, dauntless courage and charm of personality can endow an individual with royalty, surely Col. J. H. Jones was a prince of men, and in his departure from the scenes of his earthly life, the world lost one of its finest citizens. A gentleman of marked culture and gallantry, a scholar of delicate appreciation and discriminating taste, a patriot of sternest loyalty, a citizen of lofty ideals and valuable public service, a humble and devout Christian of childlike faith and dependence, he embodied in himself all the qualities of mind and heart that enter into the make-up of the ideal personality.

For more than a half century, Col. Jones answered every call of his country, State and community, rendering distinguished service in both field and forum. His record as a Confederate soldier is as clear as it is brilliant, recounting an intrepid and loyal service that may well be the pride of his family and friends and the inspiration of the younger generation. During the melancholy experiences of the Reconstruction period, he stood as a pillar of strength in the mighty storm, giving hope to the hopeless, dispensing comfort to the distressed and baring his strong right arm in the protection of his oppressed people. When the brighter day came, his fellow-citizens called him from the scenes of private life, whither he had repaired, and placed upon him the responsibilities of government. As a member of the Legislature, and of the Constitutional Convention of 1890, at a time when the State called for the services of her ablest and most consecrated sons, he gave noble and distinguished service. Twice declining the high office of Governor of Mississippi for private reasons that marked the high character of the man, he once more gave up active official life and devoted himself to the practice of his profession, wherein he came to be regarded as one of the eminent lawyers of the State.

Col. Jones was a patron and champion of education, serving for many years as a Trustee of the University of Mississippi, his alma mater, of the public schools of his town and of Edward McGehee College, and contributing freely his wise judgment and broad-minded liberality in the management of these institutions. As a lawyer, he lived up to the highest ethics of his profession, and his legal adversaries always found in him a fair, just and magnanimous opponent.

For many years he served his church as a Sunday school teacher and as a steward; and so punctual was he in attending upon the ordinances of the Church that, when his seat was vacant, it was certain that something unavoidable was the occasion therefor. He was the staunch friend of the pastor always, contributing liberally to the finances of the church, adding to the comfort of the parsonage residents in a hundred thoughtful ways, giving comfort, support and encouragement whenever and wherever the preacher needed them, holding himself always at the command of the pastor for any possible service. Though never advertising his Christian experience or profession, this splendid man had the faith of a little child. He often expressed his sympathy for the souls that were struggling, his charity for the frailties of his fellow-men, and his dependence upon divine mercy for his own shortcomings.

In the delightful circle of home and friends, he manifested probably the most attractive qualities of his great soul. The genuine and unselfish nature of his friendship made it a possession to be proud of. His gentle and lovable deportment in his own home, a tender consideration for his devoted wife, his delightful good humor around the fireside, his generous contribution to the comfort and good cheer of the household, his lavish hospitality, his love for the artistic and beautiful

about the home, his keen appreciation and enjoyment of the restful atmosphere of his serene home circle—these and a hundred other gentle traits adorned a personality that was loved as well as admired. Those who knew him admired him. To admire him was to honor him; to honor was to love, and to love was to trust.

Breathing his last at his beautiful home in Woodville, Miss., on Sunday morning, Dec. 10, 1911, he was preceded to the grave by but a few short weeks by his friend and law partner, Judge W. P. S. Ventress, and thus there passed from earth two of the finest personalities that Mississippi ever claimed. Of each it may be said that he adorned his generation and left a rich legacy of lofty character, treasured not alone by family, but by countless friends and by the entire State.

ROBERT. P. LINFIELD.

CENTENARY COLLEGE.

Sometime since, being in Shreveport, it was my pleasure to visit Centenary College. Frequently, last year, I was a visitor there, and I can compare the present term, therefore, with that of a year ago. I found all hopeful of greater things for the future, and encouraged by the steady growth of the institution.

The character of the boys and their devotion to their work, the character of the work being done and the hold the institution is getting on the community, all show that conditions are better than last year and argue well for the future. The number of pupils attending, and the character of the work done is limited, however, and cannot develop or grow much for lack of equipment. Our men of means have a great opportunity here of investing their money wisely for God's glory, if they could but see it.

My last chapel service there will not soon be forgotten. The singing was good, the interest was excellent, and the "college yell" with which I was received is a pleasant memory. Dr. Hill and his faithful corps of teachers need our encouragement, and we should, and I feel will, stand by them.

JOHN F. FOSTER.

DeRidder, La., Mar. 14, 1912.

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Editorial.

A PRINCE IN ISRAEL FALLEN.

The North Mississippi Conference is in mourning. As is stated elsewhere in this issue of the Advocate, Rev. J. W. Honnoll, its foremost and best loved minister, passed away at his home in the city of Memphis on Wednesday morning, March 20. He had been ill for several weeks, but, though his condition was regarded as serious, it was not realized that he was fatally stricken until the end was almost in sight. During what proved to be his last days on earth he was surrounded by loved ones who watched tenderly over him, and whose unwearied ministries left undone nothing that human hands could do to contribute to his physical comfort and to combat the disease that had laid hold upon him. Throughout his illness, until within a few hours of the time when he breathed his last, he had full possession of his mental faculties, and was concerned for the welfare of his pastoral charge at Tunica, Miss., and frequently dictated letters to absent friends. He felt uncertain as to whether he was to tarry yet awhile in the flesh or to pass into the Master's presence; but, though he regretted to leave his work and those near and dear to him, there was no shrinking from the future. Like Paul, he faced death and the grave unafraid and undisturbed. It was not the first time that he had confronted them with composure and triumphant faith; long since to him they had lost their terrors. For several years the attitude of his radiant soul had been that described by the lines of Whittier—

"I know not what the future hath
Of marvel or surprise,
Assured none that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore."

When the spirit of James W. Honnoll took its flight and his familiar form was laid away at Holly Springs, a remarkable earthly career was ended. He was born in Northeast Mississippi, Nov. 9, 1836. As to his early years we are uninformed. He was converted on the Kossuth Circuit in July, 1859, and was licensed to preach the following March. He was admitted on trial into the Memphis Conference at Jackson, Tenn., in November, 1861, and was received into full connection at Aberdeen, Miss., and ordained a deacon by Bishop Paine, in November, 1864. He was elected to elder's orders and ordained by Bishop McTyeire at Paris, Tenn., in November, 1867. When the North Mississippi Conference was organized in the fall of 1870, Brother Honnoll became a member of it, and so remained until his decease. He filled with efficiency and success every grade of appointment from struggling circuits to the leading stations of his Conference. He was for a number of years presiding elder, and was pronounced by Bishop Galloway to be unsurpassed in that office. He served in the General Conference, and was for a time president of Malone College at Holly Springs. In the four decades of its history there has been no movement of consequence in the North Mississippi Conference in which he was not an important factor, and no one has contributed more than he to the making of the virile Methodism that now exists in that territory. It was his prescience, wise leadership, and untiring toil, more than any other influence, that pre-empted the great Mississippi

Delta for our Church and gave it its present commanding position in that fertile section. And from the Sunflower river to the banks of the Mississippi, and from the southern boundary of Washington County to the bluffs at Memphis, there is not a town or community where he was not known and honored, and where his name is not pronounced in terms of reverence and affection.

It is difficult for us to write of Brother Honnoll and not allow the personal element to intrude. Our relations were exceedingly close. During the four years of our incumbency in the presiding eldership of the Greenville District, we conferred with him almost constantly and leaned heavily upon him. There were few, if any, secrets between us. His counsel was to us invaluable. We doubt if ever there was a clearer head than his on human shoulders, and a truer heart never beat in mortal breast. We trusted him absolutely; and since our entrance into the itinerant ministry we have been touched by no holier and more uplifting influence than the Christlike personality of this strong and saintly man.

We will not undertake anything like a full appraisal of the powers and acquirements of our ascended father in Israel. Were we adequate to the task, the requisite space is not at our disposal. Viewed from any standpoint, he was an extraordinary figure, towering far above the usual and commonplace. Nature dowered him richly, giving him a rugged and robust physical constitution and mental faculties that were inherently vigorous and perfectly poised. He had a quick discernment and a sanity that nothing could con-



The Late Rev. J. W. Honnoll.

fuse; such a wealth of common sense we have never known any other person to possess. Though he had scarcely any early opportunities in the way of instruction; though he was educated, as he expressed it, "in the cornfield," he acquired a wonderful reach of knowledge and was at home in the most intellectual circles. He read and mastered books, and never ceased to be interested in the progress of human thought. When he spoke it was in correct and forceful English, and to a far greater extent than any one else that we have ever known, he rose superior to the lack of school advantages.

Who that ever heard him does not remember his preaching? The tall and stalwart form; the expressive face, irregular in feature, but with strength depicted in every line; the eyes, like those of Gladstone, leaden when in repose, but now bright and at times flashing fire; the deep, resonant voice, now low and measured in tone, but presently breaking forth in impassioned appeal; the occasional gesture, more forceful than graceful; the clear exposition of Scripture; the impressive unfolding of the theme, and the practical application, clear, pointed, and powerful; all compressed into approximately thirty minutes—who can ever forget the man or the style of his message? Brother Honnoll loved to preach. His pulpit ministrations were to him not a weariness, but a joy. His sermons were simply the outflow of his own full head and heart.

But, gifted as he was as a preacher, he excelled even more as a pastor. No home was left unvisited in any charge that he served. When past seventy years of age, it was not uncommon

for him to walk four or five miles to make a pastoral call. Genial, affable, and sympathetic; he was everywhere a welcome visitor. There was about him an undefinable magnetism that won for him the confidence and high esteem of all. Grown-up and aged people delighted in his companionship, and, strange to say, his advancing years appeared to erect no barrier between him and those possessed of youth. Young men and young ladies were charmed with his sunny disposition and sprightly conversation, and about him the little children played unabashed. And what a "son of consolation" he was! In the sick-room and death chamber his tact was unerring; just the right words seemed to flow instinctively from his lips. And when passion was rife and a peacemaker was needed, without apparent effort, he invariably measured up to every requirement of the most delicate situation.

With such pulpit and pastoral gifts, it is not surprising that he took the most difficult charges, where strong men had failed and the cause of Christ seemed hopelessly waning, and revived interest and made them flourish again. No matter how sterile had been the field to which he was sent, he sowed the gospel seed so skilfully that they sprang up quickly and soon a spiritual harvest was in the process of ripening. Age brought no impairment of his efficiency, and he was in such need and demand that the brethren would not consent for him to be on the retired list. The "deadline" for him was when the Master called him to loftier ministries in the sky.

The most impressive thing about Brother Honnoll, however, yet remains to be mentioned—his noble Christian character. It was firmly founded on "the Rock of Ages," and rose to majestic heights. If there be such a thing on earth as Christian perfection, he had it in full measure. Faults he may have had, but they were to us undiscoverable. From envy, suspicion, and ill-will he was wholly free; nor did he judge harshly or speak unkind words. His charity was large, and he possessed magnanimity in a marked degree. He was great in faith, in courage, in patience, in humility, in self-control, and in his love for his Lord and his fellow-men. He cared not to be in the public eye—sought not popularity. There was about him no trace of selfishness or self-seeking. Nothing could be finer than his way of saying, with manifest sincerity, to his presiding elder at the close of the year: "Old men are not the best judges as to when they ought to retire. If you think I ought not to take work, do not give it to me. If you use me, send me where you think I can do the most good."

But this rare man, this princely minister, has gone from us! Having lived to high purpose, having served well his day and generation, he has passed into the sphere invisible, leaving behind a remarkable and unsullied record and a memory that will long be cherished. Could we have stood, with unveiled vision, beside him when he went away, doubtless we would have seen heavenly messengers coming from above, and would have been constrained to exclaim, as did Elisha when the grand old Prophet of the Lord was caught up into the skies: "My father, my father, the chariot of Israel, and the horsemen thereof!" May we, his brethren and sons in the Gospel, who will so sorely miss him, be inspired by his shining example and endowed with "a double portion of his spirit."

PERSONAL AND OTHER NOTES.

Rev. J. M. Wyatt, Ackerman, Miss., is conducting a revival at Whitworth College this week.

Rev. J. H. Hoffpauir, pastor of the Vermillion Circuit, reports increasing congregations and a bright outlook.

Rev. J. S. Rutledge, of Indian Bayou, La., in the ten years of his ministry has scarcely missed an appointment. This is a fine record.

Rev. J. R. Countiss, President of Grenada College, preached the Commencement sermon for the Houlka (Miss.) High School last Sunday.

The Commencement sermon of the Grenada Female College will be preached by Dr. T. E. Sharp, pastor of St. John's Church, Memphis, on May 26.

Rev. J. G. Snelling is planning to hold revival services at the Carrollton Avenue Church, New Orleans, beginning next Sunday and continuing until after Easter.

Dr. S. S. Keener, the efficient presiding elder of the Monroe District, was seen on the streets of New Orleans this week. His work in the Monroe District is prospering.

Rev. J. W. Moore has received more than forty new members into First Church since the beginning of his revival meetings. The meetings will continue until after Easter.

A correspondent states that Rev. A. G. Shankle, who has been assisting in a meeting at Crowley, La., delivered there some excellent sermons—"deeply spiritual and effective."

Rev. C. C. Miller, presiding elder of the Baton Rouge District, was in New Orleans last Thursday. He spent the day with Dr. J. M. Henry.

We acknowledge with thanks the receipt of \$2 from Sister P. S. Miller, of St. Patrick, La. She says: "Please renew my subscription to the Advocate and use the fifty cents towards the 'Help Fund.'"

Rev. R. W. Tucker, the presiding elder, writes encouragingly of the work in the Ruston District. He says: "Things are going on smoothly, there are no misfits, and the preachers are all hard at work."

Rev. V. C. Curtis is preaching to large congregations at Kosciusko, Miss., and the work there is prospering under his leadership. We are indebted to him for an additional list of subscribers, sent in last week.

The Louisiana State Sunday School Convention will be held in the First Methodist Church at Shreveport, April 16-18. Extensive preparations are being made, and the occasion promises to be a memorable one.

Rev. P. O. Lowrey, the Louisiana Conference Sunday School Missionary, passed through New Orleans last Friday on his way to the St. Helena charge, where he was scheduled to present the claims of the Sunday school work.

Rev. G. W. Gordon, of Ratliff, Miss., sends us several names for our subscription files and states that there are more to follow. He makes it a point to try to circulate the Conference organ among his members wherever he goes.

Rev. N. E. Joyner, Educational Secretary of the Louisiana Conference, was in New Orleans last Friday. He reports Mansfield College as prospering, and Centenary College as doing so well that a new building is becoming a crying necessity.

Rev. J. A. Goad, the enterprising pastor at New Albany, Miss., has our thanks for two subscriptions sent in this week. He announces that he has organized two new Sunday schools on his work since Conference, and that both are doing well.

The following brethren have been and are doing heroic work for the Conference organ as may be seen by the lists they are sending in: Rev. A. J. Bonnette, Sulphur, La., 12; Rev. B. L. Sutherland, Wesson, Miss., 5; and Rev. J. W. Thompson, McComb, Miss., 4.

Our worthy young friend, Rev. J. D. Wroten, who is attending Millsaps College and serving the Duck Hill charge (North Mississippi) favored us with a number of subscribers a few days since. He has a good people, and the Master's work is prospering in his hands.

Rev. B. F. Lewis, our pastor at Columbus, Miss., has issued a neat folder announcing a series of sermons, to begin on March 24 and end April 14. The subjects of these discourses are given as follows: "The Incarnation," "The Atonement," "The Resurrection," and "The Second Coming."

Rev. J. C. Price, pastor at Bernice, La., writes: "The outlook on the charge is good. In spite of the bad weather and almost impassable roads, I have been on hand at every appointment since Conference." Brother Price is doing a good work, and is not neglecting the interests of the Advocate.

Rev. Robert M. Brown, the hustling pastor of the Boyce (La.) charge has sent in another fine list of subscribers for our files. He promises still more in the immediate future. We appreciate his interest in the Conference organ, and extend our compliments to his charge upon having a man who is alive to every need of the Church.

Rev. Martin Hebert, one of the Lafayette District missionaries, has seven preaching places, and is very popular with both the French and English-speaking people. Bad weather has interfered greatly with the work at the interior points, but he is hopeful that the year may yet bring gracious results and large progress.

We inadvertently failed to acknowledge the reception of a nice list of subscribers, sent in on March 13, by Rev. F. N. Sweeney, our pastor at Wilson, La. Brother Sweeney is one of the Advocate's good friends, who may always be counted on to take care of its interests, as he also does of every other cause committed to his hands.

Rev. John C. Park, the pastor, and Mr. W. E. Stokes, the Sunday school superintendent, have arranged for a Sunday School Institute to be held at the First Methodist Church at Macon, Miss. It was scheduled to begin yesterday. Dr. H. M. Hamill, Miss Elizabeth Kilpatrick, and Rev. R. P. Neblett are among those who were down for leading parts on the program.

Rev. C. A. Schultz, who serves the Barlow Circuit, states that his people have suffered from the depredations of the boll weevil for four years, but that, in spite of this, they are expecting good results in their work for the Master. We like this spirit of hopefulness. Nor will the Lord forsake his people, if they will put their trust in him and seek to do the best they can.

Rev. Paul D. Hardin sends us a fine list of names to which the Advocate is to go, from McComb City, Miss., and he also sounds an optimistic note concerning his work at that place. He says: "We find the situation here very pleasant, and there are many evidences of progress which make our hearts glad. Methodism here is at the front, notwithstanding the strike."

A special meeting will be held at the New Iberia (La.) First Methodist Church beginning next Sunday. Rev. C. C. Weir will preach on Monday night and the following brethren will preach in succession: Rev. H. N. Harrison, Rev. John Sholars, Rev. Briscoe Carter and Rev. M. C. Holt. A special service has been arranged for Easter Sunday.

Rev. W. J. Burt is carrying the work forward on the Cochran charge, North Mississippi Conference. Under his leadership a new church has been erected at Dancy, and will be dedicated on May 26. We are grateful to him for an invitation to be present on that occasion and take part in the exercises. Brother Burt speaks in terms most commendatory of his presiding elder, Rev. J. E. Thomas.

Rev. K. W. Dodson, the popular pastor of our Church at New Iberia, La., has been invited to deliver the annual sermon to the Y. M. C. A., and the Y. W. C. A., of Henderson-Brown College, of Arkadelphia, Ark., on May 26. Brother Dodson is an alumnus of that institution and has accepted the invitation. We predict that the young people who may have the pleasure of hearing him will be both delighted and inspired.

A most interesting and successful meeting was recently held at Port Gibson Female College, which was conducted by Rev. J. J. Golden, our pastor at Philadelphia, Miss. We have in hand an account of these services which reached us too late for this issue, but which will appear next week. This school is doing excellent work under the capable direction of President Hawkins and his efficient corps of instructors.

Mrs. T. B. Holloman, President of the Home Mission Society of the Mississippi Conference, desires us to make the following announcement: "The Missionary Council has set apart Friday, March 29, as a day of fasting and prayer for the guidance of the Holy Spirit in the Conference which will meet in the city of Washington, April 10-17. Members of the various auxiliaries are requested to keep the day in mind and to observe it."

Under date of the 18th inst., Rev. W. L. Blackwell sent us from Hermanville, Miss., a list of ten renewals and two new subscribers. It is needless to say that he has our hearty thanks for this good work. Brother Blackwell in referring to his charge says: "We had a good day yesterday and made some collections on the benevolences ordered by the Annual Conference. We are striving to make this year more of a success than last year."

A Mississippi pastor writes of a lady in his charge, a member of his church, who is greatly afflicted with paralysis, and who has little means. He would like to secure for her an invalid's chair that can be wheeled about. If any of our readers have such a chair that they would like to give away, or that they would be willing to sell at a reduced price, and will write the Advocate we will take pleasure in forwarding their communications to this pastor.

We greatly regret to chronicle the death of Miss Joe Johnson, of Hernando, Miss., which occurred at the home of her brother, Mr. J. H. Johnson at Clarksdale, Miss., on March 11. She was a young woman of noble Christian character, who lived largely for others. We have in hand a memoir of her from the pen of Rev. J. T. Lewis, which will appear in our next issue. Brother Johnson and the other sorrowing ones will have the sympathy and prayers of many friends in this hour of sore trial and bereavement.

From Verona Miss., on March 19, Rev. A. W. Langley wrote as follows: "Mrs. Turza H. Green, the wife of ex-Representative F. A. Green of this place was hurried here to-day. In her death the Methodist Church has lost another faithful and useful member, and the community a refined woman whose influence will be missed." We sympathize with Brother Langley and his choice flock in the loss sustained, and we pray that the husband and others touched by this great sorrow may have divine grace to strengthen and uphold them.

Rev. W. W. Graves reports as follows from his charge at Homewood, Miss.: "I think I am moving along reasonably well in my fourth year at this place, considering the bad weather and the mud! The prospects are growing brighter. On yesterday, the 20th, Beat One in Scott County voted \$75,000 worth of bonds for building good roads. This means untold benefit to this country financially, intellectually, and morally." To make his cheery letter even more acceptable, Brother Graves enclosed a nice list of renewals and a neatly drawn check.

In a personal note to the editor, Rev. W. E. M. Brogan, of Starkville, Miss., says: "We are to begin a series of revival services next Sunday. Dr. S. A. Steel will be with us that day and the two succeeding Sabbaths. I have been very busy going into the homes of my people, talking to them about the meeting, and urging them to pray for its success. These are fine people here, but they need to have their prayer spirit deepened." We trust that the efforts of this energetic pastor to quicken the religious life of his flock may be crowned with a large measure of success.

Brother J. S. Clark, of Dallas, Texas, reports the death of Mrs. M. C. Alexander, widow of the late Rev. B. F. Alexander of the Louisiana Conference, which occurred at the home of her sister, Mrs. M. E. Clark in that city on Sunday, Feb. 18, after an illness covering a period of six months. Sister Alexander was a devout Christian and a faithful worker for the Master, and she has left behind many relatives and friends who will greatly miss her. May the glorious truths of the gospel be their comfort and stay in this time of loneliness and sorrow!

One of the New Orleans daily papers contained the following news item Monday of this week: "Amite City, La.—Dr. C. W. Carter, one of the oldest and most distinguished Methodist ministers in the South, delivered a strong sermon to-day in the First Methodist Church to a large congregation. He spoke on 'Paul's Ideal Conception of a Christian Character.' We have no disposition to doubt any of the claims of the report. Dr. Carter is capable of delivering a great sermon on almost any occasion. We regret that we were out when the Doctor called at the office on his way to Amite City last Wednesday."

Under date of March 23, Rev. W. H. Lewis, presiding elder of the Meridian District, writes as follows: "Please state in the columns of the Advocate that Prof. and Dr. Beeson having expressed a desire for the Meridian Male College and the Meridian Woman's College to be under the pastoral care of one of our preachers, Bishop Candler has attached these colleges to the Poplar Springs Church, and that Rev. Robert S. Stewart has been transferred from the South Georgia Conference and appointed junior preacher. Brother Stewart has been at the Male College for three years, the first year as a student, and the second and third years as a professor."

Rev. W. C. Carlisle reports as follows from his charge, the Second Church at Columbus, Miss.: "My work is in very good shape. We have received 20 members since Conference. Brother J. E. Thomas is rendering fine service on this district. Rev. A. P. Leech is in his usual health. He was at church yesterday (March 17), and in the absence of the superintendent conducted the Sunday school and taught the Adult Class. It was also our pleasure to have with us at the evening service Sister J. S. Oakley, who is in good health. My protracted meeting, in which I will have the assistance of Rev. J. A. Bowen, will begin next Sunday. I ask the brethren to pray that we may have success."

Rev. W. Fred Long, secretary of the Mississippi Sunday School Association, requests us to state that the Thirty-third State Sunday School Convention will be held at Jackson, Miss., April 3-5, 1912. He announces that low railroad rates have been secured, and that persons desiring free entertainment should send their names at once to Hon. E. J. Ellzy, Jackson, Miss. All State, County, and Beat officers, pastors and superintendents are entitled to seats in the Convention, and each white school is entitled to one delegate for every fifty pupils enrolled. People who are not delegates are invited to attend as visitors. An excellent program has been arranged, and the occasion is expected to be one of much interest.

The board of stewards at Crowley, La., of which Brother P. L. Lawrence is the capable president, has adopted the Duplex Envelop System, recommended jointly by our General Boards at Nashville. The support of the Bishops and Conference claimants will be provided for in weekly offerings, along with the support of the pastor and presiding elder; and the other collections will be raised by weekly offerings in the other half of the double envelop. The board is undertaking to pay the salary of the pastor by the month. The quarterly conference of this charge has authorized the building of a church, estimated to cost \$30,000, three-fourths of the amount having already been subscribed as the Discipline requires. The Sunday school of this church, which is ably superintended by Brother A. P. Holt, has a bona fide enrollment of more than 500. A large per cent of the pupils attend the regular preaching service; the Men's Class has taken on new life; the Missionary Department is well organized, and the school is a model in every respect. The efficient superintendent is joyfully looking forward to the day when the school will be housed in ample and up-to-date quarters in the new church.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

WILLIAM MARVIN ROBERTS, was born near Liberty, Miss., Dec. 10, 1877, and died at Columbus, New Mexico, Feb. 24, 1912.

"Between two breaths

What crowded mysteries lie!

The first short gasp,

The last and long-drawn sigh."

In this span of years, much has been wrought in character, the influence of which has been to make earth a fairer, holier place. In boyhood, Marvin entered the "strait and narrow way" that Christ directed his followers into, and amid the varied experiences of life, he was unswerving in his purpose to be loyal and true. "No life can be pure in its purpose, and strong in its strife and all life not be purer and stronger there by."

In 1899 he moved to Bunkie, La., where he spent ten years, identified with the business and religious interests of the town. His family moved to another part of the State, but he remained there to make a home for himself. On Feb. 1, 1905, he was happily married to Miss Mary Glass. They built a comfortable house, and established a sweet Christian home, dedicating the new home, and their only child, Aline, to God in the same service, in November, 1908, Rev. J. D. Harper officiating. Two years ago, his health failed, and he went West to make the battle for life. A short time after, his wife and child joined him, and, together, they spent the last days of his earthly life on a ranch in New Mexico. His body was brought home to rest near those who loved him in life. The funeral service was held in the Methodist Church, of which he was a member, and was conducted by Rev. F. M. Freeman, the pastor, assisted by the Rev. Mr. Wallace, pastor of the Baptist Church. The Knights of Pythias had charge of the body at the cemetery. What a sad home-coming for the wife! How sad for the father and mother who could not come! How sad for the brothers and sisters who came!

"Tis done! his earthly life is past;
His soul has winged its flight at last
To realms above!
But 'tho his voice may thrill no more,
His record speaketh to us yet
In deeds of love.

Thus lived and passed from us one,
Who, by the course so nobly run,
Proved man indeed.
O life endowed with heavenly fire,
Would that all men would aspire.
Like lives to lead."

Dear bereaved, one of the things "precious in the sight of the Lord, is the death of his saints." As you love Jesus, lean hard upon Him; and "Be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord."

F. I. W.

On the morning of Nov. 24, 1911, **BENJAMIN BLAND CLEMA**y passed peacefully out of this life to be with his Master above, whom he loved so well. Brother Clemay had been in feeble health for some time. His wife, too, being an invalid, they could no longer live on their old homestead at Maurepas, so they moved to Port Vincent to live with their children, Milton and Carrie. Brother Clemay was born at Maysville, Ky., on March 23, 1841, and came to Louisiana with his parents when quite a young man and engaged in the steamboat business. He was married to Sarah E. Decker of Jackson, La., and finally located at Maurepas. Of this union six children were born, five of whom are living: A. B. Clemay of Birmingham, Milton M. of Port Vincent, Frank M. of Bocas Del Tora, Mrs. R. L. Richardson of Corbin, and Carrie C. of Port Vincent. Brother Clemay was a righteous man. His home was the preachers' home. He was a steward of the Methodist Church for over 30 years and was an active Sunday school superintendent at Maurepas for many years.

It gives the writer pleasure to recall the happy days when Brother Clemay, Brother Jones and I would meet at the Maurepas church for Sunday school and prayer meeting, and at regular service every month. I was with Brother Clemay very often during his last illness. He would quote our Savior's promises to me, and say: "Denham, its good to be a Christian, and go home to heaven. Do you think it will be long?" Over yonder we will meet again, and join the Heavenly choir in singing his favorite hymn, "When the roll is called up yonder."

H. H. DENHAM.

Mrs. **LUCY McCaleb NESMITH** was born Dec. 4, 1872; was converted and joined the M. E. Church, South, at Hermanville, Miss., when about twenty years old, and in 1898 moved with her family to Martin, Miss. She at once placed her membership with the Methodist Church there, and always remained a true and faithful member. She was happily married to Mr. T. B. Nesmith of Martin, Miss., on June 19, 1910, and fell asleep in Jesus, Jan. 1, 1912. She was sick for several months, but bore her afflictions with patience. She wanted to live for those she loved, but was willing for God's will to be done. She loved God and the Church devotedly, and was a true Christian and faithful worker. For years she was an active worker in the Sunday school, and as such was a true help and friend of her pastor. She was a faithful and devoted wife, an obedient child, and a good neighbor. She leaves to mourn her going, a husband, a mother, a sister, a nephew and a host of friends. After the funeral services conducted in her mother's home by the writer, the remains were carried to Port Gibson and interred beside the newly made grave of her father in the family lot to await the resurrection. Rev. W. H. Huntly, a former pastor, now presiding elder, assisted in the service at the grave. To the sad and lonely husband, mother, and sister, I would say, Cast all your care on Jesus, for he careth for you.

J. E. SAMPLEY, Pastor.

On Jan. 19, 1912 the death angel visited the home of Brother R. E. Sullivan and wife at Flora, Miss., and took from them little **CHARLES**, their two year old baby boy, so bright and cheery. He made the home bright for a little while, and now he is gone to brighten another world. So, dear parents, Charles is not lost to you, but only transplanted into a better world. May the good Lord cheer and comfort the sad hearts of the dear parents and little sister in the prayer of their pastor!

L. Q. ROBERTS.

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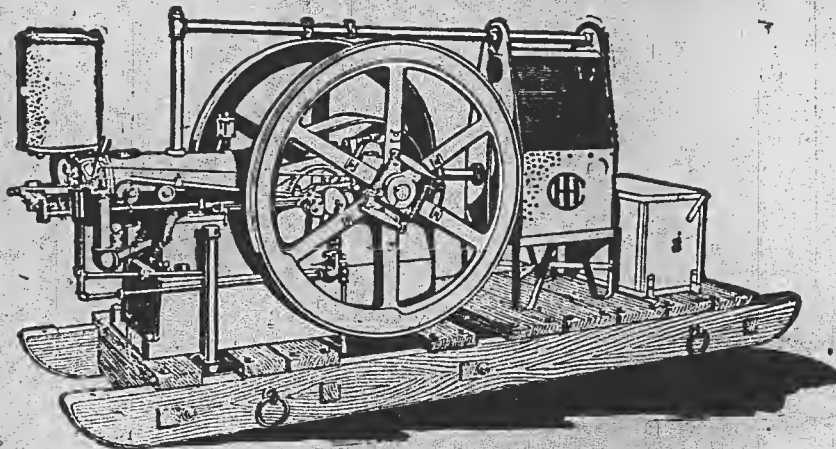
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JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

Tidings From the Field

DeRidder, La.

The second quarterly conference of the DeRidder charge, Louisiana Conference, was held Mar. 17, 1912, Brother Briscoe Carter, the presiding elder, being present. The reports showed all departments of the church moving along finely, especially the Sunday school. The attendance at Sunday school last Sunday was 181, with 59 in the Adult Class. DeRidder is coming to the front. The Woman's Home Mission Society is growing. It meets every week, with an attendance of about twenty or more. We will purchase an individual communion service this week.

JOHN F. FOSTER, P. C.

March 14, 1912.

Ruleville, Miss.

I send a few notes as to conditions in this charge. Our Sunday school at Ruleville now has about three times the number of pupils that it had at the beginning of the year. We have a Wesley Adult Bible Class of men, the Home Department and a Teachers' Study Circle of eight or ten persons. The school is moving forward. We had the County Sunday School Convention with us a few days ago, and it did us great good. We have also had Miss Elizabeth Kiipatrick with us, and she did much to encourage and strengthen the work. She is coming again soon. The Sunday school at Drew is also growing and doing a fine work. The prayer meetings are increasing in interest and favor. We have full houses to preach to, and the people seem to appreciate our efforts. I have never in my ministry had a more religious congregation anywhere than we have at Drew. It is an inspiration to preach there. I have one of the best charges in the Conference. They know how to be good to a preacher, and I am greatly in love with them. Many of them pray for us and help in every way they can. I feel that we have made a fine start for one of the best years of my life. Pray that we may be able to do this choice flock all the good we are able to do. If you will come up, I will let you preach to some of the best people you ever saw. We will look after the interests of the Advocate next month, and hope to increase its circulation.

J. W. RAPER.

THE ADVOCATE HELPFUL.

Dear Brother Meek: Since reading the New Orleans Christian Advocate, I have been greatly benefited by it. It seems to me that the sermon by Brother Holmes a few weeks ago ought to bring the vilest sinner to repentance. Also I think the clipping, stating step by step how a person must be saved, was quite valuable and instructive. We are looms weaving each day the web that shall be shown us on the day of judgment. In this great strife, if we would each day pluck a thorn and plant a rose, how much easier our burdens would be. Great stones are often removed and a heart made lighter by just one kind word or deed. By such words and actions, many have been made to see the bright side of life and turn from their wicked ways. Though deep in the mire and slums, they, perhaps, get a vision of Jesus lifted up and changed. This vision may come in the time of sorrow, or when some gentle hand has been extended to help a soul in need. Great will be the reward of those who forget self and live for others, leading people to have no fear as they walk through the valley of the shadow of death.

ROBERT McDANIEL.

Errata, Miss.

FROM WEST VIRGINIA.

Dear Advocate: I am sending you an account of the Reedy charge—I am a Mississippi boy, from the North Mississippi Conference (class 1909). I transferred in 1910 to the Western Conference. I am in the Northern section of our Church, at the border line, but I have a flock that is loyal to Southern Methodism. I have one of the best circuits spiritually in our Conference.

We have an excellent parsonage and a fine people to serve. They take good care of their preacher and his family.

We have just closed our fourth revival since Christmas, which resulted in 86 conversions and about 50 reclamations. Thirty-four have already united with the Church and there are more to follow. This makes a net gain of 30 in membership since Conference. The whole charge is in fine shape. We have old-fashioned class meetings. Each class meets tri-monthly. We have on the charge 400 members, and many who will pray and speak in public. The finances are in good condition. The pastor's salary is paid up and ahead. We are making some church repairs; \$60 has been expended on the parsonage recently. The people of the Reedy charge are in heart-to-heart sympathy with their boy preacher. Best wishes for the Advocate and its readers.

C. T. BARTON.

"A MISSISSIPPIAN IN TEXAS."

My friends may wonder why I have changed from the growing East Oklahoma Conference to Texas. It is true that Oklahoma is growing by leaps and bounds, but it is also true that it gets cold there and the wind blows with too much force for a thoroughbred Southerner.

The Lord blessed me with success in the six months spent there. We built a nice church, furnished a parsonage, and repaired and painted another church, and added 12 members to the fold.

But as the Texas is the coming Conference of the South, I decided to come to it in November last. Bishop Mouzon appointed me to Humble, the best oil town in the State. We have been here three months and are now reaping some fruit from our labors. Thus far, 12 members have united with us; \$55 has been paid on church pews, and \$64 on our organ. Humble is a station that paid \$900 last year, but we have gone two miles out, and organized a Ladies' Aid and a Sunday school with 50 members. The people appreciate the Gospel at this place, and we, therefore, preach to them once a week on Friday.

We hope soon to have a good meeting at Humble. We may use Walter G. Harbin, if we can get him. I found Brother J. L. Red at work, and doing well in this Conference. He also is from Mississippi. I read the Advocate and see that the Mississippi Conference is still progressing. May God's richest blessing be with that body always.

E. L. WHIDDON.

Marriages

Feb. 25, 1912, at the home of the bride's mother, Stevenson, La., by Rev. Geo. Fox, Mr. GUY HUFFTY, of Jones, La., to Miss MALA SAWYER.

On March 20, 1912, at the home of Mr. T. J. Ferguson, brother-in-law of the bride, at McComb City, Miss., by Rev. Paul D. Hardin, Mr. EDWARD C. ELLZEY and Miss MAMIE McEWEN.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—Second Round.

Sallis, at Hurricane Mar 30, 31
 Sidon, at Cruger Apr 7, 8
 Lexington Apr 7, 9
 Durant Apr 10,
 Pickens, at Goldman Apr 11,
 Kosciusko ct., at Marvin Apr 13, 14
 Kosciusko Station Apr 14, 15
 West, at Emory Apr 20, 21
 Ebenezer, at Hebron Apr 27, 28
 Chester, at Antioch May 4, 5
 Ackerman, at Weir May 5, 6
 Poplar Creek, at Patterson May 11, 12
 Hesterville, at Shiloh May 18,
 Vaiden, at Columbus May 19, 20
 Rural Hill, at Macedonia May 25, 26
 McCool, at Liberty Hill May 31,
 High Point, at High Point June 1,
 Louisville, at Rocky Hill June 2, 3
 Black Hawk, at Acona June 8, 9

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Second Round.

Shannon, at Pleasant G. Apr. 6, 7
 Calhoun City, at Big Creek Apr. 12,
 Vardaman, at Berma Apr. 13, 14
 Houlka, at Concord Apr. 20, 21
 Houston Apr. 21, 22
 Verona, at Plantersville Apr. 27, 28
 Tupelo Apr. 28, 29
 Pontotoc, at Palestine May 4, 5
 Amory and Nettleton, at
 Amory May 8,
 Okolona Ct., at Tranquill May 11, 12
 Okolona May 12, 13
 Aberdeen May 15,
 Montpelier, at Palestine May 18, 19
 Atlanta, at Rhodes Chp. May 20,
 Smithville, at Smithville May 25, 26
 Fulton, at Harden Chp. May 31,
 Tremont, at Tremont June 1, 2
 Buena Vista, at Buena V. June 8, 9
 Prairie, at Strong June 15, 16
 Greenwood Springs, at Rig-
 gan Chapel June 22, 23
 The District Conference will be
 held at Houston, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

Clarksdale Apr. 7, 8
 Deeson Apr. 13, 14
 Dundee Apr. 14, 15
 Lyon Apr. 21, 22
 Shelby Apr. 28, 29
 Scott May 4, 5
 Cleveland May 5, 6
 Shipman's Chapel May 9, 10
 New Salem May 11, 12
 Shaw May 12, 13
 Dubbs May 18, 19
 Robinsonville May 19, 20

District Conference at Greenville,
 April 18-21.

W. W. WOOLLARD, P. E.

Corinth Dist.—Second Round.

Hickory Flat, at Eben-
 ezer Apr. 6, 7
 Myrtle, at Glenfield Apr. 7, 8
 Dumas, at Jacobs Chp. Apr. 12,
 Ripley and Blumountain,
 at Blumountain Apr. 14, 15
 Moorsville Ct., at Oak
 Hill Apr. 19,
 Sherman, at Chesterville Apr. 20, 21
 Kirkville, at Siloam Apr. 26,
 Booneville, Ct., at Carolina Apr. 27, 28
 Chalybeate, at Mt. Pleas-
 ant May 4, 5
 Hatchey Mission, at Con-
 cord May 6,
 Corinth Ct., at Gains Chp. May 11, 12
 Corinth, South Side May 12, 13
 Wheeler, at Ridges Chp. May 17,
 Mantachey, at Oak Grove May 18,
 Guntown and Baldwin, at
 Baldwin May 19, 20
 Kossuth, at Pleasant Grove May 21,
 Rienzi, at Rienzi May 25, 26
 Tishomingo Mission, at
 Westside May 30,
 Belmont, at Goldin June 1, 2
 Iuka, at Harmony June 8, 9
 District Conference will be held at
 Rienzi, May 23-26.

J. H. MITCHELL, P. E.

Holly Springs Dist.—Second Round.

Red Banks, at Victoria Apr. 31,
 Grenada Circuit, at Spring
 Hill Apr. 6, 7

Duck Hill, at Duck Hill Apr. 7, 8
 Byhalia, at Fountain Head Apr. 12,
 Potts Camp, at Winborn Apr. 13, 14
 Pine Valley, at Banner Apr. 19,
 Paris, at Shady Grove Apr. 20, 21
 Coffeeville, at Goshen Apr. 27,
 Grenada Apr. 28, 29
 Holly Springs Ct., at Syl-
 vestria May 4, 5
 Ashland, at Salem May 5, 6
 Lafayette, at Midway May 10,
 Abbeville, at Mt. Zion May 11, 12
 Poccapola, at Salem May 17,
 Randolph, at Washington May 18, 19
 Waterford, at Asbury May 25, 26
 R. A. TUCKER, P. E.

Columbus Dist.—Second Round.

Columbus, First Ch. Apr. 7, 9
 Columbus, Second Ch. Apr. 7, 10
 Cedar Bluff, at Piersons C. Apr. 13, 14
 Shuqualak, at Salem Apr. 21, 22
 Macon Apr. 21, 22
 Crawford, at Soule Chp. Apr. 27, 28
 Mayhew, at Irteka Apr. 29,
 Columbus Ct., at Mt. P. May 4, 5
 Mashulaville May 11, 12
 Brooksville May 18, 19
 Cochrane May 25, 26
 The District Conference will be
 in Artesia, beginning at 11 a.m.,
 April 30. The afternoon session of
 the first day will be a Sunday school
 institute conducted by Miss Elizabeth
 Kilpatrick.

J. E. THOMAS, P. E.

Sardis Dist.—Second Round.

Charleston Apr. 6, 7
 Oakland, at Enid Apr. 7, 8
 Crenshaw, at Mastodon Apr. 13, 14
 Longtown, at Harmony Apr. 22, 23
 Pleasant Hill, at Barker's
 Chapel Apr. 25,
 Cockrum, at Apr. 27, 28
 Hernando and Horn Lake,
 Horn Lake May 4, 5
 Lake Cormorant and Hinds,
 at Poplar Corner May 5, 6
 Wall Hill, at Grub Hill May 10,
 Tyro, at Tyro May 11, 12
 Sardis Circuit, at Emory May 12, 13
 Eureka, at May 17,
 Courtland, at May 18, 19
 Senatobia May 25, 26
 Arkabutla, at May 27,
 Batesville June 1, 2

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Itta Bena Ct., at Itta
 Bena Apr. 6, 7
 Indianola Sta., at Indi-
 anola Apr. 7, 8
 Belzoni Ct., at Belzoni Apr. 13, 14
 Inverness Ct., at Isola Apr. 14, 15
 Ruleville Ct., at Drew Apr. 20, 21
 Tutwiler Ct., Cherry Hill Apr. 27, 28
 Lambert Ct., at Rome Apr. 28, 29
 Kilmichael Ct., at Kil-
 chael May 4, 5
 Winona Ct., at Bluff Spgs. May 11, 12
 Mars Hill Ct., at Gores
 Springs May 18, 19
 Minter City Sta., at Minter
 City May 25, 26
 Webb Ct., at Sumner May 26, 27
 North Carrollton Ct., at
 Coila June 1, 2
 Slate Springs Ct., at Spring
 Hill June 8,
 Bellfontaine Ct., at Bellfon-
 taine June 9,
 Eupora and Maben, at Ma-
 ben June 15, 16

District Conference will be held at
 Kilmichael, Miss., May 1, 2 and 3,
 opening at 11 o'clock a.m., of first
 day. Let all who will attend notify
 Rev. T. J. Halfacre in due time.

BEN P. JACO, P. E.

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See Announcement on
 Page 16

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Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
HazelhurstApr. 7, 8
Bogue Chitto and Norfield;
at NorfieldApr. 11,
South McComb and Fern-
wood, at Fernwood...Apr. 14, 15
Monticello, at Bahala...Apr. 20,
North Wesson, at Pine G...Apr. 21,
Topisaw, at Topisaw...Apr. 27, 28
Summit, at Summit...Apr. 28,
Bayou Peirre, at Pleas-
ant RidgeMay 4,
Barlow, at Rehoboth...May 5,
Meadville, at Hawkins
ChapelMay 13,
Adams, at Ebenezer...May 19,
Wesson, at Matthews Chp...May 25, 26
BrookhavenMay 26, 27
Pleasant Grove, at Til-
tonJune 1, 2
Buford, at Knox.....June 8, 9
Tylertown, at Tylertown...June 9,
Osyka, at Holmesville...June 15,
Gallman, at Mt. Pleasant...June 16,
Crystal SpringsJune 16, 17
MagnoliaJune 22, 23
McComb, CentenaryJune 23, 24
Scotland, at New Hope...June 29, 30
The District Conference will con-
vene at Brandon, Tuesday, May 28,
at 3:30 p. m. J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.
Mendenhall, at D'lo. 11 a.m. Mar. 30, 31
Harrisville, at Braxton
2 p.m.Mar. 30, 31
Camden, at Thomastown...Apr. 6, 7
Terry, at Forest Hill...Apr. 13, 14
Jackson, Rankin Street
7:30 p.m.Apr. 14, 15
Deasonville, at Union...Apr. 17,
Madison, at Pocahontas...Apr. 20, 21
Jackson, First Church
7:30 p.m.Apr. 24,
Jackson, Capitol Street...Apr. 28, 29
Edwards, at Clinton...Apr. 28, 29
Jackson, First Church...May 5,
Bolton, at Raymond...May 5, 6
Jackson, Galloway...May 8,
Eden, at Lodi.....May 11, 12
Lintonia, at Bethany...May 17,
Benton, at Zelgierville...May 18, 19
CantonMay 26,
Florence, at Wesleyana...June 1, 2
Fannin, atJune 5,
Flora, at Benton...June 9, 10
Sartatia, atJune 15, 16
Yazoo City...June 16, 17
The District Conference will con-
vene at Brandon, Thursday, May 31, at
3:30 p.m. J. R. JONES, P. E.

Port Gibson Dist.—Second Round.
Oak Ridge, at O. R. Tues. Mar. 26,
Silver City, at Louise...Mar. 30, 31
Anguilla, at Sunflower...Apr. 6, 7
Utica, at Learned...Apr. 12,
Harriston, at Mizpah...Apr. 13, 14
CentervilleApr. 20, 21
GlosterApr. 21, 22
Natchez, Jefferson St. a.m. Apr. 23,
Natchez, Pearl St. p.m. Apr. 28,
Vicksburg, Crawford St...May 4, 5
Hermanville, at Pisgah...May 11, 12
Hamburg, at Roxie...May 18, 19
Percy's Creek, at Friend-
shipMay 21,
WoodvilleMay 22,
Wilkinson, at Hopewell
ThursMay 23,
Mayersville, at Lockwood...May
Steel's Bayou, at Shiloh...May 25, 26
W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.
Eucutta, at Good Water...Mar. 30,
Vossburg31, Apr. 1

LeakesvilleApr. 6, 7
LucedaleApr. 8, 9
Ellisville, at Mozelle...Apr. 13, 14
Oloh, at Oak Grove...Apr. 15, 16
Hattiesburg, Broad St...Apr. 23,
Hattiesburg, Main St...Apr. 23,
Hattiesburg, Court St...Apr. 25,
Purvis, at Maple...Apr. 28, 29
Seminary, at Bethel...May 4, 5
New Augusta, at Batson...May 7,
McLainMay 12, 13
SumrallMay 18, 19
Collins, at Williamsburg...May 25,
RichtonJune 1, 2
Summerland, at Soso...June 8,
Taylorsville, at Mize...June 9, 10
Eastabuchie, at Lux...June 15, 16
Silver Creek, at New He-
bronJune 22, 23
Prentiss, at Bassfield...June 29, 30
Magee, at SharonJuly 2, 3
M. B. SHARBROUGH, P. E.

Meridian Dist.—Second Round.

Matherville, at Salem...Mar. 30, 31
Porterville, at Union...Apr. 7, 8
Meridian, at Poplar Spgs...Apr. 18,
Daleville, at Soule's Chp...Apr. 20, 21
Meridian, CentralApr. 24,
Vimville, at Why Not...May 2,
Lauderdale, at Marion...May 5, 6
Meridian, East End...May 8,
Enterprise and Stonewall,
at StonewallMay 9,
Scooba, at Spg Hill...May 11, 12
Meridian, South Side...May 15,
Shubuta and Quitman, at
QuitmanMay 19, 20
Meridian, Fifth Street...May 22,
Binnsville, at Blairs Chp...May 25, 26
DeSoto, at Manassa...June 1, 2
Meridian, Seventh Ave...June 5,
Waynesboro Ct., at Big
RockJune 8,
WaynesboroJune 9, 10
Bucatanua, at State Line...June 16, 17
Moscow, at Hopewell...June 22, 23
DeKalb, at New Hope...June 24,
Dist. Conf. at Waynes-
boroJune 10, 14
W. H. LEWIS, P. E.

Seashore Dist.—Second Round.

Pascagoula and Ocean
Spgs., at Ocean S...Apr. 6, 7
Miss. City and Handsbo-
ro, at Handsboro...Apr. 13, 14
Moss PointApr. 18,
Escatawpa, at Caswell
SpringsApr. 19,
Americus, at Tanner's Chp...Apr. 20, 21
Biloxi, Main Street...Apr. 24,
Brooklyn and Bond, at
MaxieApr. 26,
Hub and Oakvale, at Oak-
valeApr. 27, 28
ColumbiaApr. 29,
Long BeachMay 1,
Bay St. LouisMay 4, 5
Wolf River Mission, at
BeulahMay 11, 12
Coalville, atMay 15,
Vanceleave, at Mt. Pleas-
antMay 18, 19
LumbertonMay 23,
PoplarvilleMay 24,
Derby, at Byrd's Chp...May 25, 26
Carriere and McNeil, at
PicayuneMay 26, 27
LogtownMay 28,
The District Conference will con-
vene at Lumberton, Tuesday, June
4, at 3:30 p.m.

W. B. JONES, P. E.

Newton Dist.—Second Round.

Bay Springs, at Raleigh...Apr. 6, 7
Trenton, at Burns...Apr. 13, 14
Rose Hill, at Rose H. Fri. Apr. 19,
Pachuta, at Orange...Apr. 20, 21
Montrose, at Montrose...Apr. 27, 28
Lake, at Eureka...May 4, 5
Morton, atFri. May 10,
Shiloh, at Johns...May 11, 12
Decatur and Union, at De-
caturMay 18, 19
Chunky, at Sequelena...May 25, 26
Forest, at Forest...May 28,
District Conference, at For-
estMay 27, 31
Hickory, at Garlandville...June 2, 3
NewtonWed. June 5,
Stallo, atThurs. June 6,
Neshoba, at Hester Chp...June 8, 9
Philadelphia, at Philadel-
phiaJune 9, 10
The pastors will please to attend to
the election of the lay delegates to
the District Conference at an early

date, and forward names to me, not later than the first day of May. Each church is entitled to one delegate to every one hundred members, and fraction of two-thirds thereof; provided that each society shall have at least one delegate. We shall expect the District Lay Leader, and all the church leaders to be present at the District Conference. Prominence will be given the Laymen's Movement.

T. J. O'NEIL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.
Baton Rouge, First Ch...Apr. 1,
Baton Rouge, Second Ch...Apr. 2,
Piaquemine, at P...Apr. 3,
St. Francisville, at Star
HillApr. 6, 7
Clinton and Jackson, at
JacksonApr. 7, 8
East Feliciana, at Clear
CreekApr. 13, 14
Zachary, at Ethel...Apr. 16,
Wilson, at Pisgah...Apr. 17,
Baker, at Deerford...Apr. 19,
New Roads, at Cotton-
woodApr. 20, 21
Tickfaw, at Coopers...Apr. 27, 28
KentwoodApr. 28, 29
Ponchatoula, at Spring-
fieldMay 4, 5
AmiteMay 5, 6
Denham Springs, at Pal-
mettoMay 11, 12
District Conference, at
Amite CityMay 23, 26
C. C. MILLER, P. E.

Ruston Dist.—Second Round.

Plaindealing, at Concord,
11 a.m.Apr. 6, 7
Benton, at Alden 7:30 p.m. Apr. 7,
Hanesville, at New Salem...Apr. 13, 14
Hanesville Mission, at
ShangalooApr. 14, 15
HomerApr. 21,
WinnfieldMay 11, 12
Jonesboro, at Dodson...May 12, 13
Gibs, at Mt. Mariah...May 18, 19
Arcadia 7:30 p.m. May 19,
Vernon, at Oak Ridge...May 22,
Ruston 11 a.m. May 26,
Bernice, at Dubach 7:30 26, 11 a.m. 27
Lisbon, at Harmony...May 28,
Blenville, at Ebenezer...June 1, 2
Ringgold, at Andrew...June 5,
Simsboro, atJune 8, 9
Boyd Mission, at Ashland...June 15, 16
Haughton, at Alberta...June 16, 17
Minden 11 a.m. June 22, 23
Cotton Valley, at Spring
Hill 7:30 p.m. June 23,
Lanesville, atJune 29, 30
District Conference, at
GibbslandJuly 17, 19
R. W. TUCKER, P. E.

Lafayette Dist.—Second Round.

Church PointApril 7,
SulphurApril 14,
Morgan CityApril 21,
JeaneretteApril 22,
Lake CharlesApril 28,
West LakeApril 28,
PattersonMay 5,
LafayetteMay 6,
GueydanMay 12,
JenningsMay 19,
IotaMay 26,
Lake ArthurJune 2,
Indian BayouJune 9,
VermillionJune 16,
District Conference will meet in
Lake Arthur, May 28-31.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Colfax, at Montgomery...Mar. 31 Apr. 1
Preacher's Missionary In-
tute, at Lecompte...Apr. 2, 3
ColumbiaApr. 6, 7
Provincial, at Pine G...Apr. 13, 14
NatchitochesApr. 14, 15
JenaApr. 20, 21
TroutApr. 20, 21
Marksville, at Marksville...Apr. 27, 28
OpelousasApr. 29,
AlexandriaApr. 30,
Boyce and Lecompte, at B...May 1,
Bunkie, at White's Chp...May 4, 5
Harrisonburg, at Jones-
villeMay 7,
Melville, at Woodside...May 11, 12
GlenmoraMay 18, 19
Elizabeth, at Oakdale...May 20,
BRISCOE CARTER, P. E.

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I have been troubled more or less in the last five years with kidney trouble and from the experience I gained while in the drug business and from different cases where I have sold Swamp-Root with perfect satisfaction to those who purchased it, and as I never had a single complaint regarding the medicine while I was in business, I was in a position to know that it was a great preparation and it did not fail me when I used it myself. It has certainly afforded me great relief at all times that my kidneys have troubled me and I would not be without it. I always recommend Dr. Kilmer's Swamp-Root to my friends as I believe it to be a medicine of great curative value in the diseases for which you recommend it. Sincerely,
D. A. KOONCE,
Columbia, Ala.

Personally appeared before me, this 13th day of September, 1909, D. A. Koonce, who subscribed the above statement and made oath that the same is true in substance and in fact.
C. T. HARRIS, Notary Public.

Letter to
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Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

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Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, to-day.

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Mrs. Alice H. Barclay, Agent M. E. Church South
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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Rayne Memorial Sunday school has organized a married people's class, and Dr. Hill, of Tulane University, is the teacher. He is a son of Dr. Felix R. Hill, president of Centenary College.

A Wesley Adult Bible Class has been organized at the Parker Memorial Church, with Mrs. H. R. Singleton, teacher; Mr. H. L. Baker, chairman of our Conference Sunday School Board, president; Mr. W. S. Jones, vice president; Mr. E. W. Noblett, secretary, and Miss Calongne, treasurer.

The Carrollton Avenue Sunday School has introduced the Acme system of grading, which gives 5 points each for church attendance, being on time, having an offering, bringing a Bible, being present, and having a prepared lesson. They have an honor roll, too, and had twenty-nine last month present, and on time every Sunday, who were placed on the roll.

Mr. L. Pagani, president of the Italian class in the Second Church Sunday school, New Orleans, was out at 6 o'clock, at least one Sunday lately, to "round up his boys." He interprets for Miss Ragland, the teacher, and in a general way superintends the work of the class, which now numbers upward of a dozen members. In this same school a young man's class has been organized, with Mr. Tucker as teacher, and a married ladies' class of nine members taught by Miss Roberta Baker.

From the fourth Sunday in February to the first Sunday in March Rev. C. A. Battle held services at night in the Douglas Park Mission, and, assisted by other workers, visited in the day. In this way the Sunday school attendance in a week was increased more than 100 per cent, and eight applied for church membership. Mr. Douglas, a zealous young man of the Felicity Young Men's Bible Class, has been secured as superintendent to relieve the pastor. Miss Ruth Voss worked up and organized a class of boys, and Miss Florence Wilson took a class of girls.

In one of our city churches we found a young men's class that had been "organized" with the teacher as president, and when he left, the class was disorganized. It was "Mr. Blank's Class," and no one had been trained for the work in its executive management. This teacher, like many others, assumed too much responsibility, and gave too little attention to training the members of his class in its work, and, when he left, it was headless. With a teacher, a president, and a vice president, a class will always have some one authorized to take the lead in its affairs. Then have committees to work its special interests, and you have an "organized class." The three standard committees are Membership, Social and Devotional.

One of the special days to be observed by our Sunday schools is Decision day, and plans should be made for an ingathering—a thrusting in of the sickle. All these days of sowing should have some ripened grain ready for the garner, and if we pass the season's appointed time, some precious fruit may go to waste. The last day of the revival may be the best time. How would Easter suit? Whatever the date, the pastor and Sunday school workers should have close and frequent conferences, prepare thoroughly and be much in prayer. Who knows when a child is standing at the parting of the ways? What confirmation is to the Episcopal Church, and first communion is to the Catholic Church, in a higher and better sense, "Decision day" may be to the Methodist Church.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

There are 100 Sunday school men in the British Parliament.
The Home Department's color is

purple; its flower is the violet, and its motto, "Others."

At the present rate every fifth home must furnish a boy for the saloon. What number is yours?

Nothing adds so much to the future strength of a school as a well superintended Cradle Roll and a good Primary Department. Get new books, new ideas and new enthusiasm on this great subject.

Brother Gladney writes enthusiastically of his new work. One of the finest young girls in his church has given herself to the great cause of missions, and this is enough in itself to bring a revival in any church.

The president of a Men's Class on a recent Sunday asked that each member write on his attendance card the one thing he thought his class most needed. So many splendid suggestions came in from this simple request, that it was proven beyond question that the average busy members in any class have enough good, bright and attractive ideas to make it a success.

The Elementary Division is doing a really monumental work, and from the crying necessity has come trained teachers for the little people in many places; also a Parents' Department in an increasing number of schools. The Parents' Class meets at the school hour and studies a text-book, also discussing helpful topics pertaining to the religious education of childhood and youth. The Mothers' Department meets during the week, with the same end in view.

"How shall we marshal, train, equip, and lead our troops? Not by evading the foe; not by denying his reality; not by fighting in an ambush; not by giving him picturesque names. We will equip our children with the armor of preparation; we will guide them until each child is fit for leadership. Then this grand army will overthrow the power of sin, and beat down this special enemy, which stands in the doorway and keeps the Savior out of the hearts of men."

SOME "OUGHTS."

Every Adult Bible Class ought to send in club subscriptions for the Adult Student in order to keep up to date and learn what the movement is doing.

Every Adult Bible class ought to have a vestibule committee to serve before and after Church service.

Every Adult Bible Class ought to try to increase its membership fifty per cent before the year is over.

Every Adult Bible Class ought to be adding to the church membership continually.

Every Adult Bible Class ought to have a "Class Corner," or a "corner," on a certain number of pews at each preaching service, and be responsible for filling them up.

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"There is a great difference between the man who is sure of what he knows and the one who thinks he knows it all. The one has the beginning of knowledge. The other will never truly know anything."

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Ar. New Orleans	- - -	8:39 a m
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This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worse case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat, or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

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WILLIAM WASHINGTON WILLIAMS.

William Washington Williams was born in Covington County, Miss., near Mt. Zion Methodist church on October 28th, 1849. He died on July 18th, 1911, aged 61 years, 8 months, and 20 days. He was the son of Rev. John W. Williams, a local Methodist preacher. His mother's maiden name was Elizabeth Holloway. Ten children were born to them. Brother Williams moved with his parents to Silver Creek, Miss., at the age of 12 years. In 1896 he moved to Monticello. He obtained his education from the public schools of the county. No man was better posted than he on many subjects. He was married on November 25th, 1869 to Miss Laura Price, a daughter of John M. Price of Harrison County. Nine children were born to them, eight of whom still live: Mrs. Fannie Batson, Hattiesburg, Miss.; Mrs. Bertha Rawls, Silver Creek, Miss.; Mrs. Ruth Ballard, Rob-inwood, Miss.; Misses Aletha, Agnes and Eda, and Messrs. John H. and Ellis, Williams, Monticello, Miss.

Brother Williams was a farmer, but for a number of years he managed a mercantile business for his uncle, William Holloway, in Silver Creek. He was regarded as one of the most honest men in all this country. His advice and assistance were eagerly sought after. A number of times he was employed to take the business of widows and others, to collect or straighten out. He was an expert, a successful business man, in every department of life, and he managed to raise some of the best children in this country and give each one a liberal education.

Brother Williams joined the Methodist Episcopal Church, South, in early life and was one of the most loyal Methodists that it has been my pleasure to meet, and a good Christian man. He was steward of the church before I was sent to Mt. Carmel Circuit, and was my steward and friend the four years I was on that charge.

In 1895 he was elected sheriff of Lawrence County and moved his membership to Monticello, and there he served as steward of the church.

Brother C. McDonald, who was his pastor, pays him this tribute: "Brother W. W. Williams was in my pastoral charge four years. As a member of the church, he was always loyal and faithful. He was liberal for one of his means, and his home was always the preachers' home when he was minded to go there. To know him meant to love him. As an official in his county and as an industrious citizen, he maintained the confidence of all. As father and husband, he was beloved indeed."

Rev. W. H. Lane, who was his pastor for two years, says: "I never knew of a truer man. He was loyal to his church, always thoughtful of his pastor and family, and faithful in attendance at Church. I found him to stand for the right and against the wrong. He looked forward to the betterment of his fellow-man. He was a kind husband and a loving father. His tact for business was unequalled. Nothing too good can be said of Brother Williams. His grave is worthy of the most beautiful flowers."

Rev. F. L. Applewhite, who was his pastor for two years, says: "I regarded Brother Williams as a man of unusual intellectual and social gifts. He was one of the most interesting conversationalists to whom I have ever listened. He could discuss with great clearness and force any of the great problems which engage human thought. There was no trace of egotism about him, as, alas, there is too often with men who are conscious of great powers. He had an engaging frankness, and one was always impressed with his sincerity and honesty. Indeed, I think it would not be termed post-mortem flattery if it should be said that Brother Williams possessed the elements of real great-

ness, and had his ambition been strongly stirred in his early manhood, to the consecration of his unusual abilities to the larger service of the nation, his fame would have long since been national. As it is he made an unusual impress for good upon his day and generation, and the world is better because he lived."

Rev. H. E. Carter, who was his pastor for seven months and was with him in his last hours, states: "He was resigned to the will of the father; said, he was all right; that the way was clear, and that he was waiting for the summons. I believe he was prepared to meet the Father. He was the preachers' friend and was always glad to see them."

On July 19, 1911, the beautiful ceremony of his Church that he loved so well, was read by his pastor, assisted by Rev. R. A. Sibley and M. L. White. His body was laid to rest in the old cemetery at Silver Creek, Miss. A great company of relatives and friends gathered to do him honor.

A great and good man has gone. We shall meet him again. His good companion and children are looking forward to the reunion with him in the "house not made with hands, eternal in the heavens."

By his ex-pastor and friend,
M. L. WHITE.

FROM BROTHER RANDLE.

Dear Brother Meek: I write to say, praise the Lord! The first load of lumber was put on the ground yesterday for a little house for the superannuated and his family. God is good, and away out here in Texas, where we hear the coyotes scream, the sweet birds sing, and see the beautiful flowers that almost cover the ground, I can but say, praise the Lord! He careth for them, and I know he cares for us. Pray that we may be useful in his vineyard. Our three sick ones improve slowly—not as fast as we had hoped, but God knows best (read Psalm 84:11, 12). We were made sad when we read of the going home of dear Uncle Miller and Brother Jackson, and yet we do rejoice that they will never suffer any more. We realize that they have gone to rest, and that it will be only a short time until we shall join them. Bless the Lord for old-time religion! It makes me happy as I write. Love to all friends in dear old Louisiana. Yours in Christ,
T. S. RANDLE.
Brundage, Tex., March 15.

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No one has yet laid claim to the handsome sum of \$500 offered in Mahaffey's Book on Baptism, page 53, for certain New Testament references. If "the twenty Standard Works" are correct, it is easy for some one to pocket this money. It will be interesting for you to look into it. Book mailed for 16 cents in stamps. Mahaffey Book Co., Box A-5, Clinton, S. C.

Let not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—Marcus Antonius.

A LETTER FROM MISSISSIPPI.

Mr. H. H. Jackson of Friar's Point, Miss., writes: "Find enclosed 50c for which send me two boxes of Gray's Ointment. I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing."

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JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

Pianos of Quality

For the
Advocate
Piano Club

IN arranging the details for the organization of the Advocate Piano Club our first thought was to secure an instrument of known and approved quality. We decided that quality must be the first consideration. We knew that our club plans would save club members a big part of the price, but we also knew that quality was more important than price. Ask any experienced pianist or reliable piano dealer, and they will tell you that it is a short-sighted and wasteful policy to buy a piano simply because it is cheap. In fact, cheap pianos cost much more in the long run, for a good piano will last a lifetime, whereas most cheap pianos "go bad" in a few years.

Quality has two features: 1—Quality of tone. 2—Quality of endurance or durability. In order to be sure of these we consulted expert musicians, professors and teachers of music—people who know the technical points of piano construction and whose long experience with various makes of pianos entitle them to be considered authorities on the subject. In the light of their advice we selected an instrument that has both tone and durability. It has stood the test of time and competition. It has successfully competed for public favor for nearly half a century. It is not a new experiment. It is an old and thoroughly tested success.

BE SURE YOU ARE RIGHT, THEN GO AHEAD

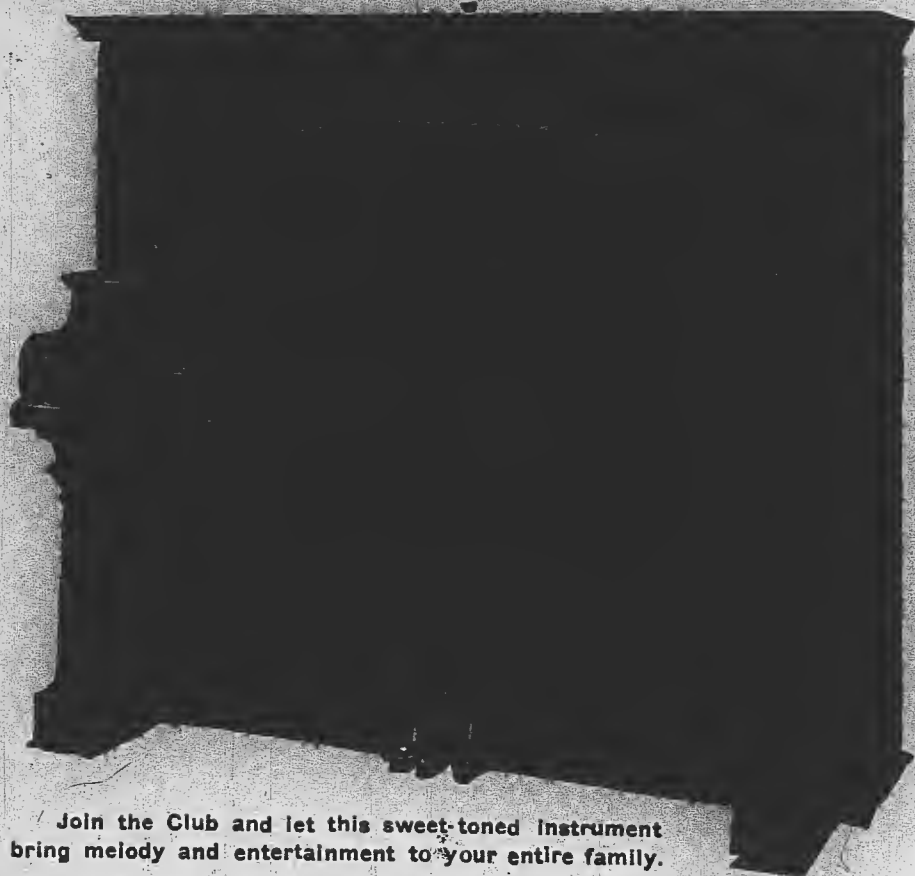
It was Davy Crockett who said "Be sure you are right, then go ahead." That's exactly what we did. We made sure of the quality, then took up the matter of price. We wanted both. We got them. Without the club we could not have gotten the attractive price, for the club is a tremendous power. It converts impossibilities into actual facts. It gives us the power of an army instead of the weakness of an individual buyer. It exemplifies the motto "United we stand."

When we had secured the quality and the price we then looked around for other attractive features for the club. That's where Ludden & Bates came to our rescue. They had the experience. They had the capital. They had the good name and reputation for honorable dealing. From them we got the "convenient monthly payments" feature and the "free life insurance" feature, and the liberal "exchange feature," and "the life time guarantee" feature, etc.

When the club was first started we thought we were right. Now we know we were right. We thought that members would be attracted by the club advantages. They were in large numbers. We thought they would be pleased with the piano. They were delighted! We thought that the club would be a success. It proved a magnificent success!

That is the history of the club. Now what about you? Do you need a good piano or player piano? If so, you can get a piano of quality, through the club, more easily than you can get a poor piano without the assistance of the club. As an individual you are weak, as a club member you are as strong as a company of one hundred buyers. You are invited to add your strength to that of other club members. You will be delighted with the results. Remember, that every feature of the club proposition is guaranteed, so that there is no possibility of dissatisfaction. The club avoids dissatisfaction by leaving its members nothing to be dissatisfied about. You are protected on every point.

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"I think my piano is just grand, and I feel more thankful every day that I

have it. The club plan is equally as good as the piano."

"The Ludden & Bates Club Piano is the only one I ever saw for the price that I would recommend to one of my pupils. I am delighted with it."

"To say we are pleased would but mildly express our feelings."

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 14.

Prove All Things: Hold Fast That Which is Good.

WHOLE No. 2929.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, APRIL 4, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

THE SIGNIFICANCE OF THE RESURRECTION.

There are two events in the earthly career of Jesus Christ that are beyond the understanding of man; his birth and his resurrection. Science explains the cause of every birth but that of Christ, and the seal on every tomb is intact but that of Christ.

The incarnation of Christ and his resurrection are the two essential doctrines of the gospel that man is asked to believe, but not required to understand nor permitted to question. Paul says (Romans x, 6-9), "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring Christ up from the dead). But what saith it? * * * That if thou shalt confess with thy mouth (the divinity of) the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Thus we are assured that belief in the fact of these two events is the test of true faith. We should ask no questions. Blindly, if necessary, accept the facts of his Sonship and his resurrection. However, we are not in total darkness regarding these two events. Much might be said concerning the Sonship of Jesus, and proofs of the resurrection of Christ are at hand on every side.

The death of Christ was the darkest tragedy ever enacted in the history of the world, and possibly the greatest grief ever borne by man was that borne by the disciples after his crucifixion. Christ, having lived a life of spotless purity, having vindicated his claim as a teacher by speaking as never man spake before (with authority), and having proven himself Master by overcoming every difficulty of life, including the storm-tossed sea, the pain-racked body and the mystery-en-shrouded grave, rose from the human to the sublime heights of the divine, and was transfigured in the presence of three of his disciples and Moses and Elias, while God, speaking out of the heavens, owned him as His Son.

So completely did Jesus convince the disciples of his Messiahship that they declared him to be "the Christ, the Son of the living God;" until they realized that "prophets and kings had desired to see the things that they saw and had seen them not;" until in despair they said, "Lord, to whom shall we go? Thou hast the words of eternal life." Yet in the midst of their exultation, at the close of that sublime week of our Lord's passion, after he had entered Jerusalem in triumph, had cleansed the temple, had confounded the Pharisees, had confuted the Sadducees, and had inspired the multitudes with his teachings—after all of this, he submitted to arrest by a mob, resisted not the insults and buffetings of a heathen tri-

bunal, and died the ignominious death of a criminal upon the cross. No wonder the disciples hid themselves in fear, for the sun hid itself in shame and the earth trembled. 'Twas the darkest day of all the world, the day when Christ was slain.

With Christ in the grave, the doctrine of the incarnation was without force, his sublime life but a passing incident, his authoritative teachings but a dull memory, and his miracles but magical mysteries. With a dead Christ, the promise of God to Abraham was unfulfilled. With a dead Christ, the need of an unregenerated world was unsatisfied. With a dead Christ, the disciples, who later turned the world upside down, were fishermen, mending their nets.

But this hour of tragic gloom was not prolonged. True to his assertions that he could lay down his life and take it up again, and that no sign should be given but the sign of the prophet Jonas, he came forth the third day, the risen Lord. The world need not doubt. He walked with the two disciples on the way to Emmaus and their hearts were strangely warmed. He met the women and said, "All hail!" and they fell at his feet and worshipped him, and woman has risen from the feet of the risen Lord to her present exalted position in civilization. He stood in the midst of his disciples and said, "Peace be unto you!" and their understandings were opened, and they heard the call to preach repentance and remission of sins among all nations. He said, "If I go not away, the Comforter will not come," but he ascended into heaven and the Holy Ghost fell on the assembled Christians on the day of Pentecost and three thousand souls were saved. The Christ lived and one hundred and twenty souls believed on him; he died and even his disciples fled in discouragement. Christ rose from the dead, the disciples took new courage, the promised Comforter came, thousands were converted and added to the Church, the world heard the story of his triumph over the grave, and to-day the Church is marching on in triumph, overcoming the world.

Upon the resurrection of Christ depends the surety of our faith, for if Christ be not raised from the dead our faith is vain. But we rejoice in the knowledge of the fact that Christ rose from the dead. We take courage and pride in the knowledge of his Sonship; we are impressed with a deep sense of gratitude because he died for us, but no greater benefits have we received than those we derive from the knowledge that he rose from the dead and banished all the terrors of death and the grave. Even in the dark hour of our own death, when the icy fingers of the grim monster are grappling with us in the uneven conflict, there is a ray of sunshine flashed across the gloom when we remember that, in Christ, death is the awakening into a brighter world, into the more abundant life. It was only a day between the day of Christ's death and the first glad Easter day, and it is only a step from the grave to glory for those who trust in him.

"Oh, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go;
In this sure thought let us abide,
And keep and stay our heart,
That Calvary and Easter Day—
Earth's heaviest day and happiest day—
Were just one day apart."

A. J. G.

THE CHURCH AND THE SALOON.

That the Christian Church is the strongest opponent of the open saloon must be apparent to every careful observer. The widespread movement against the legalized sale of intoxicants is chiefly the product of the several religious denominations acting together. Nor have they any more imperative duty than that of promoting the noble cause of temperance reform. In a recent issue of the Christian Intelligencer the obligation of the Church to wage an unrelenting warfare on the dramshop was impressively set forth as follows:

"Vernon, a suburb of Los Angeles, and believed to be the only incorporated city in the United States that has not a single church, voted for 'wet' Sunday recently. There are three saloons. Fifty women voted. Most of them voted 'wet.'"

"The above news item from the daily press teaches its own lesson; it scarcely needs comment from us. But it is well to remember that where there is no church in a town to wage war against the saloons, the saloons usually have everything their own way. But while in many places it must be said to the shame of the churches that they have made a very feeble effort against the saloon, yet upon the whole, the great temperance revolution now spreading over this country is the child of the Church. And yet the Church is really only half awake on this tremendous question."

"The Church could destroy the saloon if it would, the saloon would destroy the Church if it could. Neal Dow used to say: 'When the Church says to the saloon go, and votes go, it will go.' Dr. Theodore L. Cuyler used to say: 'We shall never be able to destroy the dramshops till God's people take hold of the temperance question as part of their religion.' When we consider the terrible havoc caused to the home, the Church and society by the saloon, the only attitude of the Church toward the saloon should be one of determined, aggressive, unrelenting hostility."

The following from Chicago's great preacher, Dr. F. W. Gaunsaulus, states impressively a truth that we need to realize more fully: "The next generation of preachers must be magnificently religious. Sin has decked itself in rich and superb costumes. Iniquity is jeweled and haughty. Nothing else can bear down upon the arrogant foe but a truly magnificent Christianity. This means that preachers should be girded and equipped as soldiers of the royal Christ. The pulpit has already made its failure when it has gone into competition with any factory for the production of pious essays, discussions of sociological schemes, and even the maintenance of purely theological positions. The object of religion is God as revealed in Jesus Christ, commanding, wooing, warning, loving, saving."

THE TRUE EASTER.

What doth it profit us to rise with Christ,
And share with Him new life on Easter Sunday.
If, straightway by the olden snares enticed,
We die to Him by sin on Easter Monday?

A passage to the land where grace and peace,
Like Easter lilies, bloom in full perfection;
From vice to sever and from sin to cease,
Ah! this it is to share Christ's resurrection!

—Eleanor C. Donnelly.

THE LIVING CHRIST.

By H. Walter Featherston, D.D.

Matthew Arnold once wrote of our Christ,

"But He is dead; far hence He lies
In that lone Syrian town;
And on His grave, with shining eyes,
The Syrian stars look down."

This is poetry, and some license may be expected; but there are those who really teach that this, which the poet sings, is literally true; yet sixty years after His death, our Lord said to John on Patmos—and through him to us: "I was dead, and behold I am alive forevermore."

"He died;
And with Him perished all that men hold dear;
Hope lay beside Him in his sepulchre;
Love grew corpse-cold; and all things true beside
Died when He died.

"He rose;
And with Him hope arose, and life and light;
Men said: Not Christ but Death died yesternight;
And love and joy and all things virtuous
Rose when He rose."

Christianity's very existence rests upon a risen Christ. "If Christ be not risen, then is our preaching vain, and your faith is also vain." This is as true to-day as it was nearly twenty centuries ago when Paul wrote it. A dead Christ would mean a conquered Christ. A conquered, dead Christ could in no sense be a Savior.

The Resurrection of Christ was, therefore, an essential part of His work of redemption. Sin "Brought death into the world."

What sin did, Christ came to undo. His work would be but failure until Death be conquered—first conquered, then "abolished," put out of our human world. "He must reign," says Paul, "until He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

On that first Easter morning, when the stone was rolled from the door of Joseph's new tomb, death received its death-blow; and when the Christ, three days dead, stepped in full life into the glory of that Easter day, He became verily the

"Death of death, and hell's destruction."

Since then men, women and little children reach out hands of faith and take firm hold upon a living Christ.

He is alive in no vague, mystical sense, such as some dreamers teach—as Washington and Shakespeare and Socrates are alive, merely in influence from teaching and example. Such a Savior might satisfy in a half-hearted way some over-wrought dreamer, the victim of a diseased imagination; but the common man wide awake to the fact of sin's ruin must have a real living Savior.

No fable old of mythic lore,
No dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present help is He;
And faith has still an Olivet
And love a Galilee.
The healing of His seamless dress
Is by our beds of pain—
We meet Him in life's throng and press,
And we are whole again."

Each beautiful Easter morning in the mild flush of bursting buds, opening flowers and renewed bird-songs, brings us face to face with the fact—not the dream, but the fact—that our Christ—the center of all our faith and hope, the object of our lordliest love, is not dead, but is "alive forevermore, and has the keys (of the well-locked sepulchre) of death, and hades," the prison-house of our dead bodies and the abode of our disembodied

spirits, that He may bring them together again in His own good time.

The resurrection of our Lord is an assurance of our own resurrection to be in the dawn of eternity, that supreme Easter of the universe. "Now is Christ risen from the dead, and become the first-fruits of them that sleep. * * * For as in Adam all die, so also in Christ shall all be made alive. * * * Christ the first-fruits, then they that are Christ's." "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The resurrection of Christ was really the first. Men had been resuscitated before—the Shunamite's son, Lazarus, and Jairus' daughter, for examples—but as these all died again, their rising from the dead cannot be classed with that of our Lord, who is "alive forevermore." "death hath no more dominion over Him."

The assurance is absolute. No fact was ever more carefully guarded, and none more fully attested. More than five hundred eye-witnesses to the fact went out well-equipped to tell all men smitten with the sorrow or the horror of death that God has given this one tangible assurance and lordly pledge that our "loved and lost" and our own death-smitten bodies shall live again and forever. With this divine assurance we forecast the centuries and see the splendors of a world's resurrection.

"On the cold cheek of death smiles and roses are blending
And beauty immortal awakes from the tomb."

The resurrection of Christ is not only an absolute assurance, but in a measure it is also an explanation of our prospective resurrection. Paul raises two profound questions, and answers both:

1. "How are the dead raised up?" He answers: "By the working whereby He is able to subdue all things to himself"—by the omnipotence that rolled back the grave-stone and brought the dead Christ back to life on the world's first Easter. The answer is sublime yet simple and full and complete. Many difficulties have been urged by human unfaith and ignorance; but divine wisdom and power are a solvent of all of them; and Easter stands as the monumental answer to every quibble invented.

2. "With what body?" His answer is: "Like unto His own glorious body"—like that body the Christ wore between his resurrection and ascension. It was a tangible body seen and handled—"Behold my hands and my feet (nail-pierced), that it is I myself; handle me"—such was His own challenge—and "He ate before them"—and He argued: "A spirit hath not flesh and bones as ye see me have." Yet it was a glorified or "glorious body," in a sense celestialized, eternal, incorruptible, passing at will through closed doors, appearing and disappearing without seeming to use the ordinary means of locomotion; and at length, on a May morning, sweeping into the empyrean, leaving all the world looking upward until He shall come again.

The resurrection of Christ intimates the supreme enthronement of humanhood and a consequent coming to all humanity of an honor immeasurable. He wore throughout His earthly mission a human form blood-kin and brother in fact to all our race; and when His work was done, He did not leave that human body in the dust, but bore it out of the grave and into the skies, and seated it, still a human body, though "His own glorious body," on the throne of all worlds; and speaks down to all of us: "He that overcometh, I will give to him to sit down with me in my throne."

This strong but beautiful Easter faith hends rainbows of deathless splendor over the dust of our dead, and plants immortelles of celestial beauty on all the graves we love.

THIS MORTAL SHALL PUT ON IMMORTALITY.

By the Late Dr. Borden P. Bowne.

We see death only from the outside. The body, which has been the means of expression and communication, ceases its work, and we say our friend

is dead. But this only means that we have no further intercourse with him. There is no answering pressure of the hand, and the loving voice is still. Yet our friend lives, nevertheless; for all live unto God. Somewhere in God's kingdom he is engaged in the activities and has the experiences which belong to that unseen realm. And all the while he and we are in the hands of our Father.

Love met us and prepared the way when we came into this life; similarly love meets us when we pass into the next life and prepares the way for us there. Death, then, is only an incident in the existence of an immortal spirit. It is a passage from a lower to a higher phase of our continuous life. In the great resurrection chapter which I read from St Paul, the animal body is replaced by a spiritual body; the corruptible puts on incorruption, and the mortal puts on immortality. As Paul puts it in another chapter, the earthly house of our tabernacle is dissolved, but we are clothed upon with another habitation, a house not made with hands, eternal in the heavens. And all the successive phases of this life of ours are comprised in the divine thought, and are gathered up in one great plan of love and wisdom. The gloom and terror, then, with which the imagination has shrouded this subject are heathen, and not Christian, or they are borrowed from the outward appearance which masks the hidden spiritual fact. St. Paul, who was looking forward to a violent death, speaks of it with incidental ease as the time of his departure, or, as he puts it, the time of his sailing. The term he used was a nautical one, and means an unmooring, as if Paul thought of raising the anchor or casting off the lines and sailing for another haven and another shore. And the writer of the fourth Gospel reports the Master as speaking of the many mansions in the Father's house, and of places prepared for many. Rightly, then, do we say that death is no more an ending than it is a beginning. The earthly life has ceased, and the immortal life has begun.

IMMORTALITY AND THE RESURRECTION.

By Rev. V. C. Curtis.

Acts 17:18.

The Athenian philosophers called Paul a babler that set forth strange gods because he preached Jesus and the resurrection. But the one great question in the history of the human race has been, "If a man die, shall he live again?" This question was not peculiar to Job nor his generation, but is being asked, though it may be unexpressed in words, by every heart. The soul of man revolts at the thought of annihilation, or the possibility of the sum total of his existence being confined to six feet of earth; on the contrary, it spreads its wings of faith and hope and soars in steady flight till it arrives triumphantly at the Father's home.

This desire for immortality is answered by belief in the future state. The writings of the ancient Egyptians and the epitaphs upon their tombs reveal their belief in the hereafter. The ancient Greeks also believed in it. Homer had his hero to go down into the world of shades and converse with the dead. Socrates said: "Our souls are certainly immortal." They had a custom of opening the mouths of their dead into which they put money that the departed might pay the ferryman to carry them across the river Styx. The Chinese build cozy homes and equip them with all conveniences, and then set fire to them, believing they are transmuting them into heavenly homes for their dead loved ones. Livingstone, in darkest Africa, found some crude ideas of immortality and a future state. The American Indian had his bow and arrows and his favorite hunting dog buried with him to use in the happy hunting ground out beyond the setting sun. This belief is often revealed after it has been hurled for years beneath studied infidelity. In Rochelle, N. Y., on the tomb of one that used all of his powers in opposition to the Christian re-

ligion, these significant words are engraved: "I hope, for happiness beyond this life." Another, in an hour of overwhelming grief, betrayed the same belief when he said, "In the night of death, hope sees a star and listening love hears the rustle of a wing."

But these questions concerning the past and future could not be answered by the most profound philosophy or subtle logic. They could not tell who we are, whence we came, and whither bound. But Paul had an answer to these questions in Jesus and the resurrection. The person of Christ explained the immortality of the soul. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made that was made. In Him was life and the life was the light of men."

But the immortality of the soul and the resurrection of the body are inseparably connected. The question is often asked, "What kind of existence will we have in the future state?" In answer to this, some say we will exist there in spirit only. But the human mind is so constituted that it cannot conceive of our personality existing without some kind of form. And if that were true, every promise of the resurrection or reference thereto must be torn from our Bibles. Resurrection means to bring something to life that has been dead. Souls do not die, but bodies do.

But the resurrection of Jesus Christ has answered this question. He rose in his body and left behind an empty tomb. Before his death he was in his natural body, but after his resurrection he was in his spiritual body. The apostle says, "Now is Christ risen from the dead and become the first fruits of them that slept." As he rose, so shall we. We are not concerned about the elements that compose the anatomy of the resurrection body, but the identity is the same as at present. Our present bodies are constantly changing, but our identity remains the same. In the process of death and the resurrection, this corruption must put on incorruption, and this mortal must put on immortality; then we will have glorified bodies. It is necessary for us to have eyes, ears and the other senses before we can enjoy the heaven that Jesus described. Heaven is real and does not consist in a mere dreamy existence.

Then among all the events of this world's history, the resurrection of Jesus Christ stands alone and without a parallel. It is the very foundation of the Christian religion. Around it cluster the most sacred thoughts of the ages, and upon it depends the hope of future life. Our own resurrection has the same element of certainty as the historical fact of his resurrection.

We have the assurance that we shall know each other there. Though our bodies will have changed, yet their identity will be the same. The disciples saw the nail prints in his hands and the wound in his side. Though the features of our loved ones may have been forgotten, they will live again in vivid reality. The smallest babe will not forget mother's face, nor the accent of her voice. Therefore, as long as death is abroad in the land and we must suffer bereavement, so long will the gospel of Jesus and the resurrection have a message of comfort and hope for the human soul.

Kosciusko, Miss.

ARE THE WICKED IMMORTAL?

By Rev. D. M. Geddie.

No. 1.

Dear Dr. Meek: When a writer in the Advocate called the attention of your readers a few weeks since to the doctrines held by Mr. Russell and their wide circulation through the secular press, he touched on matters of serious import to all our people. If these doctrines were mere technical differences on theological questions of minor importance, or if Mr. Russell and the secular press were the only means of giving currency to them,

the situation would not be so serious. But that is not true. The doctrines taught, as the following summary will show, strike a death blow at some of the very foundation principles of Christianity. Some of these doctrines are:

(1.) Uncompromising opposition to the Christian Sabbath and persistent efforts to establish the old Jewish Sabbath as the only divinely ordained day of rest and worship.

(2.) A denial of the evangelical doctrine of regeneration. Though very illogically, if not paradoxically maintained, they teach that the resurrection of the body is the only regeneration taught in the Holy Scriptures.

(3.) A denial of the inherent immortality of the soul. When the body dies, man has no more conscious existence until the resurrection.

(4.) A denial of the eternal punishment of the wicked. The only punishment for sin beyond the grave is a consciousness of guilt that leads to repentance and salvation.

(5.) That after the resurrection all the wicked will have a thousand years in which to repent. All who repent will be saved, but all who refuse to repent will be blotted out of existence.

(6.) That the devil himself and all his motley horde of emissaries will be saved or annihilated. Even the principle of evil itself will cease to exist.

(7.) That there will be four classes of redeemed citizens in heaven. The first of these classes will be in all their attributes and perfections, both in quantity and quality equal to the Lord himself.

Mr. Russell occupies, I suppose, the most commanding and influential pulpit of his sect, and is doing more to disseminate and popularize its doctrines than any other one man; but he is not the only agent in the field, nor is it confining itself to the pulpit and the secular press. Its literature is being circulated with an almost unprecedented liberality all over our country. Its agents are unceasingly busy carrying it into the homes of our people. In the country in which your correspondent resides three agents have been diligently engaged for the past twelve months in the distribution of its books, and many copies have been placed in the homes of the people. These agents—many of them, at least—do not scruple to make any kind of misrepresentation or false impression to accomplish their purposes. They are Jesuitical it seems, believing the end justifies the means. One of them secured a subscription for his book by claiming that it was a publication from our Publishing House at Nashville, and sold under its endorsement. I received this information from the man who made the subscription, and his veracity is unimpeachable. One of these agents told me that they spent twelve months in a county—that in 1912 they would work another county in Mississippi. A few years ago when residing in another county, I met one of the agents of this sect selling her books, if she could, loaning or giving them away if she could not.

Many of their books have catching titles, and are written in an ingenious and fascinating style. Some of them charm and delight the reader. They also claim to explain all the difficult passages in the holy Bible, especially the prophecies, and to point out the exact time and manner of their fulfillment. They frequently make quotations from the Bible, ingeniously covering up or perverting their real meaning, so as to make them the more illusive and misleading. In "The Path of the Ages," for instance (a book to be found in many homes in North Mississippi), just enough is quoted in paraphrastic style from the twenty-fifth chapter of Matthew to distort our Lord's description of the general judgment into a meaningless parable and change the nations, there spoken of, into irresponsible sheep and goats. In that way it seeks to blind its readers to the doctrine contained in Christ's sequel to this great chapter: "And these shall go away into everlasting punishment, but the righteous into life eternal."

A well informed minister and member of the North Mississippi Conference—now gone to his heavenly reward—read this book, "The Path of the Ages," and pronounced it one of the best

books he had ever read. But when the dead files in the ointment were pointed out to him, he said: "That book was concocted and inspired in the pandemonium of hell to mislead and damn men." This shows how deceptive and dangerous is the literature of this sect; and if you will allow me, I wish in the following papers to point out some of its deceptive fallacies concerning the annihilation of the wicked after their resurrection.

Sallis, Miss.

"FOLLOW ME."

The Christ conception of life, as shown in His own walk, was a self-emptying, a laying aside of His own glory that He might, stooping thus, place Himself beneath the weight of the burden of humanity, and, living sinless, lift out of the soul-life of man the sting of sin, with its condemnation and the power of its debasing influence, saving man from death and the death-dealing results of sin in His life.

His view of life was not position or fame, influence or prestige, but a mastered self, spent in the service of another. Thus, as He planned His life, His answer to the voice of life (calling to Him as they call to us, for He was tempted in all points like as we are) was "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Again, when they would make Him king and give an earthly turn to His life, veiling His view of living with another purpose, he left the multitudes and went aside in a neighboring mountain. Also, again, when similarly tempted to allow earthly things to become His purpose in life, or become the means of diverting Him from His views of true living, refusing the tempter, He said to Satan: "Thou art an offense unto me."

His view of life's living was not its conserving, but its expending; not its saving, but its losing. Death as the door to living was His philosophy; death to self and the concentration of self and all that one had or was on one point, viz: The so living in dying to self, that His life might lift others and usher them into true life, lifting them to His own ideal, that they might live and cause others to live. He who lived for himself died, but he who died to himself, living for others, was he who truly lived. That which was truly worth while in His view was that living which, forgetting self, was willing to be overlooked and lost sight of; being shoulders that another might climb; being foundation that another might stand. The out of sight is the explanation of that which is in sight. The foundation is the support of the copestone. The one is seen, the other unseen.

These lives are not always esteemed—seldom are—and, as in the past so in the present, one is beaten and another is killed. Frequently they are "despised and rejected of men." If they were of the world the world would love its own, but because they are not of the world, their ideals and walks being apart, the world overlooks, forgets and hates them. In the hereafter, however, when lives are seen in their true worth, stripped of the tinsel of earth, and results are properly valued, we shall see that the stone that the builders rejected hath become the head of the corner. Despised and dying, He was cursed, but from His death came the birth of a new thought and spiritual force, and the whole world liveth because thereof. Following Him means all of this, but they that have fellowship with Him in His suffering shall be joint heirs with Him in His glory.

JOHN F. FOSTER.

DeRidder, La.

THE COUNCIL DAILY.

Those who wish to keep in closer touch with The Council proceedings, should not fail to take the "Daily." Be sure to send your name with twenty-five cents to Rev. P. W. Jeffries, The Chesterfield, 3141 Mt. Pleasant, N. W., Washington, D. C., not later than April 10. You will not regret it.

MRS. J. F. EVANS,
Supt. Press Work, North Mississippi Conference,
W. F. M. S.

Church News

By Rev. A. J. Gearheard.

The Y. M. C. A. has been instrumental in finding church homes for 997 young men in the Northwestern University during the past year.

Rev. Albert M. Dixon, an experienced pastor and lecturer, has been chosen Field Secretary of the Baptist Young People's Union of America, and has been appointed to the work by the American Baptist Publication Society.

The estimated cost of the approaching General Conference of the Methodist Episcopal Church is \$120,000, not counting the guarantee or special expenses of the people in the city where it is to be held. The membership of the body is 825.

Twelve speeches in five days was the record Bishop John H. Vincent made after celebrating his eightieth birthday. Some men never reach the dead-line this side of the grave, in spite of the fact that their year far exceed the three score and ten limit.

Bishop E. R. Hendrix will formally set apart ten young women for the office and work of deaconess, at Mt. Vernon Church, Washington, D. C., on April 15. This will make ninety-nine deaconesses who have been regularly appointed to work in our Church.

The Southern Baptist Convention will be held in Oklahoma City, Okla., during the month of May. Special trains will carry the delegates from Louisiana and Mississippi, and the trip will be made as interesting and cheap as possible. It is reported that a large attendance is expected.

It is said that twenty per cent of the graduates of the Wesleyan University have become ministers. Among its Alumni are fifty-seven college presidents, ten bishops, three governors, sixty-two State legislators, seven National representatives and four United State Senators.

In one of the Middle Western States 500 churches have been purchased by farmers, and are now being used as store houses and barns. In Illinois 1700 churches have been abandoned during the past ten years. Missouri, Kansas and Iowa each report nearly 1000 churches on the inactive list. Most of these buildings are located in the country.

Committees have been appointed representing the Presbyterian Minister's Association and all the Presbyterian churches of Atlanta, Ga., whose business it will be to issue invitations to all the Presbyterian assemblies in America to meet in Atlanta on the third Tuesday in May, 1913, in a gathering to be called the Pan-Presbyterian Pentecost.

According to the analysis of the last census reports by the London Times, there are 3,574,000 Christians in India. The Roman Catholics have 1,394,000, but are said to be barely holding their own. The leading Protestant forces are Baptists, 331,000; Anglicans, 332,000 and the Congregationalists, 134,000. It is said that one out of every eighty of the entire population of India is now Christian.

The following report of the French Protestant churches strongly indicates that Protestantism is firmly fixed in that Nation: The French Protestant churches received from the State in 1905, 2,007,000 francs and raised themselves 309,934 francs for church purposes. In 1911 they raised, without State aid, 2,979,000 francs. The French Protestant has learned how to support the Church by individual contribution.

Bishop Nuszkiewicz and the Rev. Mr. Cisplinski of the Catholic Church in Poland were recently sent to prison for sixteen months for meddling with the marriage of a couple from their church by a minister of another sect. The Catholic divines

declared the marriage null and liberated the girl from the tie, which, according to the Polish law, is a civil contract and, therefore, beyond the jurisdiction of the Church.

Dr. Charles L. Barton, secretary of the American Missionary Board, is urging the union of all Protestant bodies in China. He claims that the time is ripe for Christianity to take the Chinese Nation, and that if this is accomplished it must be done by the churches dropping their differences and presenting nothing but the accepted doctrines of salvation. That there is much truth in his claims is evident, and his recommendation should be given more than passing consideration.

Dr. Wilbur F. Sheridan has been invited to fill Dr. S. Parkes Cadman's pulpit in New York City this summer. The two leading Congregational churches in New York City, occupied by Dr. Cadman and Dr. Nancy McGee Waters, hold union services during the summer in the former's church. Dr. Sheridan supplied this pulpit last summer and gave such complete satisfaction, both by his pulpit utterances and his delightful personality, that he was the unanimous choice for this year.

The Presbyterian Church claims the distinction of doing more for its members who are attending college than any other Protestant Church. Fifteen ordained ministers give all their time to work among the Presbyterian students in the following named universities: Wisconsin, Iowa, Illinois, Ohio, Nebraska, Colorado, Iowa State College, California, Indiana, Michigan and Kansas. The Presbyterian Board aids churches at State College (Pa.), the Universities of Arkansas and Oklahoma and at Washington University, Seattle, Wash. In these universities there are 7,000 Presbyterian students.

The Methodist Ministers' Association of Indianapolis, Ind., had an exercise in extemporaneous preaching on March 18. When the roll was called each preacher stepped forward, received a slip of paper on which was written a text, and was asked to preach a three minutes sermon. The only object God had in ordaining the preaching of the Word was that the world might be saved. We are not quite in harmony with the idea of exhibition preaching. The best sermons are those that have been prepared; over which the preachers have perspired beforehand; sermons that have been wrought out by prayer and hard work, and have been delivered out of a heart aching for the salvation of souls and charged with the dynamic power of the Holy Ghost. The ability to preach great sermons will never be acquired by college literary society methods of extemporaneous practice preaching.

LET THIS IMPORTANT WORK BE FINISHED.

Most thoughtful people throughout our wide connection approve the building of the proposed representative church in Washington City, the national capital.

The General Conference of 1858 took action looking to the erection of such a representative church, but the war intervened and prevented the work. For many years after the war we had so many church enterprises calling for repair and reconstruction, and our people were so reduced in their material resources, that nothing could be done with this important matter.

But the General Conference which met in Birmingham, May, 1906, renewed the proposal of the General Conference of 1858, and appointed a Commission to direct the campaign for funds and carry the enterprise to completion. The General Conference at Asheville, May, 1910, took still more advanced action, and, in addition to the Commission previously appointed, constituted a National Building Committee, with a view to the early erection of the building.

It is all important that work on the new church begin as soon as possible. Our cause in Washington is suffering by delay. The old Mt. Vernon Place Church is inadequate for the present

congregation and Sunday school; but our people there do not feel disposed to repair and enlarge a building which must be pulled down when the new house is erected. They have nearly secured their part of the proposed subscription for the National Church.

The campaign for funds has so far advanced in the Church at large that the amount set by the General Conference might be reached in one week if all our people who intend to help in the matter at some time would make their subscription without further delay. The time has come when we must go forward to success.

Other denominations are prosecuting similar enterprises at the national capital. The Episcopalians have begun a movement for a representative church in Washington, and the newspapers report that a large bequest was recently made for the purpose. The Northern Presbyterians and the Unitarians are undertaking to build splendid houses of worship to represent them at the capital, as the Northern Methodists, Baptists and Lutherans did some years ago. Of course, the Roman Catholics have taken in hand to build an imposing cathedral in Washington; they would never see Protestant churches strengthening themselves at such a center without beginning at once some such work, and they do not count the cost in a matter of this kind. They propose, it is said, to put a million of dollars into their chief church in Washington, and they intend to dominate the capital if they can.

In sight of success we cannot afford to delay longer to carry to completion the plan of the General Conference for our representative church. As chairman of the Commission appointed by the General Conference, I entreat our preachers and people to give us now united, enthusiastic and generous help to the end that this important enterprise may be completed at an early day. Let those who can give large amounts and those who can give only small amounts join hands to bring the subscription promptly up to the required figure. Some have done nobly, and I am persuaded many more intend to help. Now is the time to carry out the good intentions which they have formed.

W. A. CANDLER.

REV. J. M. JOHNSTON DEAD.

Dear Brother Meek: The Rev. J. M. Johnston, an honored superannuate of the Louisiana Conference, died at Alexandria, La., on March 19. He had an accident nearly a year ago, which so disabled him that he was almost continuously confined to his bed from that time until the end. He was 87 years old. A more extended sketch of his life will be sent you later.

J. D. HARPER.

Zachary, La.

(This announcement doubtless will touch with sorrow many in the State of Louisiana. Though death brings gain to those who are in Christ, it grieves us to have our loved ones go from us. Brother Johnston came into the Louisiana Conference by transfer in 1875, and had been on its "Honor Roll" for several years. We doubt not that he was ready for the Master's call. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously comfort and sustain them.—The Editor.)

MODES OF THE HEAVENLY LIFE.

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Secular News and Comment

By Rev. A. J. Gearheard.

The Textile strike in Massachusetts has ended. The strikers having won a ten per cent increase in their wages.

The report of the onion crop in Texas states that there will be at least 7,000 carloads shipped from the vicinity of Brownsville.

The executive committee of the Farmer's National Congress will meet in New Orleans on Nov. 7, 1912. This organization is directly interested in the welfare of the farmer and its visit to New Orleans may mean something to Southern agriculture.

The meat packers of Chicago, who have been on trial in the Federal court since December 6, 1911, for violating the Sherman Anti-trust Law, have been found not guilty. The trial is said to be the longest in the history of the Federal court; the report of it was 6,000,000 words in length.

Following the movement that has effected the organization of so many Boy's Corn Clubs, comes the movement to organize the public school girls into canning clubs. Already the Missouri Home-maker's Conference has organized a Girl's Tomato Club and expects to undertake a nationwide movement to teach young girls how to be more useful to the home.

The famous Glidden tour of the American Automobile Association is to terminate in New Orleans next fall. This is considered the most widely known automobile event in the world and will doubtless attract many visitors to the Crescent City. It is also calculated to inspire additional interest in the building of good roads, especially along the route of the tour.

Prof. George R. Hightower has been elected to the presidency of the Mississippi A. and M. College to succeed Dr. J. C. Hardy, resigned. Prof. Hightower is a native of Mississippi and has been connected with many of the important movements of that State during the past few years. He was at one time Professor of Mathematics in the Grenada Female College.

"By reserving one seat for Christ, for which you have paid, it is perfectly permissible for any one to attend the theatre," says a Colorado professor. How does he know? The Bible is silent on the question, besides we imagine, judging from the bill boards and local newspaper reports, that even with an empty seat in which the invisible Christ is supposed to be, a person would have a hard time staying religious and continuing to be a regular attendant at the shows.

Potash is said to be the most important fertilizing product in agriculture. The American farmer has heretofore been compelled to pay duty on this material from Germany, but recently it has been discovered that there are rich deposits in Searles Lake, in California. The estimates of the field men of the Geological Survey of the Bureau of Soils is that these deposits contain 4,000,000 tons, but the authorities in California claim that their estimate of a deposit of 10,000,000 tons is conservative.

The Manufacturer's Record has made some interesting statements concerning the lumber output of the United States as shown in the late census report. In 1900 the South cut 41 per cent of the Nation's supply of lumber and in 1910 it cut 53.6 per cent of the supply. Louisiana leads all other States, having cut in 1910, 3,733,900,000 feet. Thirty different varieties of wood are cut for the market, and of this number twenty-two varieties are found in the South. In each of eleven of the twenty-two varieties the South cut more than half of the total supply.



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The press has contained various opinions concerning the order of President Taft, rescinding Commissioner Valentine's order forbidding the wearing of sectarian garb while teaching in Government schools. The immediate case that called forth the discussion was one connected with the Indian Schools, and the Roman Catholic order of Sisters seems to be the one that was about to suffer by the Commissioner's act. We are not surprised at the President's action. He is a Unitarian, a politician and sorely in need of votes. If he can win the support of Rome by catering to that Church, he will do it. Protestantism is not sufficiently organized to do more than simply protest. The Romish Church is skilled in political intrigue, and the probabilities are that President Taft's order will remain intact in spite of any protest that may be entered.

Theodore Roosevelt is now a millionaire. His receipts from the sale of his last book, "African Game Trails," has netted him thus far \$634,000, making his total fortune beyond the million mark. Mr. Roosevelt's principal source of revenue for the last few years has been as follows: Assistant Secretary of the Navy, two years, \$9000; Governor of New York, two years, \$20,000; Vice President of the United States, one year, \$8000; President of the United States, seven years, \$350,000; awarded Nobel Peace Prize, \$40,000; receipts of African shooting trip as follows: from Carnegie, \$20,000; from Scribner's Magazine, \$35,000; from royalties on the sale of his book, \$634,000, and three years lecturing, \$9000. This brings his total earnings from special lines, aside from investments, royalties on books previously written and other sources, up to \$1,225,000 in fifteen years.

A CRYING NEED AND A CALL TO ACTION.

There has never been a greater need for the circulation of religious literature than we find to-day. The potency of the printing press is in evidence everywhere, since it is freely and effectively used in every vocation and pursuit in life, whether secular or religious, for propaganda and development.

Of the great abundance of printed matter in circulation there is a variety of good, indifferent and bad, of which the two last named are largely in evidence, both in quantity and fruits. Our country is being flooded with books, papers and tracts teaching things that are subversive of civil government, religious and social institutions and domestic life.

Many pastors know that their people are browsing on poisonous herbs, which results in spiritual weakness and decadence, rather than feeding on nutritious food conducive to their religious life and growth. In view of these facts, it is all important that every pastor who has committed to his charge the care of the Church and of souls, and who has at heart the welfare of the country, should seriously ponder the questions, what is the antidote to these evils? and what can be done to counteract these vicious influences that are ruinous to the souls of the people and which are hindering the growth of our Lord's kingdom?

The inevitable answer will be: a clean whole-

some and enticing literature placed in the hands and homes of the people. For this purpose our Church provides wisely and liberally, not only for the supply, but also for its distribution. We have in Nashville, Tennessee, the "Publishing House of the Methodist Episcopal Church, South;" "the object of which shall be to advance the cause of Christianity by disseminating religious knowledge and useful literature and scientific information in the form of books, tracts and periodicals." (See Discipline 1910, paragraphs 421 and 422.)

This is the source of supply. The preachers are the channels through which the supplies are to reach those for whom they are provided. From the beginning of Methodism it has been the prescribed duty of a "preacher in charge" to see that all the people within the bounds of his charge be duly supplied with our books and periodicals." (See Discipline 1910, paragraph 132.) It is also the duty of presiding elders to inquire carefully at each quarterly conference as to the faithful observance of this rule.

I know, from many years of experience, study and observation, that the duties of the pastor are manifold and toilsome, and that he must be a very busy man to look after all of them; but I also know that the present consideration is one of prime importance in order to the greatest efficiency in his ministry. The more information people get from the reading of the Holy Scriptures and church books and papers the more concerned they will become for their own souls and for others. Consequently, they will be more responsive to preaching and more liberal and active in Christian work. There is great need of an increased interest in this line of our church work; a revival right here is needed, and like every other religious revival it must begin with the preachers. It is hoped that every presiding elder and pastor in Mississippi will give the matter thoughtful consideration.

Let each one survey well his own field, ascertain the needs, and begin at once to plan, though it may be on a small scale, for supplying the needs. May we not have in the District Conferences more attention given to this important interest? A prominent hour could not be more profitably spent than in a free and full discussion of this subject, and in devising ways and means for promoting the circulation of good literature in the district. May we not modestly ask the presiding elders to give the matter consideration in their plans and programs?

Let every preacher write at once to the Publishing House for catalogues and begin a forward movement in his charge, and let us have unanimous concert of action in a general campaign for the distribution of more Bibles, Disciplines, Hymnals and Church papers than we have ever distributed before. Yours faithfully,

G. W. BACHMAN.

Winona, Miss., March 21, 1912.

A SAD ACCIDENT.

Dear Brother Meek: The friends of Brother and Sister L. E. Wicht, of the Washington charge, will greatly regret to learn of the accidental death of their eleven-months' old child at the parsonage in Washington, Miss., this Saturday morning, March 30, as the result of a slight fall from its pallet on the floor. The child lived about thirty minutes after the fall. The death of this baby girl is a great sorrow to them in which only the Divine Comforter can sustain them. The baby will be buried here in Natchez to-morrow.

H. B. WATKINS.

(We are, indeed, pained to be apprised of this sad occurrence, and our heart goes out in deepest sympathy to the bereaved parents. Let them be remembered at the throne of grace in this dark hour.)

THE BAPTISM OF JESUS.

It is so we search the Scriptures for a definite declaration of the mode by which Jesus was baptized, but our immersionist friends unequivocally and emphatically declare that he was "plunged" into the river Jordan, and tell us none are truly baptized except those who follow Christ into their mythical "liquid grave." This teaching is conceived of ultra-dogmatism, and is innocent of Scripture substantiation, for there is no immersion to be found in the Bible, and there are very few passages of Scripture into which the idea of immersion can be read. That Jesus was not immersed, but was baptized by affusion I purpose to show by the following inferences:

Inference 1. Since Jesus always appealed to the Scriptures for justification of his deeds and words, he was baptized by the mode taught in the Scriptures to which he appealed. The Scripture Jesus quoted as authority for his teaching and practice was the Old Testament. The New Testament was not written till after his ascension. There is no immersion to be found in the Old Testament, but much sprinkling and pouring, as will be seen from such passages as Exodus 29:7—"Pour it upon his head;" Numbers 8:7—"Sprinkle water of purifying upon them;" Isaiah 52:15—"So shall he sprinkle many nations;" Ezekiel 36:25—"Then will I sprinkle clean water upon you."

Inference 2. Since Jesus came to earth, not to destroy, but to fulfil the law, as announced in Matthew 5:17, and as he studiously obeyed all other precepts of the law, he would certainly not make exception at one point, especially since he teaches through James (Jas. 2:10), that if we keep the whole law, and yet offend in one point, we are guilty of the whole. He observed the feast of the Passover (Luke 2:42); he paid the temple tax (cf. Mat. 17:27, and Exodus 30:13); he assumed the duties of his priestly office at the age of thirty years (cf. Numbers 4:5); when he went to John for baptism, he said, "It becometh us to fulfill all righteousness" (Matt. 3:13). To what righteousness did He refer? To the righteousness of the law, of course. The law required that the water should be sprinkled upon the candidate (Num. 8:7).

Inference 3. Jesus was a Jew as any one will see by studying the first and second chapters of Matthew, and the first and second chapters of Luke. As a Jew, he was circumcised at the age of eight days (Luke 2:21). As a Jew, he was presented in the temple at the age of forty days (Luke 2:22). Surely he was baptized by the mode practiced by the Jews. The Jews practiced sprinkling and pouring. God gave them the example at the Red Sea (cf. 1st Cor. 10:1, and Psalms 77:17), and instructed them, through Moses, to follow the example he had set, and the records give no account of their ever departing from it.

Inference 4. Since John, the preacher who baptized Jesus was a Jew, as we learn by referring to the first Chapter of Luke, he must have administered the rite according to the practice of the Jews. We know the Jews, and especially the sect of Jews called Pharisees, were great sticklers for law, and even the least infringement upon their laws provoked from them severe denunciation. Surely, if John had introduced a new mode of baptism, the innovation would have been offensive to them, and would have stirred up opposition. But we have no account of any opposition being offered to this great preacher from the Jews, but to the contrary, we read "Jerusalem and all Judea...were baptized of him" (Matt. 3:5, 6).

Inference 5. Since Jesus' baptism signified, not only his alliance with John, and his endorsement of the religious movement John had inaugurated, but was his anointing into his priestly office, it was administered by that mode required by the law for the anointing of priests. The law prescribed that the water should be sprinkled upon the priests (Numbers 8:7).

Inference 6. Since Jesus' priestly office required that he administer the rites of the Church,

he received baptism by the same mode he practiced in administering baptism to others. He is the sole administrator of Holy Ghost baptism, the antitype of which water baptism is the type. John announced that Jesus would baptize with the Holy Ghost (Matt. 3:11), and in Acts 2:3 and 17, and 19:44, and 19:2, we have accounts of the rite being administered. In every instance, the mode was pouring.

Inference 7. John knew what mode he practiced, therefore his words are the best authority on the subject. In Matthew 3:11, he is quoted as saying, "Ego men humas baptizo en hudati"—"I indeed baptize you with water." The form used by John is the instrumental dative, showing that the water was applied to the candidate, and not the candidate to the water. Any one who reads Greek but indifferently knows if John had dipped his candidates into the water he would have said, "Ego men humas baptizo eis to hudor."

Inference 8. Matthew being one of Jesus' immediate apostles, and probably an eye witness to his baptism, is good authority for the mode of Jesus' baptism, so we take his testimony. Here it is (Matt. 3:16, 17): "Baptisteis de ho Jesus euthus anebe apo tou hudatos," etc.—"And Jesus, when he was baptized, went up immediately from the water," etc. Notice the preposition, apo, is here used by Matthew. He uses ek in the seventeenth verse where we read, "Phone ek ton ouranon"—"A voice out of heaven." There is good reason for this. Ek is the interior form of the preposition, meaning "out of." The voice was in heaven and emerged from, or "came out of" heaven. Hence the preposition, "ek." The Lord challenges, "Come now, and let us reason together" (Isaiah 1:18). Is it not reasonable to believe that if Jesus had been immersed in water by John, and had emerged from the water as the voice emerged from heaven, Matthew would have used the preposition, ek, which would have been the proper form? But he did not use ek in telling about John baptizing Jesus, but used apo. I have consulted several lexicons with reference to this preposition, and they all use apo as the exterior form, "from," "away from." This I think should be conclusive evidence to every candid reader that John did not immerse Jesus, but that he poured the water on him, and immediately Jesus went away from the Jordan into the wilderness, where he was tempted of the devil.

T. J. O'NEIL.

ABERDEEN DISTRICT NOTES.

We are more and more pleased with our new presiding elder, Rev. J. E. Cunningham. Our district was very much in love with the former one. The new one seems to drop into the niche well.

Work in the country charges has been very much hampered because of so much rain and cold weather. Some of our pastors, especially the new ones, have been somewhat blue, but the opening of spring and the sunshine have started them to singing, and with youthful buoyancy and joy they are going about their work.

Good news keeps coming to us from Tupelo, the place where they "do things," both in religious and commercial affairs. Duren has the habit of pleasing, and so just can't help himself, if he would. Many devout missionary workers have put a spirit into this church that could not otherwise be had.

Houston is still bugling the note of victory. Neblett is one of those fellows that just makes success succeed itself, anyway. It is a royal people, a live pastor—a noble band of co-workers. The Young Men's Class is working for a hundred present on Easter Sunday. Mrs. Neblett, the accomplished and devout teacher, usually does what she determines, and so we expect to hear a great shout over there on Easter morning about 10 o'clock.

Aberdeen has had an uphill pull trying to build a new church during such weather as we have had. We are expecting, however, to see the new church ready for occupancy now real soon. We have yet lingering in our memories the pre-eminent success of Pastor Murrah at Sardis, when the seemingly "impossible" was accomplished in building one of the most beautiful churches in North Mississippi.

Amory and Nettleton are delighted, and well they may be, for few congregations are so much favored as they are in having such a wise, energetic and successful man for pastor. Brother Young has already received about forty into the Church and has gotten such a headway that he can hardly catch himself to see how he is getting along. We are expecting to hear the stroke of trowel and noise of hammer and saw over there real soon, and then arise some good morning to see one of the most beautiful churches completed and paid for that North Mississippi can boast of. Young and a people like those he serves can do it, and if our guarantee were necessary it would be readily given.

Okolona seems on a boom with large congregations at the preaching services, large attendance on the prayer meetings, two of the largest, best and most interesting Leagues in the Conference, and the Sunday School is breaking the record. Such a charge is a joy forever.

The Pontotoc people think they have got "the preacher." And from the reports that come from over there, we are persuaded that the reports are well founded. Wendel is fully realizing the high expectations of his many friends. He purposes conducting his own meeting this spring, doing the preaching himself—a thing every pastor should do his first year in a pastorate. Of course, however, there are exceptional conditions that oftentimes make it necessary to call in help.

Brother McDougle, on the Okolona circuit, has had the blues. He has had to deal with prairie mud, the bottom of which is down near the artesian water supply. He is now, however, catching the step like a soldier marching to the strains of "Dixie." He has made many friends both on his circuit and among the town people of Okolona.

Shannon is still delighted, and how could it be otherwise with a man like Wagner to fill the pulpit?

My space is up and over. I will tell you about the other boys next time, Mr. Editor. I will say in concluding this rambling note that I have not heard of a discordant note in the district. Everybody from presiding elder down, or up, if you prefer it, is happy, and the prospects are bright for a good year in the Aberdeen District.

Okolona, Miss.

J. H. HOLDER.

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THE MAN YOU MEANT TO BE.

A vision there came in the night to me:
There stood before me with sad, stern eyes
A man whose presence breathed majesty,
Wisdom and virtue, and high emprise.

What was it brought the years long fled?
Who and what was this stranger to me?
I questioned him straightway, he gravely said:
"I am the man you meant to be."

Then, stricken sorely, I turned away,
Gone for aye was the wasted past,
The years I had frittered day by day,
And here had I come to the end at last.

But while I lay grieving I heard him say:
"Waste not your time in dull despair;
This world is a new world every day.
Turn your back on the past and forward fare.

"The days of the past you have wasted, 'tis true;
But of the fair future you still hold the key;
It is never too late to begin life anew—
I am the man you yet may be!"

—Nautilus.

BOYS AND BATTLESHIPS.

When the construction of the monster battleship New York was begun in the Brooklyn Navy Yard, seven little lads in sailor suits drove the first bolts in the steel plates of the keel. The grandson of Rear-Admiral William T. Sampson was the first boy to receive the heavy hammer and attempt to strike the blow. It needed the powerful grasp of a workman's hand to lift the hammer, but the curly headed youngster laid his tiny hand on the big brown one and "helped" to drive the bolt into place.—New York Christian Advocate.

CHOICES OF OCCUPATION.

Three little girls were playing. The mother of one came into the room and engaged the children in conversation. "Marian, what are you going to be when you grow up?" she asked.

"I am going to be a famous singer," she replied.

"And you, Susie, what are you to be?"

"O, I am going to write stories when I grow up," she answered.

"And what is Marjorie to be?" continued the mother.

Marjorie, aged five, thought seriously a moment, and then said: "Well, I am not sure, but I think I'll be a widow."—Delineator.

A COLLIE'S HEROISM.

The name of the little dog is unknown, but he was a young terrier that had run in front of an electric car in Halifax and had become bewildered. The motorman called to him, and would have stopped his car had it been possible, but the down grade made it difficult to come to a sudden halt. Most of the passengers were breathless, realizing the danger of the little dog.

A collie that was on the sidewalk grasped the situation and made a bold dash in front of the car. Seizing the terrier firmly by the collar, with one supreme effort he gave a strong pull, and in the nick of time his shaggy friend was in a place of safety.

That the onlookers appreciated the intelligence and bravery of the noble collie was apparent by hearty cheering as both dogs trotted together down the street.—Our Dumb Animals.

HOW JARVIS BECAME A JUNIOR MEMBER.

Helen M. Richardson.

"What is a —Nanimal Aid Society, mamma?"

Jarvis spoke the words very slowly, so that, although he stuck an "n" in the wrong place, his mother understood that he was asking about a new society that had recently been established in the city.

"An Animal Aid Society is one that cares for poor unfortunate cats and dogs and horses and all dumb creatures that are homeless and hungry," his mother answered.

"How do the animals know where to find the place?" queried Jarvis, who was very much interested in all kinds of animals and liked to see them well treated.

"They do not often find it themselves; they are usually carried to this 'Shelter,' as the place is called by people who find them wandering about the streets," Jarvis' mother told him:

That afternoon as he was playing out in the yard a little kitten ran up to him mewing piteously. The little boy picked it up and ran into the house.

"I think this kittie ought to be carried to the Nanimal Aid So—Shelter," he corrected himself.

"I think so, too, little son," his mother answered, noting that the kitten looked thin and uncared-for. "Ask Mary to send me up a basket, and we will both go with it."

Mary thoughtfully put some excelsior in the bottom of the basket, which made a nice bed for kittie, and she curled herself up in it and her crying soon changed to a contented purr.

This new Shelter was not far from Jarvis' home, so his mother let him carry the basket and present it to the matron in charge. She thanked Jarvis for his kindness to the little waif, and led him to a room back of the office in which were several other cats, and some dogs who began to sniff inquiringly as the cover was removed from the basket and a little gray kitten crawled feebly out.

The room was a small one, for the Society had been started only a few weeks before, and had not much money with which to carry on the good work, but was dependent upon the kindness of people for its support.

The room in which this stray kitten found itself contained half a dozen baskets lined with excelsior, and some mats. Several of the baskets were occupied by cats, while the dogs made beds of the mats.

"I think this kittie is very hungry. Will you please give it some milk?" Jarvis asked; as the little stranger began to mew feebly.

"Your kittie shall have a saucerful of nice warm milk right away," the matron replied.

When Jarvis saw how greedily the little creature lapped the milk, all the while expressing its gratitude in delighted purrs, he was sure that this must be a very nice place for hungry animals to come to.

By this time the other cats had left their baskets and were hunching around their visitors, which seemed to be their way of welcoming them to their comfortable home.

"Would you not like to become one of our Junior members?" the matron asked, as Jarvis with the empty basket in his hand was following his mother to the door.

"O, yes!" he responded, with a delighted glance up into his mother's face. "May I, mamma!"

"Have you ten cents with which to purchase a button? All members are supposed to be thus decorated," she assured him.

Jarvis' hand crept slowly into his pocket. Should he give up the top he was going to buy and spend the ten cents for one of these buttons?

"You will belong to our Band of Mercy when you wear one of these," the matron explained, as she leaned over to pin it on Jarvis' jacket.

The little boy hesitated no longer, but quickly drew his hand from his pocket and laid a shiny ten-cent-piece upon the table.

"I'm a member of a club, now, mamma!" he proudly asserted. And he held his head so high as he skipped along beside his mother on his way home that he looked about ten years old, instead of only six, his father informed him as he caught up with them.—Zion's Herald.

The most valuable manufactured product in the United States last year was meat. Its value being \$1,400,000,000. Foundry products were second, being valued at \$1,200,000,000.

A VISIT TO PORT GIBSON.

I recently went to Port Gibson to conduct revival services in Port Gibson Female College. President Hawkins and his estimable wife gave me a cordial reception. The efficient faculty and the bright, cheery student body were kind and appreciative. I soon learned to feel very much at home in the college. All were attentive and responsive in the services. The singing was fine. I think more than eighty per cent of the girls were already members of the Church, and some of them were earnest Christian workers. While only three of the girls joined the Church, others decided for Christ, and quite a number were re-consecrated and started out anew for Heaven. I am sure that much and lasting good was accomplished in the services.

I found Dr. T. B. Holloman and his accomplished wife enjoying the high esteem of their flock. I enjoyed the pleasure of worshipping with them one service in their beautiful church. I also enjoyed having Dr. Huntley, the congenial presiding elder of the Port Gibson District, attend some of the services. These brethren know how to make a preacher feel at home in their midst.

Brother Hawkins spared no effort to show me the college work and things of interest in the town, also his pecan trees and the fruit thereof, all of which was interesting. I was profoundly impressed with the great work Brother Hawkins and his competent helpers are doing for the girls who attend this institution.

En route to and from Port Gibson, I stopped in Newton and enjoyed the privilege of spending a few minutes with our presiding elder, Brother O'Neill, and his interesting family. While there, I saw Brother C. C. Evans and heard Dr. Featherstun preach one of the best sermons I ever heard on Missions.

I saw Brother B. F. Jones on the train, and at Vicksburg Brother Saunders and his good wife made me feel at home in their nice, new parsonage.

With best wishes to you and the splendid Advocate you are giving us, I am fraternally,

J. J. GOLDEN.

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Editorial.

THE WORK THAT WINS.

It is very generally admitted that the greatest need of the Church to-day is a more effective evangelism—an evangelism that is unceasing and which brings men into the kingdom. Important as they are, the world will never be saved by cultural and educational processes. Divine power must touch, cleanse, and give life to the soul before it can know God and spend its strength in Christian activities. The regeneration of the individual should be the ultimate aim of all the work of the Church. Whatever stops short of this only touches the surface of things. It is by transforming men personally that society is to be transformed and the "new earth wherein dwelleth righteousness" brought into existence. Earnest, hand-to-hand work by the membership of the Church is the only method by which Zion can be made fruitful as in former days. The direct touch and the earnest, tactful private appeal are vastly more efficacious in reaching the unsaved than eloquent discourses from the pulpit. The following quotation from Dr. Watson B. Duncan's striking paper, on "The Evangelism Needed for the Times," which appears in the last number of the Methodist Review, bears pertinently on this point, and well merits prayerful consideration:

"Modern evangelism must be personal rather than general. Here two qualifications are necessary—spirituality and common sense. Without the former, our service is mere mockery; without the latter, our efforts are dissipated. And here we strike the Master's methods. The apostles were won individually. In Christ's sermon to Nicodemus, in his rescue of the woman at the well of Sychar, and in his interview with the rich young ruler, the Great Teacher gave a training course in the art of soul-winning. The late Dr. J. O. Peck, one of the most successful soul-winners of modern times, said:

"So great is my conviction of the value of personal effort, as the result of a life work of winning souls, that I cannot emphasize the work too strongly. If it were revealed to me from heaven that God had given me the certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time; and if it were further conditioned that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during these ten years, but might appeal exclusively to individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the conversion of the one thousand souls necessary to my own salvation."

"The personal worker must have a clear vision of the worth of a human soul; he must be under the supreme motive of the love of Christ; there must be inward purity which empowers for service, and a consecration which puts every faculty at the disposal of Christ. Panoplied with the divine armor, he must familiarize himself with the use of the implements of aggressive warfare—the Word of God and prayer. He needs not only to handle the sword of the Spirit skillfully, but to know the power of intercessory prayer."

A TRIP TO NORTHWEST LOUISIANA.

Last Friday afternoon, at half-past one o'clock, we boarded the Texas & Pacific train on our way to Mansfield, La., where the Shreveport District Conference was in session. When we reached the Mississippi River and our train was being ferried across, we left the car for the flatboat, that we might get a better view of the Great Father of Waters, which presents an unusually interesting sight at this season when the rains and melting snows have filled its banks and greatly widened its bosom, giving it an appearance of additional majesty. Our feet had scarcely touched the bottom of the boat before we were face to face with Dr. S. H. Werlein, who had been on a brief visit to New Orleans and was returning to his home at Alexandria. We were soon across the Big Muddy and aboard our car, which went speeding along in a northwestern direction at a fairly rapid rate. Nothing so lessens the tediousness of travel as an intelligent companion with whom one may converse about things of mutual interest. Dr. Werlein is one of the strong pastors of Southern Methodism, a man of education and wide reading and a careful observer. He is having large success in his work at Alexandria, where we have a vigorous and growing Church. The Doctor is an alumnus of Emory and Henry College and a graduate of Drew Theological Seminary. He has been "giraffed" about for years, and there are few men of note in the connection concerning whom he is not well informed. He is a most entertaining converser and it seemed to us that but a little time had elapsed when the train pulled into Alexandria and he left us about 8:30 p.m.

It was about twelve o'clock (the train being considerably late) when we reached South Mansfield, and we were glad to leave the car and take a carriage for Old Mansfield, the town proper, which is about two miles from the station. The road was quite muddy, but our team was a good one and we were soon at the hotel, where we managed to secure accommodations for the night. The next morning we found our way to the Methodist Church, a neat brick structure, where the exercises of the District Conference were in progress. Rev. Paul M. Brown, the stirring presiding elder, was in the chair, and Rev. P. O. Lowrey was delivering a forceful address on Sunday school work. Brother Lowrey is an earnest student of Sunday school methods, and is leaving undone nothing in his power to awaken a spirit of progressiveness among the workers in the Louisiana Conference. He had on hand a choice collection of literature. At 11 o'clock a thoughtful and impressive sermon was preached by Rev. H. T. Young, a student at Centenary College and our pastor at Keatchie, La. He is a young man of gifts and much promise.

The afternoon session opened with an address on the League work by Mrs. S. J. Lingle and Rev. H. W. Jamieson, both of Shreveport. The cause of education was then considered, and stirring speeches were made by Prof. R. E. Bobbitt, the newly-elected head of Mansfield College, and Dr. Felix R. Hill, the president of Centenary College. Notwithstanding their urgent need of a larger equipment, these institutions are doing a great work and are a tower of strength to Louisiana Methodism. The editor was given an opportunity to present the claims of the Advocate, which he did in a brief address. After a short recess, the delegates and visitors attending the Conference repaired to the dining room of Mansfield College, where a delightful six o'clock dinner was served and a number of bright and sparkling talks were made.

By special arrangement with the pastor, Dr. G. E. Cameron, we ran over to Shreveport Saturday night and occupied the pulpit of our First Church in that city on Sunday at 11 a.m. This is, perhaps, the greatest Methodist congregation in the State, and it is enjoying a large degree of prosperity under the ministry of Dr. Cameron. He has the ear of the public, and preaches to fine audiences every Sabbath. The Sunday school now has an enrollment of more than 800, and

plans are under way to construct a modern new church to cost between \$90,000 and \$100,000. In the afternoon we visited Centenary College—which we had never seen before. It is situated in the suburbs of the city, and has a beautiful campus of about forty acres. The main building is a substantial brick structure, but is now overcrowded. More room is an imperative necessity, and should be provided at the earliest date possible. We counted it a great pleasure to meet Rev. H. T. Carley, our former associate in the Advocate office, who is now one of the instructors in this institution, but regretted to be informed that his health still lacks much of being robust. While in Shreveport, we observed that the walls of the Noel Memorial Church are up, and that the building is about ready for the roof. It will be a magnificent house of worship when completed. Dr. Felix R. Hill, Jr., the brilliant young pastor, is in high favor with this flock.

Methodism in the Shreveport District is manifestly alert and aggressive. In the person of Brother Brown, it has a capable and tireless leader, and the reports of the pastors showed that they are faithful in their various fields and that the cause is progressing. Though the season up to the present has been the most unfavorable for many years, we predict that much will yet be accomplished before the assembling of the Annual Conference next December. The notes of optimism and triumph were in the air.

A NEW PRESIDENT ELECTED.

Professor A. B. Peters, owing to the state of his health, has resigned the presidency of Mansfield Female College, his resignation to take effect at the close of the present session, and Prof. R. E. Bobbitt has been elected to succeed him. Brother Peters has been at the head of this institution for two years, and his administration is reported to have been highly satisfactory. Considerable progress has been made in strengthening the College since he took charge, and he will leave it in a condition much improved in every respect. It is stated that he will refrain from the work of teaching for at least a year, and live an outdoor life with a view to building himself up physically. We trust that he will succeed in this, and be able after a brief rest to resume his labors in the schoolroom to which he seems to be so well adapted.

Mr. Bobbitt, the new head of Mansfield College, is well known in the educational circles of Louisiana. He was for ten years connected with the Public School at Jena, and for the past three years has been a professor in the Southern Normal College at Huntington. He has an excellent record as an instructor, and is regarded as a wise and able administrator. He is an earnest Christian and an active worker in the Church, and the Methodist parents of the State may feel assured that their daughters will find at Mansfield during his incumbency as president a wholesome intellectual and religious atmosphere. We sincerely hope that under his leadership this historic institution will prosper as never before, and move steadily forward to larger things. Let our pastors and people throughout the State rally to the support of President Bobbitt, and give the College such a patronage next fall that it will be placed on a paying basis and its success assured.

PERSONAL AND OTHER NOTES.

Rev. W. A. Hays, of Bay Springs, Miss., remembered the Advocate with a list of five subscribers on March the 25th.

As a result of a defective fire, the Twenty-fifth Avenue Methodist Church of Gulfport, Miss., was considerably damaged by fire on March 26.

Rev. F. M. Bennett, pastor of the Pleasant Hill (Miss.) charge, has our thanks for effective work done for the Advocate recently.

Rev. E. J. Coker, pastor of the Taylorville (Miss.) charge, remembered the Advocate this week by sending in a nice list of subscribers, for which he has our thanks.

Rev. W. A. Terry, of Bolton, Miss., has our thanks for an even half dozen renewals. He has a splendid report of his work this week in the "Tidings from the Field" department.

Rev. N. E. Joyner, the Secretary of Education of the Louisiana Conference, is in Nashville to attend the meeting of the General Board of Education.

In renewing her subscription to the Advocate, Sister G. W. Mancrief, of Longstreet, La., adds a few words expressive of her appreciation of the paper. We heartily thank her for her kindly commendation and good wishes.

Rev. W. J. Porter, our efficient pastor at Laneyville, La., is doing an excellent work. In his rounds he does not forget the Conference organ, and has our thanks for a fine list of subscribers sent in a few days since.

The New Orleans District Conference will convene at Slidell next Wednesday, April 10. The opening sermon will be preached on Wednesday evening, and Dr. Henry has announced that all the business will be attended to on Thursday and Friday.

Rev. D. C. Bennett, who serves the Maryville (La.) charge, has moved from DeRidder, where he has lived since Conference, to Longville, one of his appointments, where the church has made ample arrangements for him and his family. His address will be hereafter, Longville, La.

Dr. S. S. Keener, the efficient presiding elder of the Monroe District, is reported to be ill in McGehee's Sanitarium at Hammond, La. We regret to be apprised of the sickness of this energetic servant of the Church, and we trust that he will soon be able to resume his labors.

The Commencement sermon of Whitworth College will be preached on Sunday, May 19, by Rev. T. W. Lewis, pastor of the First Methodist Church, of Memphis, and the Annual Address will be delivered by Dr. A. F. Watkins, of Hattiesburg.

Dr. J. B. Lawrence, who has served the First Baptist Church, of New Orleans, for the past two years, preached his farewell sermon to that congregation last Sunday night. He has accepted the pastorate of the Baptist Church at Columbus, Miss., and will leave at once for his new field of labor.

Rev. J. L. Sutton reports that he had the largest prayer meeting last week of any time during his entire ministry. The Louisiana Avenue Church was crowded to the limit of standing room. The increased interest in the mid-week service was due to the fact that a wedding was booked for the prayer meeting hour.

Revival meetings are now in progress in the First Church, the Second Church, and the Carrollton Avenue Church of New Orleans. At the latter place the services were begun last Sunday. Rev. J. W. Booth, Rev. H. R. Singleton and Dr. J. W. Moore will assist the pastor, Rev. J. G. Snelling.

Dr. J. T. Sawyer will leave Friday for Shreveport, La., to begin a revival meeting for Brother Terry in the Texas Avenue Church. Dr. Sawyer is one of the most forceful speakers in the Louisiana Conference, and has been rendering efficient service for the brethren as an evangelist for several years.

"We are doing the best we can up here in the mud," writes Rev. W. N. Dodds, of Houka, Miss. He sent us a list of eight subscribers to the Advocate, which, we presume, he waded through the mud to get. When the weather fairer up and the roads get good, what may we not expect in the way of subscribers from his charge?

The mid-day services that have been in progress since the beginning of lent in the Dreamland (moving picture) Theatre of New Orleans, under the auspices of the Methodist pastors of the city, will be discontinued after next Saturday. The preachers who have been active in these services are satisfied that they have resulted in the accomplishment of much good.

The Louisiana Conference Annual is in error in stating that Rev. J. H. Hoffpauir's address is Eunice, La. Brother Hoffpauir is the pastor of the Vermillion charge and lives at Henry, La. The address of Rev. J. I. Hoffpauir which appears in the Annual as Henry, La., should be Indian Bayou, La. We make these corrections by request.

Rev. E. C. Newburn, pastor at Hesterville, Miss., in a letter to this office, says: "I am going to canvass my whole circuit in the interests of the Advocate, and put it in every home that I possibly can. It helps to make loyal Methodists." Brother Newburn is right, and we are almost persuaded that a person cannot be a loyal Methodist without taking his church paper.

Rev. D. W. Babb, than whom the itinerancy can boast of no more faithful worker, reports things as moving on well in his charge at Coldwater and Love (North Mississippi). The lines have fallen to Brother Babb in pleasant places. He is serving a flock who are loyal to the core, and who never tire of doing kindly things for their pastor.

Rev. D. E. Kelly, one of the appointed evangelists

of the Mississippi Conference, who has been employed for some time in fitting up a home for his family at Hattiesburg, Miss., began his evangelistic labors for the year this week. He was to have conducted a meeting at Leakeville, Miss., week before last, but was prevented from doing so by an attack of la grippe.

We acknowledge the reception of an invitation to the Methodist Laymen's Meeting and banquet at Pontotoc, Miss., on the evening of March 28. The repast for the occasion was provided by the Ladies' Aid Society of our Church in that city. This congregation is fortunate in having as its pastor, the Rev. W. D. Wendel, who is a wide-awake and progressive leader.

Rev. C. V. Breithaupt, pastor of the Houma (La.) Mission, was in New Orleans last Saturday on his way to Baton Rouge where he spoke on Sunday. He has secured the Lafayette District tent and the assistance of Rev. Martin Hebert, one of our efficient French missionaries, and will begin at once a series of out-door meetings at Houma. Brother Breithaupt will do the preaching in English, and Brothers Hebert and Martin will preach in French.

Rev. John W. Ramsey reports that his prayer meetings at Utica, Miss., have increased in attendance from four to an average of thirty at each service, and that the congregations at the preaching services are growing. Brother Ramsey has missed but one appointment since Conference, in spite of the inclement weather and almost impassable roads. He has our thanks for five renewals sent in this week.

Dr. Felix R. Hill, who is proving himself to be the right man in the right place as the president of Centenary College, has a most remarkable record as a pastor. He has served with great acceptability eight successive quadrenniums, lacking one year, in the leading pastorates of Southern Methodism. We doubt if there is another man in the connection who can equal this showing.

Referring to the status of things in the Greenville District, Rev. W. S. Lagrone, who serves the leading charge within its bounds, says: "The preachers are getting along really well, and the outlook for a good year is hopeful." This is not surprising in view of the character of workers in that great field, and the strong and resourceful presiding elder who sets the pace for them. Few men are equal to Brother Wooliard in that responsible office.

We acknowledge ourself indebted to Rev. Paul M. Brown, the presiding elder; Rev. T. H. Morris, the pastor, Rev. J. L. P. Sheppard, and Mr. and Mrs. C. E. Jenkins, our obliging host and hostess, for appreciated courtesies while in attendance upon the recent session of the Shreveport District Conference at Mansfield. Though he came to Mansfield a stranger some three months ago, Brother Morris seems to have won his way into all hearts.

A note from Mr. R. M. Weaver, one of our leading laymen at Corinth, Miss., informs us that Miss Elizabeth Kilpatrick, the efficient Field Secretary of the North Mississippi Conference, has been quite ill for two weeks, and that it has been found necessary to cancel all her engagements. We greatly regret to learn of the sickness of this faithful worker, and we sincerely hope that the attack will be of brief duration.

Under date of March 23, Rev. J. B. Randolph, of Como, Miss., writes as follows: "Messrs. Thomas and Bell gave up the contract to build our new brick church; so we awarded it yesterday to Mr. J. E. Bridges, of Sardis, Miss. The structure when completed will cost more than \$15,000. The work will begin right away." We regret that there has been any delay in carrying forward this enterprise, but it is in safe hands and we entertain no doubt that it will be consummated at an early day.

In a note to the editor, Dr. H. W. Featherstun says: "I am having a great time at Newton, Miss., although I have been much hindered in my work by an attack of la grippe. Our congregations are large, and there has been a forward movement all along the line. We had fully fifty at prayer meeting a few nights ago." We acknowledge ourself greatly indebted to Doctor Featherstun for the interesting contribution which appears under his signature in this issue of the Advocate.

Mr. John Hays Crebbin, an esteemed member of the Carrollton Avenue Methodist Church, of this city, died on Monday, April 1. He was born in Liverpool, England, but had been a resident of New Orleans for sixty-two years. He was married to Miss Annie J. Thompson, who, with several children, survives him. Mr. Crebbin was sixty-four years of age, and leaves a large circle of friends in New Orleans. We extend sympathy to the sorrowing ones, and pray that God may have them in his tender keeping in this time of loneliness and grief.

We are pleased to learn that our church at New Iberia, La., is alive and prosperous. The

congregations are larger than they have been in years, and there have been seven accessions up to the present date. The Sunday school, of which the Hon. H. N. Pharr is the efficient superintendent, is in a fine condition. It has two organized Bible classes, and claims the distinction of having made the largest offering to missions of any school in the Conference last year. The Epworth League of this charge has an excellent Mission Study Class, under the leadership of Miss Louise Taylor.

From a recent issue of the St. Louis Christian Advocate, we take the following: "Cabanne Church, of this city, is in splendid condition and all the services on Sunday the 10th, were most interesting. Nearly seventy members of our most substantial people have been received to date, and the interest is perhaps greater than ever before. The magnificent work of Drs. Hawkins and McVoy placed the church on a firm foundation, and the faithful labors and brilliant success of Dr. Copeland has brought it to be one of the great churches of our Methodism. Dr. Copeland was never so highly appreciated as a growing multitude of St. Louis' people as he is at present."

Dr. I. W. Cooper, the accomplished President of Whitworth College, at Brookhaven, Miss., left last Saturday for Nashville, Tenn., where the General Board of Education of our Church, of which he is a member, is in session this week. Dr. Cooper is also on the sub-committee for the Classification of our Church Schools, which was scheduled to meet last Monday. While at the Tennessee Capital, he will furthermore participate in the Southern Educational Conference, which convened in that city yesterday, having been appointed a delegate to that body by Gov. Earl Brewer.

In forwarding a subscription from Summit, Miss., Rev. C. M. Chapman, our faithful pastor at that place, adds: "If success is to be measured by resistance, this noble band in Summit and East McComb, under the trial of crop failures, a bank failure, and the strike of the past six months, deserves the highest praise. We yet have faith left in God and a great opportunity; why should we not be glad and hopeful in heart? Our people are cheerful and at work." This flock has, indeed, had a series of severe trials, but we pray that under the operations of Divine Providence all may work together for its good.

Brother F. A. Howell, who is widely known for his good works, sent us a few days ago a nice list of subscriptions from Durant, Miss. He has been reading the Advocate nearly ever since it started, his father before him having taken it. He has two daughters and a son who receive it now. Is not this an illustration of how a church paper in the home wins its way into the hearts of the children therein, so that they desire it in after years? We are grateful to Brother Howell both for the service rendered us and his kind words. Durant is under the pastoral care of Rev. C. P. Moss, who is reported to be in high favor with his people.

Rev. M. B. Sharbrough, the capable presiding elder of the Hattiesburg District, sends us the following news item: "Rev. J. A. Bowen, the evangelist of the North Alabama Conference, has lately finished a ten days' meeting at the Court Street Methodist Church, of Hattiesburg, of which Rev. G. H. Thompson is the beloved pastor. There were a number of additions, and the membership of this church and those belonging to other flocks who attended had their spiritual life quickened and deepened." We are not surprised to hear that Brother Bowen's ministry was attended by results so satisfactory. He possesses revival gifts of an unusually high order.

A correspondent sends in the following from the Houma (La.) Mission: "Rev. C. V. Breithaupt, pastor of the Houma Mission, has had 35 accessions since Conference, and is expecting a large harvesting during the year. He has between 250 and 400 enrolled in the four Sunday schools of his charge. The mission hall in Houma attracts quite a number of people to its regular services, as well as to its institutional work during the week. Brother Breithaupt is planning for an evangelistic campaign in Houma during the spring. He is being ably assisted by Anatole D. Martia, a native French exhorter.

The Mobile Register of Sunday, March 31, announced the selection of Mr. D. R. Barbee as managing editor, to succeed Mr. John C. O'Connor, who has connected himself with another paper in that city. Mr. Barbee has held the position of news editor of The Register since last December, and under his direction that historic paper has notably improved. He was formerly managing editor of the Montgomery Advertiser, and prior to that he was for several years on the staff of the Commercial Appeal. He is one of the most capable newspaper men in the South, and we predict for him large success in his new position. Mr. Barbee is the second son of the late Dr. J. D. Barbee, of Nashville, Tenn., who was known and loved throughout Southern Methodism.

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PRIMARY METHODS IN THE SUNDAY SCHOOL

By Mrs. S. Hibbert.

Seven Minutes! Seven minutes, I hear is the time allotted for one to tell of twenty-five years' work in the Primary Department. Well, if there be truth in the saying of the good Book (and I think there is), "out of the fullness of the heart, the mouth will speak." To those who know my work, it is unnecessary, but to those who do not, I will say that I love my work. I have thrown my whole life into it. I have about one hundred pupils on my roll, and average on clear Sundays 78 to 80; cloudy Sundays 40 to 50. A good attendance, I think, you will concede, when you stop to consider the little ailments attending children, ranging in age from two years to nine. I exact and expect my children, before I promote them, to know the Twenty-third Psalm, the Lord's Prayer, the Ten Commandments, the Beatitudes, the Apostle's Creed, the Catechism, and each response to the roll call to be by reciting a Bible verse.

I seat them so that no two restless, impatient children will be together. I know each child, study its temperament, know its parents, and something of its home life. If one of my little ones is absent, I find out what has kept it; if sick, I go to see it. I vary my way of teaching: sometimes I ask a child to hear the lesson. If I find anyone of them has done wrong, I talk kindly always, impressing the sorrow of the loving Christ over a little one who has erred, and tell how he forgives. Then, of course, I must forget and forgive the offender. I have never been absent in my twenty-five years' service in the Primary Department, more than 12 times, counting sickness and absences from town. I then substituted a teacher. For some little time past we have had no cradle roll. A few years ago, we had one and found it a very beautiful service and custom, but, owing to the fact that we could get no suitable person to take charge of it, we could not keep it up. However, we now have been fortunate in our selection of a superintendent, a young mother, Mrs. Norman Alford, with her own dear babe heading the roll, and we expect to have fine results.

Last year my room raised \$108, and paid \$12 to the Orphans' Home. My little ones have always been self-supporting, paying for all the literature they use, and often helping the other classes. I have tried faithfully to develop in them the habit of giving. I hold that each one should give something. If a family is poor and have five children and can give only one nickel, I say have the nickel changed and let each little one know the joy of putting out the hand and dropping its penny in the envelope.

An amusing incident occurred with a little fellow about three years old. It was during the trials of moving the old church from our old lot. I talked to my little ones and got them impressed that each child must give a dollar. This little Curly Locks said, "Daddy, I want a dollar to help move the church." Daddy said, "O, son, they are not ready to move the church yet." The little fellow said, "Yes they are Daddy, Mrs. Hibbert is going to push it until she moves it." My little ones have faith in me.

Obedience, I have exacted by kindness, watching their different natures; then, well, they must mind me.

I suppose some of you know a Primary teacher must dry the falling tear and at times take the place of nurse. As I said, these duties and sometimes trials have been a pleasure to me, for my whole heart has been in my work. But to the one who has never tried it and is thinking of taking up Primary work in Sunday school, I will say the way will be hard and unsuccessful unless one starts out and holds out with patience, and the thorny places are covered with constant prayer, eternal vigilance, and a steadfast faith in the power of One who never fails.

McComb, Miss.

MEMORIAL RESOLUTIONS.

Whereas, on March 20, the Lord saw fit to take his most sincere, faithful, and obedient servant, our beloved pastor, Brother J. W. Honnoll, to that heavenly kingdom, in which he had "anchored his soul" and for which he was so patiently waiting, and

Whereas, we, the members of the M. E. Church, South, at Hollywood, Miss., appreciate the nobility and purity of his character, therefore be it Resolved:

1. That we hereby express our deep sense of loss to our church and community.

2. That we bow in submission to the will of God and will try to follow his Christlike example.

3. That by association with him our lives have been greatly benefited, and we rejoice in hope of meeting him again in that beautiful home above, where suffering and afflictions are no more.

4. That we offer our most sincere sympathy to the bereaved ones and his host of friends, commending them to the care of our heavenly Father.

5. That these resolutions be sent to our local papers and a copy to the New Orleans Christian Advocate.

Signed: Mrs. M. Gotten, Miss Daisy Young, Mrs. J. M. Anderson, Mrs. E. D. Kelly, Mrs. L. L. Minor, Mrs. R. Richmond, Mrs. J. W. Cocke.

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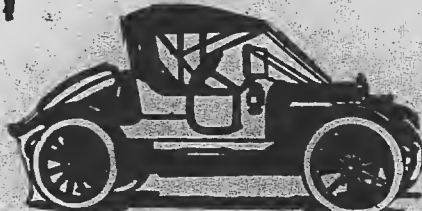
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Tidings From the Field

Bolton, Miss.

The Bolton Church has sustained a very great loss in the death of Brothers J. H. Powell, W. L. Jones and Dr. G. S. Hunter. These men all died during the month of February. They were all good men and very close friends of the pastor. They listened to the preached word with deep interest and profit to themselves. Dr. Hunter had been a steward of the Bolton church for about twenty years. We are well into our fourth year as pastor of the Bolton charge, and have some prospect of a successful year. Sincerely,—W. A. Terry, P. C.

Opelousas, La.

Dear Brother Meek: In my busy life I have let the time slip by without renewing my Advocate subscription. I thank you for sending the paper on. My mother subscribed for the first copy, I think; so I have had it all of my life, and would not think of keeping house without it.

Brother Reames, our pastor, organized a little Sabbath school at Lawtell where we live. We have 23 enrolled, embracing two Methodist families, one Baptist and one ex-Catholic. We have been meeting in the school house at Lawtell; but imagine our surprise on going to the school house yesterday afternoon, to find that a Catholic had reported us for holding religious services in the school building. We were warned "not to do so any more." Our good superintendent took the houseless Sunday school into his home for that day and the ex-Catholic offered us for temporary use an unoccupied market building. We formed ourselves into a committee to put the market house in order and seat it by next Sunday and we will sing just as loud as ever. Lawtell must have a church. We are but "a feeble folk," but we want to have a house, into which we can invite our Lord, and not have some one tell us to "move out." Pardon me for writing at such length in a business letter.

Mrs. PAUL FOSTER.

R. F. D. No. 2.

Sulphur, La.

Enclosed you will find a list of names and a money order to correspond. We are moving along nicely on the Sulphur and Vinton charge. This is our first year on this work, but we feel greatly encouraged over the outlook for a good year. We have some fine people with whom to labor, and they know how to make a preacher and his family feel welcome. We met at both Sulphur and Vinton a hearty reception. We have been the recipients of a very liberal pouring from the good people of Sulphur. Yours in Christ,—A. J. Bonnette.

Toccapolo Charge (North Miss.)

Rev. R. A. Tucker, our new presiding elder, is adjusting himself in a most acceptable manner to the Holly Springs District. Rev. J. E. Cunningham was one of the most universally popular presiding elders that this district has ever had, but Brother Tucker is fast winning the hearts of the people and is proving himself a worthy successor. Our pastor, Rev. J. G. Johnson, of the Toccapolo charge, though very small in stature (he is seven feet tall and weighs 180 pounds), is able to sound the Ram's horn distinctly.—P. M. Franklin.

A RESOLUTION OF COMMENDATION.

Whereas, by the direction of the appointing power of the Church, our

fellow-laborer, Rev. T. J. Norsworthy, is soon to leave us, becoming pastor of the congregation in Monroe, La., therefore, be it

Resolved by the Electric City Ministerial Alliance, that we hereby express our unfeigned appreciation of his personal worth as a clean Christian gentleman, of his untiring zeal and unfaltering courage as a pastor, of his large gifts as a preacher, and his kindness as a brother minister.

We recommend him most heartily to the love and fellowship of the brethren of the Louisiana Conference and to the officers and members of his new charge.

JAMES C. RAWLINGS,
Secretary.

Webb City, Mo., March 12, 1912.

A FINE ILLUSTRATION OF TACT.

"If those boys on the front seat do not desist, I fear I will have to join them; I am very much of a boy myself and, if you boys continue tempting me, I may soon be doing as you are doing," said Rev. Alfred F. Smith, pastor of First Methodist Church, Jackson, Miss., in his sermon yesterday—an admirable bit of dignified and tactful pleasantry. The boys were reprovved, though won by the pastor's smile, and attention was concentrated on the sermon as he proceeded.

WALTER G. KIRKPATRICK,
Jackson, Miss., March 25.

OUR OWN CHURCH FIRST.

By Rev. Charles D. Bulla.

The conference of chairmen of Sunday School Boards and field secretaries held in New Orleans January 12-14, expressed itself as to the duty of our Bible classes—International, Baraca and Philathea—to enroll in the Wesley Adult Bible Class Department, in the following positive statement:

"Inasmuch as our Church has its own organized Adult Bible Class Department, we urge our presiding elders, pastors, superintendents, and teachers to organize all adult classes according to the plan of our Church and enroll them in the Wesley Adult Bible Class Department, and thus enter into fellowship and partnership with all Southern Methodist Classes."

Our pastors have recognized the importance of this action on the part of the Southern Methodist classes for some time. Now that we have agreed, let us see that the forces that belong to us are properly related to our Church. Is it fair that men and women brought up through childhood and youthhood under the fostering care of the Southern Methodist Church should, in mature manhood and womanhood, take an independent position and refuse to align themselves with their own Church? Let the answer to this question be given in a thousand applications for Certificates of Registration at once. For information concerning these classes address Rev. Charles D. Bulla, Superintendent of the Wesley Adult Bible Class Department, 810 Broadway, Nashville, Tenn.

Marriages

In Amory, Miss., March 19, 1912, in the home of Mr. Huntington, by Rev. W. M. Young, Mr. W. F. Ayers, and Miss Mary Lon Tschudi, all of Amory. The young couple will make their future home in Blytheville, Ark.

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Obituaries.

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James Winfield Scott, aged 84, died at the residence of his daughter, Mrs. S. A. Scott, 2023 West Twenty-third Street, Little Rock, Ark., Thursday, February 22, 1912. He was born in Burton, Copiah County, Miss., August 14, 1828. At the beginning of the Civil War he enlisted in Slocumb's company of Washington Artillery, in New Orleans, and served until the end of the war. He participated in all the battles fought by his command and won honorable mention for gallantry. He enlisted as a private and refused a commission, although he had charge of a section of artillery during the war. He was a patriotic, brave, and gallant soldier that never shirked a single duty. After the war he returned to his home in Mississippi. In 1876 he moved to Eudora, Chicot County, Ark., where he resided up to last June, when he went to live with his daughter in Little Rock. He is survived by a brother, W. M. Scott, Colmesneil, Texas, and two daughters, Mrs. S. A. Scott, of Little Rock, and Mrs. A. L. S. Dent, of New York City. January 10, 1860, he was married to Miss Emma Vick Lane, of Vicksburg, Miss. Four daughters were born to them. His wife died February 24, 1873. After coming to Eudora his youngest two daughters died. He was a successful planter, and was loved and respected by all who knew him. He was generous to a fault, and no worthy person ever applied to him for help in vain. Although not an active member of the Methodist Church, he was its chief support at Eudora. Scott Memorial Church was named for him. His remains were carried to Eudora and buried in the family cemetery. Funeral services were held in Scott Memorial Church, and every one that could attend was present. The business houses in Eudora closed during the services. S. A. SCOTT.

Little RUTH TODD. "The Lord giveth, and the Lord taketh away." Again death has entered our circle of loving hearts and taken from our midst one of our choicest flowers, and has made sad so many relatives and friends. On January 14, 1911, God gave to Brother and Sister Archie Todd a girl baby to whom they gave the name of Ruth. Ruth was a lovely child, and it seems that God had given her an unusually bright mind and unusually winning ways for a child so young, but on Feb. 22, 1912, after only two days of suffering with pneumonia, God called her home to heaven. Oh, it is so sad to give our loved ones up! We can't understand why one so young and sweet should be taken. God knows best. He saw that Ruth was too sweet to dwell in this world of sin and sorrow, and he wanted her to dwell in the heavenly city. Weep not, fond parents. Your babe is safe in the arms of Jesus. May we all meet her some day around the great white throne!

Mrs. ALGIE S. OLIVER.

Mrs. HENRIETTA ROBERTS, wife of Mr. O. P. Roberts of Amory, Miss., died March 11, 1912, of pneumonia. She was sick a little less than one week. Her suffering was intense from the beginning to the end. The funeral services took place in the home cemetery at Pisgah, eight miles west of Amory, where many of the family have been buried. She was the daughter of J. A. and W. D. Dickson. She was born May 5, 1875, and was married twice. Of her first marriage were born two children—a boy and a girl. The boy died when quite young, and the girl, Miss Mary McCombs, is now about grown. Mrs. Roberts was married to Mr. O. P. Roberts, Jan. 20, 1900. Of this union were born four children: one died in infancy. Sister Roberts professed faith in Christ in early life and joined the Methodist Episcopal Church, South. She loved her Church and was a true

Christian. She was a devoted wife and mother, and leaves to mourn her departure, the husband, four children, her dear mother, some brothers and sisters and other relatives, besides many friends. May her death be sanctified to the Spiritual good of the whole family, and may all be prepared to meet their loved one in our Father's house on high! W. M. YOUNG.

The sweet spirit of little RUTH McDONALL, daughter of Mr. and Mrs. O. McDonall took its flight February 9, 1912. She was born October 29, 1910, aged 15 months and 9 days. Her short stay with us was a great blessing, but God said come up higher for I have a building not made with hands. O how sad to say goodbye to little Ruth! But later we shall gather at the river, and then at the white throne of God. There we shall meet to part no more. We shall hear her voice here no more, but thank God, it is praising the Master in Heaven. Father and mother, let us learn to endure trials, temptations and the crosses of this life, that we may triumphantly meet her above.

LAURA L. BROWN.

Conehatta, Miss.

Mrs. MARY ELENOR NETTLES was born in East Feliciana Parish, near Clinton, La., Nov. 7, 1838, and died in East Baton Rouge Parish, Dec. 12, 1911. She was 73 years and some days of age when she died. She was a good woman, a faithful mother,

a good wife, and a true Christian. Her husband died in 1908. She was a member of the Methodist Episcopal Church, South, at Bethel. She leaves one son and a host of other relatives and friends to mourn their loss. She had been faithful in her day and generation, and finished her earthly career, after having lived beyond the three score years and ten that David tells us about. Faithfulness is the highest type of Christian character. We sympathize with the bereaved relatives and friends. May God bless them abundantly! She died in the triumphs of a living faith, and passed into that house not made with hands, to rest with Christ forever.

S. D. HOWARD, P. C.

On Tuesday night, March 12, the death angel visited our vicinity, and claimed for its own little BETTIE MAY MOORE, who our dear Savior had lent to Mr. and Mrs. S. H. Moore to love and rear until he saw fit to transplant her in his own garden, prepared for little buds such as she was. The tendrils of this little love plant had twined around the hearts of these young parents so closely that it seemed almost impossible to sever them. A touching service was conducted by our pastor, Rev. E. C. Sullivan, after which the little one was laid to rest in the family lot in the Liberty Chapel cemetery. The funeral was attended by a large concourse of friends and relatives. This little bud is now blooming with per-

petual beauty in the Paradise of God. O. W. B.

Miss JOE JOHNSON lived a life of sacrifice, service and devotion to God. Many there are who will long remember her unselfish devotion to duty. There are perhaps some who will say, her life was a waste, because in her unselfishness she lived only for others. But no life of sacrifice, service and devotion can be a waste when God is manifest in it. Miss Joe knew and trusted God as a child, hence she well knew that her Savior was preparing her a mansion over yonder, while she was here leading her life of sacrifice, service and devotion. She is now asleep in Jesus.

Miss Joe was 47 years of age. She was born in Hernando, Miss., where she spent her life. For several years past she has cared for her aged mother, who yet lives to mourn her loss. Besides her mother, she leaves a brother, Mr. J. H. Johnson, of Clarksdale, Miss., who is a devoted member of the Methodist Church, and a niece, Mrs. R. A. Myer, who also lives in Clarksdale.

Miss Johnson came to her end here in Clarksdale at the residence of her brother on Monday, the 11th of March, 1912. She was laid to rest in the Baptist cemetery of Hernando, Miss., on Wednesday, March 13. May the God of all peace comfort the bereaved ones in this hour of trial.

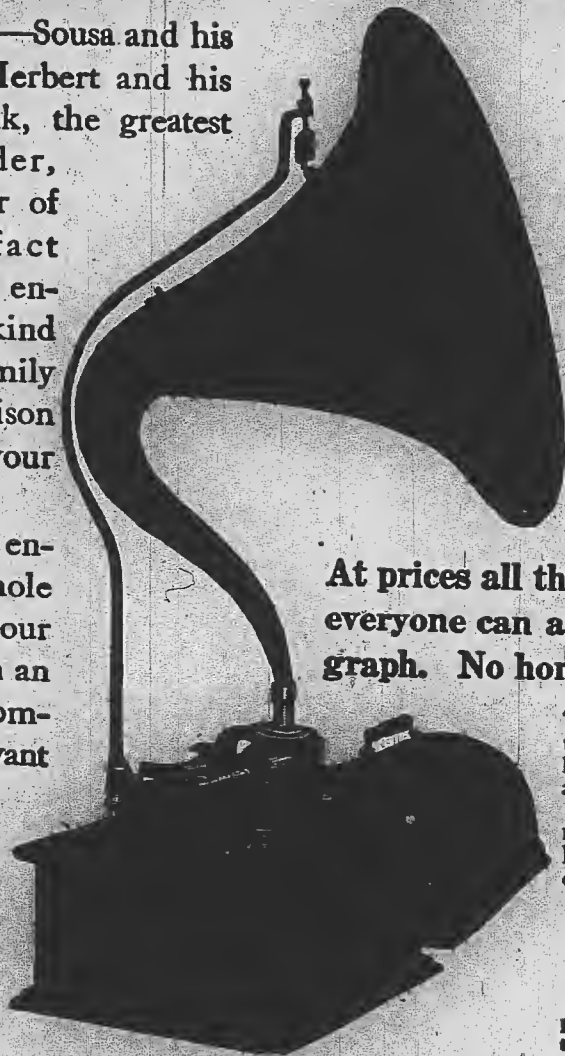
JOHN TILLERY LEWIS.
Clarksdale, Miss., March 16, 1912.

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Whitecastle—John Peters, Jr.
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The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years. It kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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How well I can do for you this season. I can save you money and lots of worry. My prices are reasonable, my work the best, my styles absolutely correct. Can give you anything the market affords, from the most simple and INEXPENSIVE, to the most handsome and elaborate street suit, visiting, reception, or evening gown. Send for my samples and prices before placing your order. MRS. CHARLES ELLISON, Norton Bldg., Louisville, Ky.

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with two weeks modern hotel accommodations, twelve admissions to Exposition and many additional privileges for pleasant work during leisure hours. Address the Grand Club Organizer, San Francisco Exposition Tour Co., 306 Russ Bldg., San Francisco, California.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap and if you can help the poor with a garment of praise, it will be better for them than blankets.—Henry Drummond.

WAR VETERAN—63 YEARS YOUNG.

What a contrast there is between the two classes of old people you meet one bowed with age and infirmities and incapacitated for the duties of life, and the other strong, active, and efficient to the very end. The one suffering, patient but often sensitive, realizing that his day has passed, the other light-hearted, busy looking after the comforts of the household.

And yet, do you know that the only difference is that the one has weak impure blood and the other rich, pure blood in his veins. The blood is the life of the body. Every organ, muscle, nerve and limb is absolutely dependent upon the blood for its nourishment. Bad blood means disease and weakness. Good blood means health and strength.

A Missouri War Veteran, Mr. R. H. Gardner, tells how he swapped bad blood for good, and infirmities for health. Writing from Crane, Mo., on June 10, 1910, he says:

"I contracted inflammatory rheumatism during the civil war, and for twenty years was unable to do manual labor on account of this disease. Abscesses and running sores covered my body and limbs and I was confined to the bed every spring and fall. Several good physicians treated me, but did no good, and I had given up all hope until a friend told me that W. H. Bull's Herbs and Iron would cure me.

"I am sixty years of age, in good health and haven't taken any medicine since I quit using Herbs and Iron ten years ago."

W. H. Bull's Herbs and Iron is the quickest and surest of all blood purifiers and tonics. Get a bottle at your druggists. Take two-thirds of it and if you are not fully satisfied that it is improving your health, return the remainder and the druggist will refund the price—every cent of it.

CHURCH EXTENSION.

To the Pastors of Mississippi Conference.

The Conference Journal will inform you of results attending our efforts to raise the general collections for 1911. The figures, in some districts, seem almost unfit for publication. We are asking attention here to what will benefit all our people and, as a first corollary, those depending upon them.

Particularly would we call attention of the pastors to their obligation to the fund for Church Extension. The Executive Committee, speaking for the Conference Commission, ask you, personally, to take, during April and May, collections for this department of our Church service.

If the usual waiting-until-fall-plan is followed, we may prolong that wait into nebulous—yea, more—into infinite, invisible distances. There may have been wisdom, once, in putting this off as if it were an "evil day"—to when debts of all sizes and varieties march up to compel settlement. Legal debts demand dollar for dollar. Moral, religious debts, have been sadly subject to discounts. A moral, ethical debt is liable to trouble mixing with a mob of legal demands.

Pastors of 54,000 Methodists accept the responsibility for important business for their people to transact. Their "flocks," mildly or acutely observant, discuss them, and class them good or bad financiers, comparing present with past pastors. No section of our "Benevolences" is more significant than that in which the principle of extension develops. It is not separable from the essential principle of the Gospel and of Him who brought it. To "Go preach" includes "in a house of worship."

System, as a word, is a synonym for method: is the spirit of system likewise equivalent for Methodism?

May we allude to what is progressing about you—business of every Mississippi sort? Farm, stock, bank, railroads, goods, dry and every sort of goods. To wait anywhere is to hesitate. To hesitate is to keep machinery idle; or to choke it in the nervous hurry of after a while—the fall. It will be a fall, all right, if we do not take half or more of the burdens from the Church through early collections, this year.

The Board of Church Extension steps now into the ring where already the Superannuate Fund advocate and the Mission Board advocate are foregathered. It wishes godspeed and a complete finish to those wholesome interests for our great Church folk.

And the Church Extension section starts its journey here, to travel in good company, and just as far as these others go!

Will you tell the people of each of your congregations what obligations you have engaged them to? Will you explain what Church Extension means. Maybe some of the new members really require the posting! Not the maturer members—no, surely not the veteran members!

Still, dust will collect upon the memories of even good and mature people. It has been said to collect upon the Bible, in a home somewhere, where young children are.

Flick off the dust; shine up the minds; warm up the hearts of your members upon the subject, and the obligations of Church Extension!

W. H. HUNTLEY,
T. A. HOLLOMAN,
W. J. DAWSON,
Executive Committee.

March, 1912.

ADVOCATE PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Advocate Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Braddentown, Fla., writing under date of February 1, 1910, says: "I

am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time, it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for club catalogue and full particulars. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

THE HIGH COST OF LIVING.

Few people realize what a large part of the increased cost of living is due to the wasteful and destructive methods of modern times. Especially is this true in reference to the almost innumerable campaigns of villification against everything and everybody. People seem to have lost all confidence in each other. Investigations, inspections, prosecutions are the order of the day—and it all costs money. It amounts to millions and millions of dollars each year. Who pays the cost? The people, of course. How? In the increased cost of everything, we have to buy.

I the good days that are gone every man was supposed to have enough common sense to buy what he wanted, where he wished, and to decide for himself whether the goods were good or bad, full weight or short measure. If his grocer sent him specked potatoes or rancid lard, he sent them back or changed his account to some other store. Now it is different. We support an innumerable army of inspectors and specialists who are supposed to analyze and inspect everything we buy. We pay them to do our thinking for us. Now we pay inspectors to force the merchant to be honest, whether he wants to be or not—formerly we obtained the same result by withholding our patronage.

Does governmental paternalism pay? It certainly costs enormously. For example, it is conservatively estimated that the Government's suit against the Coca Cola Company last spring cost the people \$100,000. What did they get in return for this big pile of money? Only this, "That Coca cola is neither mislabeled nor adulterated, as charged." Think of paying \$100,000 for this scrap of information which you or I could have bought for \$10.00 by sending a sample from the open market to be analyzed by any professional chemist or professor of analytical chemistry in our numerous colleges and universities. It is estimated that it cost the Coca Cola Company as much to defend itself as it did the government. That makes a total cost of \$200,000 for the verdict. All of which was absolutely thrown away as the Coca Cola Company had already had their product analyzed by nearly all of the State chemists of

the South and the professors of chemistry in some ten or more leading Colleges and Universities, and had published these letters to the world through the public press.

But the Coca Cola case is only one drop in the big bucket of expense of paternalism in government. The commissioner's fees, the director's fees, the expert's fees, the inspector's fees, the lawyer's fees, and the total court costs are now added to the price of everything we buy from diamonds to guano and from beef-steak to baking powder.

I am not careful for what may be a hundred years hence. He who governed the world before I was born will take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

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by claims of unknown makers or the testimonials of unknown people about the "wonderful" merit of some untried medicine.

Get Positive Proof

Write us for a free sample of BOND'S LIVER PILLS, a genuine and gentle Liver Stimulant. ONE of these small pills, at bedtime, will promptly relieve Headache, Biliousness, Constipation, Indigestion and Torpid Liver. Bonds Pharmacy Co., Little Rock, Ark.

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The face cream that positively does all that is claimed for it. Cures pimples, ringworms, removes freckles, tan, sunburn, blackheads, liver blotches and other facial discolorations. Bleaches and beautifies without injury to the most delicate skin. Eliminates that "shiny" appearance and produces a clear, refined, healthy complexion.

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Persons suffering from epilepsy should write at once to Waterman Institute, 122 East 25th St., Branch 337, New York, for a supply of the remedy which is being distributed gratuitously.

GOOD MEN WANTED to sell Monuments made from the famous Georgia marble. Fine opportunity as thousands of dollars has been expended by the Georgia Marble Co. advertising this marble in the Religious papers. Church people know about Georgia Marble and want monuments from it. Liberal commissions.

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We are growers of a general line of Fine Fruit, Shade and Ornamental trees and plants. Specially fine lot of June Budded Peach Yearling Apple trees for Southern Planters. Guaranteed pure, free from disease, correctly grown and in perfect condition. We also grow large quantities of Klondyke, Lady Thompson Strawberry plants at \$3.00 per 1000. Frost Proof Cabbage Plants. Standard varieties. Long Island seed. 500 for 75c, 1000 to 4000 at \$1.25 per thousand, 5000 to 9000 at \$1.00 per thousand, 10,000 to 20,000 at 90c. per thousand CASH WITH ORDER. Special prices on larger quantities of plants. Jas. Cureton, Proprietor, The Cureton Nurseries, Box 815 Austell, Ga.

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$5,000. Benefits payable at death, old age, or disability. \$100,000.00 paid to widows, orphans, and disabled. \$17,500.00 refund fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tennessee

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"What shall we have for dessert?"—is answered over a hundred times in the illustrated Knox recipe book, "Dainty Desserts for Dainty People." It also contains many recipes for candies, salads, jellies, ices, etc.

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STUART'S PLAS-TE PASS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the pelvic bone. The most obstinate cases cured. Thousands have successfully treated themselves at home without hindrance from work. Soft as velvet—easy to apply— inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use the truss. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TODAY. Address—**PLAPAO LABORATORIES**, Box 132 St. Louis, Mo.

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General Freight & Passenger Agent,
Texarkana, Ark.

MY SECOND CIRCUIT.

In the fall of 1877 I was sent to the Plattsburg circuit, and Brother Porter was my presiding elder. The Plattsburg church was not satisfied with the arrangement and asked to be put on the Louisville Circuit, which was done, leaving me with a circuit without a name; but we decided to adopt the name of a noted creek that ran through the entire circuit, so we called it Lobutch Creek Circuit.

We had no parsonage, and, in fact, it was a rare thing for a circuit in those days to have one.

My father, who was a good member of the Cumberland Presbyterian Church, lived within the bounds of this circuit, and he agreed for us to occupy a house on his place, which we did. This located us close to his meat-house, which meant much to us. The assessment was small, and there was no missionary appropriation to the circuit, so we had to depend on what the people might pay for a living, which was very little indeed (only \$96). Of course, we could not have lived if my father and my wife's father had not come to the rescue; but this they did and made it possible for us to exist.

This year I traveled the circuit on foot, not having money enough to buy corn to feed a horse; but I did not miss a single appointment, although I had to walk as far as fifteen or twenty miles to reach some of the churches. We had great revivals and many souls were saved that year. On one Sunday I took thirty-three members into the church, and baptized twenty infants as the result of a week's meeting. This was at old Macedonia church.

At the close of the year, without any questions being asked, I was sent back to the circuit for another year; this was all right with me, and the people were willing to try me again. So we started out for another year's work. This year we had Brother T. W. Dye as our presiding elder, and he made a good one. This was his first year as presiding elder. I soon learned to love him very much, and that love still abides.

This was somewhat a better year than the one preceding and we were paid \$115. Just how we lived I can not say, for such a thing would be impossible now. I saw many people saved this year and many added to the Church, which was far better than a big salary for a young preacher.

There were many good people within the bounds of this circuit, who lived very close to God. There was Brother Moore (Uncle Jack we often called him); he was a man without any education, but he could pray as few men I have known, and when he prayed for anything it was understood it would come to pass. Then there was Brother John Shumaker, father of Rev. J. W. Shumaker, now of Nashville, Tenn. He was a great man in many respects. He was well posted on the doctrines of the Church and was never better satisfied than when he was in a discussion of the various phases of them.

There were many other good men living in the circuit at that time, but they never thought much about the matter of ministerial support. These, however, were good years for a young preacher, who was trying to save souls and learn to preach.

R. A. BURROUGHS.

Brenham, Texas.

"THE LIFE OF DAVID LIVINGSTONE."

Dear Dr. Meek: I have been asked by the President of the Board of Missions of the North Mississippi Conference to write a review of "The Life of David Livingstone." This prince among missionaries, philanthropists and scientists was born in Scotland in 1813, and died in darkest Africa, May 4, 1873. This Scotch Highlander, who consecrated his life to the spread of the gospel in the dark continent, has left a record that reads like pages from the Acts of the Apostles. Many touching incidents

of his life are graphically described by the author of this volume. His watchwords were persistence, truth and loyalty both to God and man. His love for his family and his interest and care for the heathen natives were something admirable, indeed. The book is filled with stirring missionary activities, romances and adventures of the highest type. Having consecrated himself in early life to God and his work, Livingstone died, as he had lived, in humble prayer.

The natives showed much appreciation of his life of sacrifice by not only responding to his efforts to help them, but also in the loyalty shown in dauntlessly braving dangers for him, and especially in bearing the body after death several hundred miles to the coast for shipment to his native land for burial.

As a missionary, it can be said of this great man, "though dead, he yet speaketh." Rev. Mr. Naples tells us that some ten years after Dr. Livingstone's death, on meeting a native in the Makonde country, who had forgotten Mr. Livingstone's name, he found that he still remembered his kind and helpful words.

There is a touch of romance throughout the entire volume of some five hundred pages. None is more interesting than the account of the boy Livingstone's first sight of Westminster Abbey, when, as a poor lad, he was forging his way through school. In after years we behold his remains brought to "King's burial vault" for interment. Hear the poet's invitation:

"Open the Abbey doors and bring him in
To sleep with king and statesman,
chief and sage,
The missionary came of weaver-kin,
But great by work that brooks no
lower wage.
He needs no epitaph to guard a name
Which men shall prize while worthy
work is known;
He lived and died for good—be that
his fame:
Let marble crumble: this is Living-
stone!"

Our people, one and all, would do well to purchase and read the life story of this man of God, and thus, perhaps, have the missionary fire kindled in their own hearts, and their sympathies aroused to make a more liberal contribution to save the world for Christ.

W. Gardner Bialkie, D.D., LL.D., is the author, and The Fleming H. Revell Co., Chicago, are the publishers of the volume. O. P. ARMOUR, Sidon, Miss.

WHAT MISSIONARIES HAVE DONE.
Missionaries have translated the Bible into about seven-tenths of the world's speech.
Missionaries have done more than any other one class to bring peace among savage tribes.
One missionary alone, Robert Hume, in India, distributed, through a great Indian famine, \$1,000,000 of relief funds.

Perhaps the one most useful drug in medicine is quinine, and the world owes it to Jesuit missionaries of South America.

All the museums of the world have been enriched by the examples of the plants, animals and products of distant countries collected by missionaries.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire; also the Nestorian tablet, by which a new chapter in early Christian history was recovered.—Christian Guardian.

A STANDARD REMEDY.
For many years Roches Embrocation (an external application), has been familiarly known as a standard remedy for Whooping Cough. Both for its quick alleviation, and its speedy cure of this distressing disorder it is without a rival. With this remedy at command, no child should be allowed to suffer for weeks and months, as is so often the case. Their card is printed in another column.

Take Foley Kidney Pills

TONIC IN ACTION - QUICK IN RESULTS

Get rid of your Deadly Kidney Ailments, that cost you a high price in endurance of pain, loss of time and money. Others have cured themselves of KIDNEY AND BLADDER DISEASES by the prompt and timely use of FOLEY KIDNEY PILLS. Stops BACKACHE, HEADACHE, and ALL the many other troubles that follow DISEASED KIDNEYS and URINARY IRREGULARITIES. FOLEY KIDNEY PILLS will CURE any case of KIDNEY and BLADDER TROUBLE not beyond the reach of medicine. No medicine can do more. Sold by all dealers.



Easy Money from the Wood Lot
There is good money in those trees on the wood lot. Do you know how to get it? All you need is an "American" Saw Mill which you can run with the farm engine to cut that standing timber into first class lumber. It is easy money with an "American" Mill, which cuts more lumber with less power and at less cost than any other. Your neighbor has timber, too. Cut it for him with your "American" Mill. You will both make money that way. "Making Money Off the Wood Lot" is a book which tells you all about lumber cutting. We want you to have a copy. Ask us for it. Write to our nearest office.

American Saw Mill Machinery Co.
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No Church, Society or individual should buy either a piano or organ before investigating the Cornish "Year's Approval Plan." Under this plan you buy intelligently, get an instrument that has never been surpassed for quality and tone and save fully one-third or more of regular retail price. **Perfection of Material and Workmanship**

Guaranteed for 25 Years
Cornish Pianos and Organs are sent on trial to discerning quality buyers to keep them and are sold on a binding basis that, if not exactly as represented or in any way unsatisfactory, the instrument will be taken back at any time within a year, refunding all purchase money, together with freight charges both ways. Send today for the handsome Cornish Book, which explains fully our very liberal terms of selling plans and shows the latest styles of pianos and organs. You should have this beautifully illustrated book, whether you buy or not.

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LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Homer—March 24-April 7.
Gibbsland—April 7-April 14.
Tallulah—April 19-April 29.
Alexandria, First Church—April 29-May 13.
Minden—June 2 to 12.
Mer Rouge—June 15 to 25.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
C. V. Breithaupt, Houma, La.
R. H. Bamburg, Vernon, La.
W. W. Holmes, New Orleans, La.
A. I. Townsley, Arcadia, La.
Wm. H. Coleman, Ruston, La.
L. N. Hoffpauir.
F. M. Freeman.
W. D. Kleinschmidt.
J. W. Faulk.
H. N. Brown.

Let any pastor who will join this evangelistic movement, agreeing to give ten days to the work, also write the said chairman. Fraternally yours,

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

WM. H. COLEMAN,
Chairman Evangelistic Committee.

OUR CALENDAR.

Louisiana Conference.

Executive Committee of Conference Church Extension Board, Baton Rouge, Tuesday, March 26.

Alexandria District Missionary Institute, Lecompte, April 2-3.

District Conferences: Shreveport District, Mansfield, March 28 to April 2; New Orleans District, Slidell, April 10-12; Baton Rouge District, Amite City, May 22-26; Lafayette District, Lake Arthur, May 28-31; Monroe District, Calhoun, July 9-11; Alexandria District, Columbia, July 23-25; Ruston District, Gibbsland, July 17-19.

Mississippi Conference.

District Conferences: Newton District, Forest, May 27-31; Jackson District, Brandon, May 23; Seashore District, Lumberton, June 4; Meridian District, Waynesboro, June 10-14; Brookhaven District, Bogue Chitto, May 29.

North Mississippi Conference.

Woman's Foreign Missionary Society (Annual Conference), Boonville, June 1-5.

District Conferences: Greenville District, Greenville, April 18-21; Columbus District, Artesia, April 30 to May 2; Winona District, Kilmichael, May 1-3; Aberdeen District, Houston, May 21-23; Corinth District, Rlenzi, May 23-26.

Miscellaneous.

General Board of Education, Nashville, Tenn., April 2.

General Board of Church Extension, Dallas, Texas, May 2-5; a meeting of Conference Board Representatives will be held at the same place from April 30 to May 1.

World's Sunday School Convention, Zurich, Switzerland, July 8-15.

DIRECTORY OF THE PASTORS OF NEW ORLEANS.

New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Callopo St.; Rev. J. W. Moore, pastor; residence, 5830 Prytanis St.; phone, Uptown 329. Rev. W. W. Holmes, associate pastor; residence, 5515 Hurst; phone, Uptown 1856.

Hartford Fire Insurance Company, of Hartford, Conn.

Take estimated value of Personal Property, and of each Building to be insured, and the sum to be insured on each, must be stated separately. When Personal Property is situated in two or more Buildings, the value and amount to be insured in each must be stated separately. When insurance is wanted on Personal Property, the same description should be given of the Building containing the property, as if insurance is wanted on the Building.

Application of *R. E. Lee, U.S.A.*

for Insurance against loss or damage by fire by the HARTFORD FIRE INSURANCE COMPANY, in the sum of *Five Thousand Eight Hundred* Dollars on the property specified: the value of the property being estimated by the Applicant.

	SUM TO BE INSURED.	VALUATION.
On <i>Dwelling House</i>	<i>5000</i>	<i>20,000</i>
On <i>Barn</i>	<i>800</i>	<i>1200</i>
On		

The Applicant will answer the following questions, and sign the same, as a description of the premises on which the insurance will be predicated.

1. BUILDING—Is it stone, brick, or wood? How many stories high? Where situated? When built? Which part occupied by Applicant?
 2. WALLS—Are the division walls of brick? Are they entire? Do they rise above the roof?
 3. ROOF—What is it covered with? Are the gutters stone, metal or wood? Is there a scuttle and stairs to it?
 4. Are the stoves and apparatus for using fire properly secured, and will you engage to keep them so?
 5. Do the pipes enter a chimney? And is it built from the ground? Do pipes pass over or more wood partitions or floors? If so, how secured?
 6. What fuel is used? And how are ashes disposed of?
 7. What material is used for lighting?
 8. For what purpose is the building used? How many tenants?
 9. Distance and materials of other buildings, within 100 feet of the one to be insured? And how occupied?
 10. What other insurance is there upon the property, and at what office? Has this Company any other insurance within 100 feet of this risk?
 11. Is the property mortgaged? And to what amount? Is there any insurance by the mortgagee?
 12. Is there any other party interested in the property?
 13. Has the building a lightning rod? If so, is it on the old or new plan?
- Dwelling of Brick, main building two stories high, and wings one story. In Alex. Co., La., built about the year 1820. All occupied by applicant. The Barn is of brick, one story high, with a stone basement. The main building of the Mansion House is covered with slate and the wings with gravel. The Barn is covered with gravel. The gutters are metal. The division walls are of brick. There is not a scuttle in the roof of the building. Pipes enter the ground and main line of water are put in a trench. No other insurance on a line in distant place. No other insurance on a line in distant place. No other insurance on a line in distant place.*



ARLINGTON, HOME OF ROBERT E. LEE

THIS is a reproduction of an application for a policy in the Hartford bearing the signature of Robert E. Lee, the greatest of the South's leaders during the Civil War. In a previous advertisement we reproduced a policy written by the Hartford on the home of Abraham Lincoln. The Hartford Fire Insurance Company, in its business experience of over a hundred years, has protected alike, men of the North and South. No sectional lines exist in the business of this great company, and it will give you the same protection it gave to Lee and Lincoln.

When next you need fire insurance

INSIST on the HARTFORD

And the said applicant hereby covenants and agrees to and with said Company, that the foregoing is a just, full and true exposition of all the facts and circumstances in regard to the condition, situation, value and risk of the property to be insured, so far as the same are known to the applicant and are material to the risk.

Dated *October 17, 1859*

For 1 year at 40 cents.

1 at 80 cents (see Make a diagram of the premises on the other side of this sheet.)

R. E. Lee Applicant.

AN AUTOGRAPH OF ROBERT E. LEE

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 S. Pierce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence,

1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R. Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. C. A. Battle, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Laverne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 204 Delaronde St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence,

5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

Rev. John T. Sawyer, D.D., post-office box 1569, N. O., La.; phone, Galvez 640.

Not in wrapping our finest powers in the ceremonies of the ghostly past, but in the broadest possible outlook upon all spiritual truths, does religion have its true relation to life. Through its portals man passes from the boundary of experience into "that still garden of the souls" toward which all life tends.—Milton Reed.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 15.

Prove All Things: Hold Fast That Which is Good.

WHOLE No. 2930.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, APRIL 11, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

A writer in the Times-Democrat happily says: "Courtesy is the crowning grace of culture, the badge of the perfect gentleman, and the fragrance of the flower of womanhood."

Interest yourself in the people about you; be approachable, genial, and sympathetic. There is no merit in being a human iceberg, chilling every one with whom you come in contact. On every side are suffering ones, who have been wounded in life's fierce battles and who need to be cheered and heartened. Be gracious and obliging in your bearing toward all men; you know not what struggles they may be undergoing. There is power and inspiration in a kindly look, a warm handshake, and an encouraging word.

The Union Student Club of Harvard University has excluded the use of all spirituous liquors from its rooms, not allowing them to be used even when private entertainments are given. This is said to be in line with the increasing sobriety of the students in American colleges. Such action is most gratifying. Far too many young men have taken their first steps toward a drunkard's grave while attending our educational institutions. Cards and intoxicants should be kept entirely off every college campus.

Easter day seems to be chiefly parade day in many of our cities—the time for the display of new suits and millinery. The press dispatches state that countless thousands (many of them from great distances) rushed into New York to witness the procession of paraders on Fifth Avenue last Sunday. Thus does the world pervert and make a mockery of our holiest seasons. We do not much like the tendency of many of our pastors to give encouragement to this trend by having Lenten services and making much ado over Easter. The blight of formalism needs to be guarded against. The best worship is that which is decorous, but free and simple in form.

It was never intended that the work of soul-winning should be performed by the clergy alone. The commission to "disciple" the nations was not restricted to the ministry. That tremendous obligation was laid upon the entire Church. The idea that there is nothing for a layman to do but to pay money and to sit in the pew and listen to sermons is a most erroneous and pernicious one. They need to exert actively their personal influence in behalf of the cause of Christ. If the members of our churches would supplicate the throne of grace until they have an unmistakable consciousness of their salvation and would then address themselves to the task of bringing others to Christ, revival fires would everywhere spring up and there would be a great ingathering all over the land. The supreme need of Zion is for the rank and file of her people to get into action. The door of glorious opportunity stands wide open for each and all.

THE CALL OF THE FIGURES.

Some of our papers have been felicitating over the fact that, according to the Southern Methodist Handbook, our Church had during the year 1911 a net gain of 47,305 members, and some of them have ventured to claim that the action of the last General Conference looking to the promotion of a general revival has borne gratifying fruit. We greatly wish that this were true, but a backward glance shows that the growth of the past year is not above our average annual increase since 1905. The figures for each year since that date are as follows: 1906, 49,272; 1907, 41,682; 1908, 52,538; 1909, 66,617; 1910, 44,513; 1911, 47,305. Our net gain for the quadrennium from 1906 to 1910 was 210,109, while for the two years of the quadrennium now passing it is only 91,818. Manifestly unless we make a remarkable showing during the next two years this quadrennium will fall far short of the one preceding.

So far, all our writing and talking and "resoluting" concerning the need of a revival appears to have had no appreciable effect. What we want is not eloquent newspaper discussions of how we may have a great spiritual awakening, but men aflame with a passion for souls at work in the field and leading them to Christ. One example is worth a thousand exhortations. We need as the followers of the mighty Wesley to catch his evangelistic spirit and learn how to reach the consciences and hearts of the unsaved as he did. No matter how profound or eloquent it may be or how the world may applaud it, no preaching is truly great unless it produces spiritual results and builds up the divine kingdom. No matter to what station he may attain in the Church, the clergyman whose ministry is barren is to be pitied; and so is the lay worker who does nothing to bring the lost into the way of life. Living as we do amid abounding opportunities, it will be terrible in the day of judgment to stand before the Lord of the harvest with empty hands. O let us some how find the secret place of power where we may secure strength to uplift the fallen. If the people remain uninfluenced by our efforts, it is to be feared that the trouble is in ourselves. There is much truth in the words of Browning:

"No empty word
Can fill the mighty world-heart with content;
Ambrosia from Olympus must be sent:
He shall be heard
Who has the mountain peaks transfigured trod,
And brings a message from the living God."

NEEDS TO REVIEW METHODIST HISTORY.

The movement to unite the Methodist, Presbyterian, and Congregational Churches in Canada seems to be making steady headway. The tabulated vote of eighty-six Methodist congregations, published in a recent issue of the Christian Guardian, of Toronto, showed a majority of about 7 to 1 in favor of the consolidation. An interesting question, however, was recently raised in the discussion of this union project, namely: whether if the Methodists should merge with the

other bodies interested and cease to exist in the Dominion as a separate denomination, immigration might not in the course of years bring about the establishment of some other branch of Wesleyanism upon the Canadian soil? To this exceedingly pertinent inquiry, the Christian Guardian replied that if the Methodists of Canada should see fit to enter into the union compact, no other branch of Methodism would be so discourteous as to undertake to effect an organization in their territory.

But this declaration lacks much of being convincing to those who are familiar with the history of American Methodism. In 1844, when the division of Episcopal Methodism was arranged for by the famous New York General Conference, it was expressly provided that "the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein;" and, at the same time, a like obligation to refrain from invading the North was imposed upon the Southern organization. Yet to-day we see the Methodist Episcopal Church operating in practically every Southern State, and the Church, South, has Annual Conferences far north of what was expected to be the boundary line between the two bodies. We respectfully suggest that it might be well for our distinguished contemporary to review the pages of Methodist history before placing too much reliance upon the restraining influence of propriety and courtesy. We have no prophetic gift, but we venture the prediction that, with immigration streaming into Canada from the United States and the British Isles, it will be a long time before Methodist churches cease to exist there.

It is quite the fashion nowadays for persons who boast of being progressive and up to date to sneer at what they term "deathbed scenes and graveyard anecdotes" in preaching. But we do not think there is much to justify such criticism. There is no more appealing call to the unsaved than that of the open grave. It pleads more eloquently for a correct life than any human tongue can do. Since death terminates the period of human probation and seals forever the destiny of the immortal soul, its inevitableness and liability to come at any moment cannot be too strongly emphasized. Notice how much men become concerned for their spiritual condition when they realize that the end of their earthly existence is only a few days off. And this may be true of any one of us. Why should not the minister bring into requisition this impressive fact to stir the consciences and hearts of people who are wicked or careless? We dare say that in the history of the Christian Church there has never been an effective revivalist who did not often dwell upon the solemnity of death and what lies beyond it. If these critics would put a little more of death and the judgment, and fire and brimstone, and somewhat less of their own airy speculations, into their discourses, it is quite possible that the altars of their churches would be more frequently stained with penitential tears.

OVERCOMING.

A successful life is a perpetual overcoming. So soon as the child begins to make progress he meets with resistance. He encounters many defeats and falls in learning to walk, to talk, to read, to write, and to think. But he rises from his falls, nurses his bruises and mortifications for a season, and tries again and again until he overcomes. No man ever became a successful farmer, or business man, or mechanic, or scholar, without overcoming a multitude of obstacles. If he could sit down at the outset and consider the whole story he would hardly have courage to begin the fight.

Civilization is the result of a long process of overcoming. The wilderness is a serious obstacle. Our ancestors faced a tremendous task when they undertook to conquer this Western wilderness. Impenetrable forests, impassable marshes exhaling malaria and death, savage beasts and treacherous barbarians disputed their progress. Many lives were sacrificed, but they overcame. Man must conquer the wilderness in himself and the savage beast and slimy serpent in his own bosom before he can reach the goal of a high civilization. We are proud of our progress, but only by overcoming have we received this heritage.

The spiritual life arises through conquest. The man who will live a good life meets with resistance. The Christian is a conqueror. All the land that has been redeemed from the wilderness of this world and brought into captivity to the obedience of Christ is a conquest.

The weapons of this warfare are pointed out in the Bible. One is faith. "This is the victory that overcometh the world, even your faith." Does it seem like a feeble instrument? Faith is one of the mightiest forces in the world. Much has been overcome by science, but more has been overcome by faith. Behold the conquests of Abraham, of Joseph, of Moses, of Samuel, of Daniel, of Paul, of Luther, of Wesley. They used no carnal weapons. They did not call science to their aid. Yet they did more to make the world a better habitation for man than all the soldiers and all the philosophers together.

Another powerful weapon is goodness. "Be not overcome of evil but overcome evil with good." Have you an enemy who is trying to supplant you and to crush you? Be ye well assured that you cannot overcome him by violence, or by revenge, or by any carnal weapon or force. But you can overcome him by kindness, by forgiveness, by love. "If thine enemy hunger feed him." "Overcome evil with good." Have you an enemy in your breast which torments you? Have you an evil habit, an evil passion, an evil temper, which threatens to destroy you? You cannot overcome it by force of will. Your neighbor will tell you to summon all your manhood and pull yourself together, and you shall conquer. But it is not likely that you will. There is a better way. Let into your heart that particular spiritual force which is the opposite of your enemy, and this will overcome for you. Overcome covetousness by generosity. Overcome petulance by patience. If Satan himself is enthroned within your breast and refuses to vacate, open the door to the Lord Jesus, and He will bind the strong man and put him out. "Overcome evil with good."

Strength is developed by overcoming. It seems hard that young people should be required to fight hard battles while they are yet so weak. Many parents try to shield their children from hardship. This is right within certain limits. Children should never be permitted to bear crushing burdens. But some parents carry this business of shielding their children altogether too far. They will not allow the wind to blow on them, or the sun to shine on them, or the rain to fall on them. They gratify every wish and whim of their children, and give them every luxury they can afford. Thus they make them soft and puny. The boy may have an easy time, but when he becomes a man he will have a hard time.

He must fight sooner or later, and when the battle is on he will suffer defeat because he has never learned to fight. Let him endure when he is young and he will have a better time when he becomes a man. It is written: "It is good for a man to bear the yoke in his youth."

Overcoming is the way to happiness. One of Helen Keiler's teachers says she is the happiest person she ever met, and she attributes this exceptional happiness to the fact that she has overcome so much. Here is a lesson for us all. Would you be happy? Face the enemy. Do not shrink. Get into the battle and on the firing line. The happy soul is the conqueror. If you would find something to overcome you need not go far. At your feet there is an obstacle which you have been trying to go round and escape. Turn and face it. By the grace of God you shall overcome. "He that overcometh shall inherit all things."—New York Christian Advocate.

GOOD NEWS FROM AFRICA.

(The following letter written by Bishop Lambuth, who is doing some missionary scouting in the Dark Continent, will doubtless interest many of our readers.)

Kafulumba, Kasai Dist.,
December 27, 1911.

Mr. John R. Pepper,
Memphis, Tenn.

My Dear Brother: I do wish I could take a snap shot at this moment for your benefit and that of your Sunday school. The day is very cloudy and my kodak will not work in this light. But here goes to give you the best conception possible of the situation.

At the closest estimate I have a great semi-circle of two hundred children within ten feet of me gazing with all eyes, and soul, too, for that matter, at me and my typewriter. You see, I am writing under a big tree within fifteen feet of our tent, which has been pitched over an hour. The audience is arranged in ranks, the youngest squatting on their haunches, and the older in the rear lines so they all can see. In clothing I must acknowledge they are somewhat deficient, but one must remember it is in the tropics and in the heart of the Dark Continent, for Professor Gilbert and I are over thirteen hundred miles from the sea. We made twenty miles this morning, a good march from six until twelve, considering the amount of camp equipage we are obliged to carry for a six hundred mile tramp through an uncivilized country. The majority have a string around the waist with a cloth 3 inches wide hung over it to conceal their nakedness, but fully 75 are innocent of the string. Here is one little fellow with a brass bell tied to his waist band so his mother can find him, I expect, when he plays in the corn near by. A little girl of five years has three brass rods on her left wrist, two blue beads on the waist band and a hemp cord around the neck—the last with a charm in the shape of a shell. The shell is often used as a fetish. I saw one the other day fastened to a bundle of straw with twenty or thirty arrows which had been shot into the bundle by the Medicine Man of the village. The prevailing religion is one of fear. They are haunted by spirits, real or imaginary. Life is a burden and the women especially become so weary of it that they frequently commit suicide. One was found a few mornings ago with her neck over a loop of palm fibre. She was dead and yet standing on her feet. Polygamy accounts for much of the jealousy and bitterness, and domestic slavery tells the rest of the story. I met a man this morning with a spear in one hand and a little musical instrument in the other driving two women to market with heavy loads on their heads. They had walked 50 miles. The story of the evangelist who is with me, and that of his wife, would thrill you. Both were carried off as slaves during childhood as the results of raids upon their native villages by other tribes.

Let me go back to the children. The straw shed or church in which they have Sunday school stands within 30 steps of our tent. It is about 60 feet long, 30 feet wide and is held up by fifty

poles rising from a dirt floor and supporting a roof made of the fronds of the raphia palm. The pulpit is made of clay banked up inside of a wattle of sticks. The chair for the preacher is curiously wrought out of bamboo uprights and cross pieces of the same material split and fastened on with withes made of palm fiber. They say these children can repeat the Sermon on the Mount, the Lord's Prayer, the Ten Commandments, and at least twenty hymns. I am prepared to believe it, for I have heard five hundred do so at Luebo and Ibanje—two stations of the Southern Presbyterian Church. More wonderful than this was what we saw and heard yesterday on our way here. * * * Pardon the interruption. The chief of the village sent a goat as a present. Of course it must be accepted, and a gift in return. I will give him a piece of American drilling worth \$1.50, enough to make his wife, or rather one of his wives, a dress. The goat we will share with our sixty men in our caravan, each having a small piece—a great treat to them.

Yesterday, we started about daylight. Before we left the village we had prayers with 120 who gathered at the blowing of the horn; the majority were children. About five miles out we were met by a score of natives who shook hands with us, and led us to their shed where 75 were seated on bare poles on the ground, shivering in the cold fog, for most of them had nothing on above the waist, men, women and children. They had waited an hour for us. As we came up and stood at the entrance they began to sing without books, "Showers of Blessings." Gilbert and I could hardly restrain our tears as we beheld them naked, cold, and hungry, with up-turned faces, singing a song which was at once a revelation of their need and of the outpouring which we are praying for upon this long neglected field—so long neglected that it would seem to have been forsaken of God and man. That God has forsaken them is not true. There is but one Protestant church in all this Kasai and Sankuru River region—the Southern Presbyterian—but through an agency instituted by that church, there has come the beginning of a religious awakening which must result in bringing multitudes to a saving knowledge of Jesus Christ.

Eight miles out we came to another village larger than the last. Here we found a well made shed by the road which will accommodate three hundred. It was almost full. The chief was there to give us a handshake, though he himself is not a believer. Again we had a hymn, a prayer and the Ten Commandments, after which I gave them a short talk through Dufanda, our head boy and interpreter—an earnest Christian who sacrificed much to come with us. After telling them what Gilbert and I had come to Africa for, and how glad we were to see 200 by actual count gathered for morning prayer and to meet us, I told them in a simple way the difference between the kingdom of God and the rule of Satan. In the village in which we had spent the night a great outcry was heard because the cook, while preparing breakfast, had discovered a copper colored snake coiled up in a bush within ten feet of him and ready to strike. His back was green and his belly was yellow. This last was the sign of a poisonous viper, as they all knew. The fact, however, was concealed by the yellow being kept out of sight. Satan, I said, was like this snake. He kept himself and his nature out of sight until he was ready to strike his victim. That he got in his work was certain, for in that same village, as we were about to go to sleep, I was suddenly startled by the sound of blows, followed by the cries of a woman who rushed out of a hut near by and ran into the high grass sobbing as though her heart would break. Satan had put it into the heart of a man to beat his wife whom he should have loved and cared for. The kingdom of God was, on the contrary, a kingdom of right living, of peace and of joy in the Holy Spirit whom the Father of us all had promised through Jesus Christ. The lesson went home, for I saw several men look significantly at one another and then at the women. Before we turned to go I asked them to pray that Nzambe (God) might guide us on our

way, for we were going among cannibals and heathens who had never heard the gospel. They promised to remember us at 6 o'clock prayer every morning, and then they came thronging around us to shake hands. I told Gilbert we had gotten into a country of Methodists. After the entire crowd had bade us good-by, a leper came forward and stretched out his hand. I did not have the heart to refuse him the touch of sympathy, for it was all that I could do. O that I might have had the power to heal! But I offered him what was better—Jesus the Bread of Life and the Balm of Gilead.

At four o'clock yesterday afternoon the log drum was beaten and 204 men, women and children came to evening prayers. Not a few of the women left the fires they had kindled in front of their huts and ran to take part in the singing of the hymn and in the repetition of the Scripture they had learned from the evangelist and his wife, for few of the grown people have yet learned to read. After prayer Gilbert delighted the children by teaching them leapfrog and the larger ones bull-pen. He simply won all hearts and the entire town, for all hands turned out. Even the chief forgot, for once, his dignity, and making some of his hangers-on double up, he tried the experiment of flying over their backs. The women were simply convulsed, and I myself about collapsed at the delight of the old fellow when he discovered he could "spring like a leopard."

After supper I had the evangelist and his wife, our evangelist, Mudimbi, and our cook and two boys come to the tent for a half hour of devotional service, in which I tried to strengthen their faith, while they were reminded of the responsibility resting upon them to be faithful witnesses to the truth as it is in Jesus Christ. My heart burned within me as we prayed together and realized, Brother Gilbert and myself, what a privilege had been bestowed upon us to engage in pioneering the way for our beloved Methodism in the regions beyond. We are passing through a country infested by leopards, venomous snakes, elephants and buffaloes. We were warned by Dr. Morrison to be on the watch for the leopards, for they had been carrying off people from some of the villages in this section. But we went to bed and slept as peacefully in our tent as if we had been in Memphis. Thus far we have been wonderfully preserved, not yet having a touch of the dreaded African fever, from which few escape. It is not necessarily fatal, but we are not anxious to go through an attack. On the contrary, we have been as well as in the United States. Personally I have not been so vigorous in years. I attribute it largely, under the blessing of God, to the inspiration of a great work, and to active exercise on the road, making as we do from fifteen to twenty miles a day.

This morning thirty men, twenty-four women, sixty-four boys and fifty girls gathered in the shed at 6:30, in the midst of a cold dense fog, for the usual morning prayer. So cold were some of the children, that they crossed their arms over their little naked bodies to keep in the heat of the body. I had on my overcoat. They sang under the leadership of the evangelist's wife, "Crown him Lord of all" and "From Greenland's icy mountains"—the last sounded rather chilly, but the lusty singing soon overcame that impression. I could not see twenty feet outside of the shed, but my soul rejoiced within me at this great piece of evangelism, wrought out by the Southern Presbyterian missionaries in twenty-one years. A mere handful of white and colored workers have gathered about them 8000 earnest Christians, and out of this number 300 teachers and evangelists who, while they themselves are under training, have daily under instruction over 50,000 children and 200,000 grown people. What is more, this is capable of indefinite extension. The only limitation is the number and strength of the working force. Do you wonder that my soul is stirred when I think of this being carried on for a nine-day journey on foot, in almost every direction from Luebo as the base or center, and by laymen? Not one ordained preacher as yet,

and 200 of the force of 300 self-supporting. In other words, the villages, in addition to building the sheds for school-houses and churches, support these men by building them houses and supplying cassava for bread, palm oil, yams, chickens, eggs, ants, grasshoppers and caterpillars.

What a challenge to the laymen of our Church! We have never fully utilized this great contingent at home. Here is an illustration of what can be done, from the foreign field. These men are not preachers. They do not pretend to be. They are Christian school teachers; they are expounders of the Word of God as they themselves have been taught; they organize cottage prayer meetings and establish and superintend Sunday schools. They know God. I rarely have heard such prayers. They have learned how to talk with God, and, with a devoutness of spirit which is marvelous, they are leading the people into the way of truth and right living. The work of these men and that of their missionary leaders is rooted and grounded in faith and in prayer. Think of three hundred turning out every morning of the year to 6 o'clock prayer meeting! Think of a semi-circle of cottage prayer meetings at Luebo every Wednesday night extending for two miles! I heard the singing from half a hundred different points while I was walking through the mission compound, or campus, on my way to conduct the missionary prayer service in English. Is there any wonder that we felt that night the presence of our Lord? I thank God for what I have seen and heard. The half had not been told me.

With the way blazed by these good Presbyterians, who have treated us as though we were their own flesh and blood, with a soil marvelously prepared for the gospel seed, and with an eagerness which has three times since we have been at Luebo brought men a nine days journey to beg, actually to beg, for Christian teachers (and one man was the son of a powerful chief), I am safe in saying we can have five thousand converts in the first five years of our work. It can be done, if we but wait upon God for the increase, after we have done our best to reach the people by the methods which have already proven so successful.

Gilbert and I are going to a tribe many miles east of the Presbyterian work—the Batetelas. They are cannibals. But what of that? Theirs is the greater need. I have long yearned to preach the gospel in the regions beyond, where the need is the greatest, and where no other messenger has gone. If we can lead the way, surely the Church can follow. It will be our first mission to savages. Hitherto, we have worked among civilized peoples. Now, we have the opportunity to show whether or not we have the real missionary stuff in our Church. I believe we have. We must have men. They will be forthcoming: I have no doubt of that. Several have already promised me to come. We must have money. Our laymen have that. Some one will say the Church is burdened, and the mission treasury suffering from a deficit. Is the Church burdened for souls? That is the question I want answered first. Can a Church of two million Methodists hesitate at a miserable little deficit which can be wiped out in six months, when the evangelization of a continent is trembling in the balance? It is unworthy of us to raise the cry of retrenchment. Who of our number will dare beat a retreat? We do not know how! It takes a big enterprise to inspire a great Church to do its best. This is the greatest in which men can engage. It has been denied the angels, who would rejoice at the privilege of taking our place. They rejoiced that the Son of God was counted worthy to go on his mission of redemption. Away with our fears! Let us have faith in God.

I have gone carefully over the ground with Dr. Morrison, who is the greatest leader in all this south country, if not in all the Congo Valley. He says we will need four missionaries, one of them a medical man, to open work and to keep it up for the first three years. Including travel outfit

and houses, it will cost \$15,000 the first year, and \$12,000 each year thereafter. The houses will cost about \$1000 each. But this item is included in the first amount. If the women undertake work, and they have already signified their purpose to enter, two missionaries will meet the need at first, and at a cost of \$5000, including the house. Their Council will underwrite this any day the Board of Missions is ready. I know their faith and zeal. They have never failed us.

Let me sum up: The field is wide open, the ground lies fallow, the work of the Presbyterians has yielded wonderful results; they offer their steamer, their homes, their hearts and hands, and have been praying for twenty years for us to come and work by their side; the last offer they make is that of two or three evangelists to start us. What more could we ask? The C. M. E. Church furnishes Prof. Gilbert, a providential man, and the Mission Conferences in Brazil have placed \$200 in my hands with which to meet the expenses of this preliminary survey, and are considering the proposition of supporting a missionary—their own proposition.

Who leads in this work? Who, if not the Son of God who goes forth to war! He has always led the Church when the preaching of his gospel was the high purpose of the hour. The hour for an advance into Africa has struck for Southern Methodism. Gilbert and I will push on until we reach the heart of the continent, if our lives are spared, and assure ourselves of the wisdom of the location to the east of the Presbyterians, several hundred miles journey over land. Gilbert and I will then have done all we can, and must leave the rest to the Church and to God.

Yours in His name,

WALTER R. LAMBUTH.

Dec. 31st., 1911.—This is finished in a village of a cannibal tribe. We took refuge here Saturday during a fearful storm in which we marched an hour through a blinding rain. We were wet to the skin and nearly everything we had got wet. The chief set apart a house (?) for us to stay in. I write out under the eaves—too dark inside and smoky. The palm-thatched roof strikes me below the shoulders. Two officers (Belgians) and a missionary (Roman Catholic) killed and eaten within two days journey to the South, but we go the other way—that is to the East. Again, I thank God for the precious privilege of coming. Twenty men and women in this village expressed to me the desire, this morning, to become seekers after Christ. The Lord has indeed opened the hearts of this people. May the Lord Jesus help every Southern Methodist to do his or her duty by lending a hand and having a share in the evangelization of Africa.

Yours in His name,

WALTER R. LAMBUTH.

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Church News

Mr. Paul Moody, a son of the late Dwight L. Moody, has entered the ministry, and accepted a call to the Second Congregational Church, of St. Johnsbury, Vermont.

Fanny J. Crosby, who, though blind, has written nearly three thousand hymns, some of which will never cease to be sung, celebrated her ninety-fourth birthday on March 24.

The Lyman Beecher Lectures at Yale University will be delivered this year by Dr. J. H. Jowett, the famous pastor of the Fifth Avenue Presbyterian Church of New York City.

It is announced that work on the new dormitory at the Greensboro Female College (North Carolina) will be begun at once. It will contain seventy-two rooms, and will cost \$25,000.

Dr. W. W. Pinson, chief Missionary Secretary of the M. E. Church, South, expects to sail for the Orient in the early part of the summer for the purpose of inspecting our missions and studying the conditions existing there.

Bishop J. C. Kilgo will be the principal preacher at the old Marvin Grove Camp Meeting in Virginia next August. He seems to be in much demand for revival work, as well as for other important occasions.

President D. C. Hull, of Millsaps College, was elected Superintendent of the Meridian (Miss.) Public Schools last week. We are not at this writing definitely informed as to whether he will accept, but it seems to be the general impression that he will.

A campaign to endow the Southern University at Greensboro and the Woman's College at Montgomery is now under way in the Alabama Conference. The canvass is expected to extend to every part of the Conference territory and to continue through the month of April.

Mr. J. C. Hardy, who for several years has been at the head of the Mississippi A. and M. College, at Starkville, has accepted the presidency of Baylor University at Waco, Texas. It is stated that his new position will pay him a much larger salary than the one which he has surrendered.

Bishop Jotsu Honda, of the Methodist Church of Japan, died from an attack of typhoid fever at Nagasaki on March 25. He was elected to the episcopacy in 1907, and was sixty-four years old. He attended our last General Conference at Asheville, N. C., and made a pleasant impression upon that body.

Trinity College has enrolled during the year 60 pupils. Of these, 431 were matriculated in the college proper, 163 in the Trinity Park School, and 66 are taking extension work in secondary education. The graduating class this year will number 66, which is the largest in the history of the institution.

The members of the Bethel M. E. Church, South, of Spartanburg, S. C., are planning to erect a substantial house of worship and dedicate it between sunrise and sunset on May 1. Every person connected with this congregation is expected to assist in this undertaking. The new church is for the benefit of the mill operatives at Arkwright, and will be named "El-Bethel."

Rev. Frank Richardson, D.D., one of the strong and unique personalities of Southern Methodism, died at his home in Fountain City, Tenn., on April 4. He had been in the ministry for 58 years, and was 81 years old. He was a member

of the last General Conference at Asheville, N. C., being one of the representatives of the Holston Conference. Dr. Richardson was a writer of considerable note.

The proposed new Epworth Church of Savannah, Ga., will be a handsome and modern structure, the main auditorium of which will seat 800. By bringing other available rooms in requisition, however, it will be possible to provide comfortably for an audience of 1500 persons. A unique feature will be a roof garden over the Sunday school department. This latter arrangement will be somewhat in the apostolical succession. The flat roofs of Palestine played no inconspicuous part in the early days of Christianity.

The New Jersey Conference of the Methodist Episcopal Church has memorialized the approaching General Conference of that denomination to restore the time limit. This body also petitioned for equal lay representation in the Annual Conferences and for uniform salaries for all the preachers in a Conference, that body being empowered to fix the amount. A resolution asking that theater-going, dancing, and card playing be removed from the list of amusements for which a church member may be tried, and that a clause merely advising against them be placed in the Discipline, was voted down.

A farewell service in honor of Dr. L. G. Broughton, who is going to London, England, to become pastor of Christ Church of that city, was held at the Baptist Tabernacle in Atlanta, Ga., on Sunday evening, March 24. Addresses expressing appreciation of Dr. Broughton were made by representatives of various denominations, business interests, and the press of the Georgia metropolis, and he in turn gave the audience an appropriate parting message. Dr. Broughton at the same time was presented with a handsome silver service by his former parishioners. It has been announced that, notwithstanding his residence abroad, the distinguished preacher's sermons will continue to be published in The Golden Age of Atlanta, Mr. W. D. Upshaw's paper.

The Richmond Branch of our Publishing House was opened on March 1. It is located at 900 East Broad Street, and Mr. W. F. Pierce, a grandson of Bishop George F. Pierce, who has been with the House at Nashville for twenty years, is in charge. This branch is designed to serve the Baltimore, Virginia, Western Virginia, North Carolina, Western North Carolina, and South Carolina Conferences. It is stated that by ordering from the Richmond establishment the Methodists in the territory mentioned will receive their goods much more promptly, and that considerable expense in the way of transportation charges will be saved. We hope that the next branch establishment by our Publishing Agents will be in New Orleans. A city of 350,000 people, which is the commercial center of a vast area of territory, ought to have some kind of a Southern Methodist book depository.

A VOICE FROM THE PEW.

In the Advocate of Feb. 29, there was an article from "A Christian Worker" on the pastor's duty. Since the pastor gives his congregation sermons, exhortations, and advice, either weekly or monthly, perhaps it would not be out of place for one from the congregation to offer a few further thoughts with reference to the pastor's duty. While we have pastors who are very spiritual and who look after every interest of the Church, yet we have some who have left "the old paths, wherein is the good way," and are following new methods. Sometimes the preacher is careless about pastoral visiting, especially among the poorer classes.

Several years ago I knew a preacher in a certain town who was recognized as a class preacher.

He did not visit among the poor people much, if any. I knew two families in the town, of the working class, that lost a child each, and the children were buried without religious services.

As a result, these two families did not care to hear that pastor preach, and I do not think they were alone. When Conference came, he was removed, and his successor was a very different man. He began visiting from house to house, reading the Scriptures, praying and talking with the people; visiting the sick, and burying the dead. As a result, his congregations began to increase, "and the common people (as well as others) heard him gladly."

Other preachers who visit among their people regularly have left off the practice of Scripture reading and prayer, to some extent at least, and their visits are of a social or business nature. I once knew a prominent preacher who, in the beginning of his work on a new charge, announced that if the people wanted him to pray with them during his pastoral visits it would be necessary for them to invite him. Was it right for him to shift the responsibility of this duty to some one else? And do you suppose that at the last great day the great Judge will say, "Inasmuch as you were not invited, you are excused?"

Here is one of the opportunities the pastor of a town or city charge has to reach the non-church going class, especially among the working people. Then in our rural charges we need visiting pastors who will visit every member of their churches as often as possible. I know a few Methodist people that have not been visited by the pastor of their church in four or five years. Often the pastor of a rural charge is in a hurry to get to his appointment, not having started until Saturday, and sometimes Sunday morning. He hurries to the church, preaches at eleven o'clock, gets his dinner, and sometimes stays all night, though I have known a pastor to return home Sunday evening, and that without having anything of importance to justify such an act. Perhaps such a preacher wonders why people do not come to hear him preach and why they do not contribute to his support; yet the same preacher would not wonder at the grass getting the farmer's crop if he did not work in it more than one or two days in the week. Give us spiritual, visiting pastors; pastors who are concerned for all their members and who are willing to spend all their time away from home, except the time necessary for study; pastors who will mingle with their people and learn their needs; who will talk, read the Scriptures and pray with them in their homes; who will "be instant in season and out of season; who will reprove, rebuke, exhort with all long suffering and doctrine." Then, in return, we will have an increase in congregations; the stewards will have less trouble collecting the pastor's salary; the people will pay the Conference collections better; sinners will be converted in greater numbers, and churches that have become inactive will take on new life and become a power in the community for good. OBSERVANT METHODIST.

A VETERAN CALLED HOME.

Dear Brother Meek: Brother J. T. Cunningham, the father of our presiding elder, Rev. J. E. Cunningham, died this morning at the district parsonage in this city. For some time Brother Cunningham had been in very feeble health. The end was not unexpected. He was highly esteemed and greatly beloved by all who knew him. His remains will be carried to Tupelo tomorrow morning. The funeral services will be held at that place. J. T. MURRAH.

Aberdeen, Miss., April 4, 1912.

(We regret to be apprised of the death of this worthy and faithful minister, whose home-going will touch with sadness many hearts. He had been on the list of superannuates in his Conference for a number of years, and after his retirement from the active service made his home at Verona, and later at Tupelo, Miss. He was a man of information, of courtly bearing, and of unquestioned piety. Those who knew him best entertained for him a very high regard, and were strongly attached to him. We pray that the Heavenly Father may comfort the bereaved ones in this hour of loneliness and sorrow. We hope that an account of the life and labors of the deceased will be furnished the Advocate at an early date.)

Secular News and Comment

By Rev. A. J. Gearheard.

The federal pensioners are decreasing at the rate of 40,000 a year.

A movement is on foot to establish the commission form of government in New Orleans.

Reports from California say that since woman suffrage has been granted there has been a falling off in marriages.

A Socialist Representative in Congress from Minnesota has proposed a bill doing away with the United States Senate, the Vice-Presidency, and the veto power of the President.

A bit of wood cut from the apple tree in Sir Isaac Newton's garden, which gave the world the theory of gravitation, has been presented to the Royal Astronomical Society of Great Britain.

The value of Standard Oil stock has increased so rapidly that its stockholders have received a stock dividend of 2900 per cent. The capital of the company which was originally \$1,300,000 is now \$30,000,000.

New York has voted \$50,000,000 for good roads. It has \$23,000,000 remaining unexpended for that purpose from previous appropriations. The extensive use of automobiles is said to be the cause of the good roads movement.

The Hebrew Free Loan Association, of New York City, last year loaned \$560,000 to 20,000 people, in sums of from \$5 to \$200, without interest. All was repaid but \$3500, which indicates that the majority of New York's poor are honest.

One effect of the British coal strike is the demonstration of the value of oil as fuel for vessels at sea. An average ship can carry enough oil for a 20,000-mile voyage, carry 1000 tons larger cargo, save two-thirds of the fuel expense, and sail with one-fourth the usual engine crew.

Miss Lucile Pugh, a lawyer in New York City, recently added proof to the fact that the negro's truest friends are those of the South, when she accepted the appointment to defend a negro who was without counsel or funds, and gave as her reason, "The negro comes from the same part of North Carolina that I do."

Former Governor Charles B. Aycock, of North Carolina, dropped dead while delivering an address on education before an audience in Birmingham, Ala., on April 4. His life was that of a clean man, and his death, while speaking on his favorite theme, education, was a fitting end to a life largely devoted to that cause.

The State of Louisiana has 51,207 foreign-born residents, 27,711 of whom live in New Orleans. During the last year more than eight thousand emigrants came from Italy, and in the State there are more than 20,000 Italians. Germany ranks next to Italy, having contributed more than six thousand to the population of New Orleans during the last year.

A circuit judge recently said, "The certainty, instead of the severity, of punishment, will do more than anything else to end crime." This is true. England has less crime than any other nation, and her courts know no such thing as justifiable lawlessness. It makes no difference what the provocation, law should be respected, and the sooner a penalty is fixed for every offense, the sooner will the masses obey the law.

United States Senator Robert Love Taylor, of

Tennessee, died in Washington, D. C., March 31. His remains were taken to his home in Knoxville, Tenn., for burial. He was twice elected Governor of his native State and was, perhaps, its most popular citizen. "Fiddling Bob," as he was familiarly known, will never be ranked as one of the great statesmen of the South, and doubtless many will point to deficiencies in his manner of living; but he brought good cheer to the hearts of the common folk, and by his sunny songs and poetic sayings won for himself an abiding place in the affections of the people of his homeland.

Agriculture, mining and fisheries are the most important industries, because they produce the necessities of life; however, the value of raw materials is greatly enhanced by the refining process received at the hands of the factories. The factories bring together great masses of people, and distribute the bulk of the countries' wealth. New York, Pennsylvania, Illinois, Massachusetts, Ohio, New Jersey and Michigan are the foremost States in the Union in the production of raw materials and in the number of wage earners and manufacturers. Three-fifths of the manufactured products of the Nation are from these seven States. It is notable that none of them are Southern States.

The Department of Commerce and Labor figures out the loss caused by the recent anthracite coal strike for one month as follows: 175,000 miners out, loss of wages, \$8,500,000; loss to coal companies, \$5,400,000; loss to railroads in freight, \$3,000,000; loss to retail merchants in vicinity of strike, \$3,000,000. These figures are interesting for what they indicate. If 175,000 men labor, earning \$8,500,000 and spend \$8,000,000 for provisions, there is a net profit, over and above expenses, of \$2.85 per miner per month. During the same time the operators would have cleared over five million dollars and the railroad would have received more than nine million dollars. The pertinent question is, Where is the profit in the coal mining business to the miner?

AT MOTHER'S KNEE.

Said President John Quincy Adams on a public occasion; "There are two prayers I love to say—the first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer—'Now I lay me down to sleep;' and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it yet, and I expect to say it my last night on earth, if I am conscious."

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take;
All this I ask for Jesus' sake. Amen."

How familiar these words! We all learned them in childhood. They were taught us at mother's knee. With closed eyes, upturned face, and folded hands, we repeated them. They formed our first prayer. Oh, the simplicity of that child-like trust! We prayed, we slept. God's good angels stood guard throughout the night watches. We believed our prayers were answered. Long years ago that dear mother passed away. We, grown to manhood and womanhood, followed the precious dust to its last resting-place, but the spirit returned to God who gave it. But all through the years there has remained the memory of the prayer mother taught: "Now I lay me down to sleep."

A year ago a well-known Methodist pastor of Vermont was taken to a hospital at Troy, N. Y., for a critical surgical operation. Before the anesthetic was administered, the Christian surgeon said to him: "Dr. W—, have you anything to say before we begin?" Taken by surprise, the clergyman, knowing not what to answer, closed his eyes, and repeated the prayer learned at his mother's knee: "Now I lay me down to sleep."

There followed the anxious hours of "sleep," but, as in childhood days, God, the Keeper, was faithful, and with the morning's dawn there was light and hope.

May we, with John Quincy Adams, not be ashamed of the "mother's prayer," but use it even our last night on the earth!—Christian Intelligencer.

Concerning Missions

Louisiana Conference.

We would not have the impression go abroad that the "tribe" of those who "followed because of the loaves and fishes," is on the increase, but since the Ruston Auxiliaries united, and we have one business and one social meeting each month, with refreshments served, and a fine literary program rendered at the latter, that both soul and body may be fed, our attendance is very much larger, though we do not yet have overflow meetings. Brother Coleman helps us in every possible way.

Brother Price recently helped the women to organize at Dubach. Let the Conference officers extend "the right hand of fellowship," and bid them welcome.

The pastor at Clinton wants a "live wire" on missions to put his good women in touch with the power-house that generates the missionary spirit.

Our Conference year closed with December. Your Superintendent sent out more than a hundred report blanks, and three were returned. Where are the ninety and nine? What shall my report be? O what shall my report be?

Second Church in New Orleans is the only one that has sent a list of new officers this year. I suspect I have been sending the Monthly Bulletins to people who are not in the State, perhaps not in this world. If you do not get the Bulletin, do not blame me, I send it regularly to every name in my book.

Mrs. A. C. MCKINNEY.

A CALL.

The second Annual Meeting of the Woman's Missionary Society of the Louisiana Conference will convene in Natchitoches, La., on Wednesday evening, May 8, and continue through the following Sunday. We earnestly urge the attendance of one or more delegates from every auxiliary in the State. We trust that our sisters will rally to the call and make this the greatest and best annual meeting, in the very highest sense, we have ever had. Send the names of delegates to Mrs. Will Cunningham, Natchitoches, Chairman of Entertainment Committee; also to Mrs. E. R. Kennedy, Lafayette, La. Miss Mabel Head, Educational Secretary of the Council, will be with us at this meeting, and also Dr. Moore of the First Methodist Church, New Orleans. Dr. Moore will preach Sunday morning and Miss Mabel Head will speak at the Sunday evening service. Doctor C. W. Carter has kindly consented to conduct the daily Bible studies, and the pastor, Rev. R. H. Harper, will preach the opening sermon on Wednesday evening. The Master is calling. Let us go up to this meeting with hearts prepared by prayer for service.

Mrs. E. R. KENNEDY, Pres.

Mrs. D. C. WORRELL, Sec'y.

NOTICE.

Mississippi Conference.

The joint annual meeting of the Woman's Home and the Woman's Foreign Missionary Societies of the Mississippi Conference will convene at Capitol Street Church, Jackson, Miss., April 27. Auxiliaries will please send one delegate to represent the Home, and one delegate to represent the Foreign departments. The united societies will send two delegates; those not united will send one delegate from each society.

Mrs. C. R. McQUEEN,
Rec. Sec. of the H. M. S.
Mrs. A. E. WYATT,
Rec. Sec. of the F. M. S.

ARE THE WICKED IMMORTAL?

By Rev. D. M. Geddle.

No. 2.

The immortality of the wicked is often called in question, or shadowed with doubt. A man prominent in the councils of the Church says it is not "categorically taught in the Bible," and must rest its final argument on psychology. But psychology, like all the other sciences, is in an unsettled state. That reason alone lessens its value as a determining factor in the settlement of any question the truth of which is in doubt. Until psychology has been liberated from metaphysical speculation, and is fixedly established in its import and content on a definite and solid basis of authority, its evidence on any given subject must be more or less discounted. And we cannot reasonably hope that this will be done at any date in the near future. Though often spoken of as such, psychology is not a new science. Ever since man has been investigating and reasoning, more or less attention has been given to the intuitions, powers, capabilities, aptitudes, and reliabilities of the human mind in its percepts and concepts, and the laws that regulate and govern them. But to-day the laws that control human thought and verify its products are as evasive and uncertain as they were centuries ago. Psychology to-day, as in all the ages past, is the birthplace of idealism, spiritism, atheism, materialism and every other hypothesis advanced by philosophers and scientists. All trace their beginnings to the fountain sources of human reason and seek to justify their products by appeals to psychological data. Long ages before Mrs. Eddy became the founder and apostle of Christian Science, the Brahman priests of old India, in their metaphysical speculations, had developed a system of idealism which denied the reality of sense and matter, declaring them mere delusions. At the same time, others among them, with an equal show of reason, had constructed materialistic and atomistic philosophies. There is scarcely an hypothesis or vagary of thought of the present day which did not find acceptance among them. "In India the human mind exhausted itself in attempting to detect the laws which regulate its operations, before the philosophers of Greece were beginning to enter the precincts of metaphysical inquiry." And this intellectual subtlety, acumen and logical power the Brahmans have never lost. "To-day the Christian missionary finds them his superiors in the sports of logical tournaments, whenever the Brahman condescends to put forth his powers of reasoning."

Not a great deal more is known to-day, even by our most advanced and closest thinkers, about the laws that direct, inspire and authenticate the activities and achievements of human reason than was known by the Brahmans of old India two and a half thousand years ago.

Be it far from the thought of the writer to undervalue consciousness and reason. Both subjective and objective consciousness are of the greatest value. Without them we could know comparatively little. On consciousness and reason depends all our best knowledge. Sense perception, indeed, reveals much to us about the physical world that surrounds us, just as it does to the horse and other animals. But it is the higher powers of consciousness and reason which enable man to enter the unseen and ideal kingdom, where the ideals of self and not-self, with all their relations, and inter-relations, and non-relations hold sway over human thought. Into this sphere of the invisible, where man communes with the seen and the unseen, where he thinks, reasons, observes, investigates, discovers, invents, defines, classifies, correlates, differentiates and segregates, he cannot enter by mere sense perception. And the data furnished us by consciousness and reason of the immortality of the soul is not to be ignored or treated lightly. It is of significant import and value. But mere consciousness and reason cannot of

themselves determine the question. There must be a clear objective revelation or manifestation before there can be a firm grasp of the truth or falsehood of any question. With all our powers of consciousness and reason, we could not know that there was a physical universe if the physical universe did not objectively exist to be known. Consciousness might, possibly would, evolve out of its powers of imagination the possibility of such a universe; but it would never be anything more than an imaginary hypothesis. It could never become a reality, fixedly definite and certain.

So whatever powers consciousness and the reasoning intellect of man have for the apprehension of the immortality of the soul, and however strong may be his desires and longing for it, before it can be verified as an impregnable truth in his experience and thought it must be founded on the solid rock of an objective and divinely inspired revelation, to which the Holy Spirit of God may seal his witness in human consciousness. The innate desires of man's nature, the reasoning powers of the mind, the material universe in its never suspending and eternal ongoing, philosophy, science, metaphysics, art, literature and all else, closely or remotely related, may do much to suggest and encourage belief in the immortality of the soul, and to illustrate, illuminate and strengthen the evidences of an objective and divinely inspired revelation, but it does not belong to them to authenticate it as an ultimate truth. It is distinctly and pre-eminently the work of Jesus Christ to bring life and immortality to light. If it is not clearly and "categorically" contained in the revelation he has given us of the Father, then we can never know it. The best we can do is to hope that it is true.

So what the writer shall have to say on this subject in the following papers will be based primarily on the Holy Scriptures. And, of course, he only hopes to confirm the faith of those who accept the Scriptures of the Old and New Testaments as divinely inspired and authenticated. But if that result can be secured, even in a limited degree, he will be abundantly rewarded for the time he has given to their preparation. That is the sole object he has in view in offering them for publication.

D. M. GEDDIE.

SOME SUGGESTIONS AS TO CHURCH SINGING.

An observation in the Advocate of March 7, entitled "Congregational Singing Needed" interested me. I agree with the Baltimore Southern Methodist, but not altogether with the Editor.

Let me suggest the use of our Church Hymnal at the Sabbath school as a remedy. By using these hymns there, an indelible impression is made on the mind—they will never be forgotten. When the child finally attends the regular church services, he will feel at home and not feel timid about singing. Then ministers would not have to complain of an "overdose of choir"—the choir will only lead and everybody will enjoy and participate in the song service. I wish the Editor would visit Centenary College and see our choir, twelve in number, and hear all our voices singing or trying to sing. I am glad to add that nearly all of these leaders study music seriously (many are young preachers), and the problem of congregational singing is being solved for them now.

Why talk so much of the unfitness of church music? Do something. Have the revival of old time songs, and learn some new ones. One day these will grow old. Start the revival now. Don't scold the few who try. Be thankful for them. Get note editions of the Church Hymnal. I want to say that the word edition should have no place in a church. Those who sang the good old songs used note books and understood them too. Each one owned a copy, which was never left at home and was always used.

Every department of church work is in charge of a specialist. Why not have a Conference musician? If I were a preacher I would pray the Lord to give me the appointment. I would go to a charge and see for myself if a revival of song

was needed, and we'd have it. I would call the congregation together every night for a week, organize a choir to lead, select a regular organist and a substitute, and teach them to play and sing our hymns. There would be no need for the minister to ask the choir what they would sing; he could select numbers in advance and be assured the songs would harmonize with the sermon. This would solve the perplexing problem.

On one occasion I was summering in the Tennessee mountains. Dr. G. B. Winton, then Editor of the Nashville Christian Advocate, was also a summer guest, and early in the season preached at the village church. After the service he was lamenting the absence of books and talent with which to praise the Lord. I said, "Dr. Winton, send me six or eight dozen church hymnals, note edition, and I'll teach the people how to sing." The books came, and every Sunday afternoon for two months, I worked with a crowded house; and we had a revival of old songs and I sandwiched in some new hymns which by now are old, and I am sure they love them.

I do hope the Baltimore Methodist and the Editor of the New Orleans Christian Advocate will succeed in reviving congregational singing.

Mrs. REBEKAH ELLISON JOHNSTON.
Centenary College, Shreveport, La.

"I'D LIKE TO DIE FOR HIM."

A pretty Gypsy girl was called from her rough tent home to have her face painted by a great artist. In looking about the room she saw a picture of Jesus upon the Cross. "Who is that?" she asked. "That is Jesus Christ," answered the painter carelessly. "Did they treat him like that because he was a bad man?" "Oh, no," said the painter; "he was the best man that ever lived." "Tell me more about him," she begged.

Day by day as she sat to have her picture painted she looked at Jesus' face. One day she said: "Master, how can you help loving him, if he died for you? If anybody had loved me like that, I'd like to die for him?"

Her picture was done, and she left for the Gypsy camp, but her words kept ringing in the painter's mind. He fell on his face, and asked forgiveness for turning away from Jesus who had died for him. Love for Jesus filled his heart, and he began painting a new picture of Jesus on the Cross, one that would tell the story of his love better. When it was done crowds came to see it, and they each read the words the painter had written beneath:

"I did all this for thee,
What hast thou done for me?"

Pittsburg Christian Advocate.

INFLUENCE.

The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore;
The lightest wave of influence, once in motion,
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearings carefully where breakers roar
And fearful tempests gather: one mistake
May wreck unnumbered barks that follow in our
wake.

—Sarah Knowles Bolton.

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The Home Circle

"JIMMIE JOE."

There was a little country boy,
O, very long ago,
And everybody loved him,
His name was "Jimmie Joe."

His face and hands he kept quite clean,
His nails and teeth he brushed;
"O, yes," he said, "it's bothersome,
But teacher says I must."

He always said, "I thank you,"
"Yes, sir," and, "If you please,"
He even said, "Excuse me,"
When he had to cough or sneeze.

To little tots and animals,
To old folks, he was kind;
I wonder if in your house
A "Jimmie Joe" I'd find?

—The Advance.

"MY HAT IS IN THE KITCHEN."

Despite the many explanations of Colonel Roosevelt's utterance, "My hat is in the ring," Edward Brick, Chief of Police of this city, says he has the only real story. According to Chief Brick, Colonel Roosevelt learned the remark in North Dakota.

"It used to be the custom of the rancher," said the Chief, "after he had been to town and had acquired a 'load' to ride up to the house, open the kitchen door a little and toss in his hat. If after a reasonable wait the hat was allowed to remain, the man knew that his wife was willing to let him come in, but if the hat sailed out again he knew that danger awaited.

"I am sure that Colonel Roosevelt had that in mind when he made that statement. It was an invitation for the people to make known to him whether they wanted him for President. In other words, if they allowed his hat to remain in the ring he would follow it in."—St. Louis (Minn.) telegram to New York Sun.

KITE FLYING IN FRANCE.

Perhaps the happiest boy in the Mildale high school was Robert Crange. They say that thinking about a pleasure gives one more satisfaction than actually enjoying it. However that may be, Bobby had but one great idea—it was like the one big star around which all the little stars revolved. The one big star was France; the little stars usually shed some light on that far-away beautiful picturesque country for which he expected soon to set sail, and where he fully expected to take up his high school work, prattle in French, and do whatever a native born French boy does to make life interesting.

"How is it your father has a vacation of a year?" asked one of his schoolmates.

"Sabbatical year," answered Bobby.

"See here, Robert Crange, what do you mean, anyway? I know mighty well that Sabbatical year has nothing to do with your going to Europe for a vacation."

"Certain of it?"

"Well, we studied in our Sunday school class last year about the Jewish Sabbatical year, and it didn't mean a vacation by any means; besides, it was a Jewish celebration held once in every seven years."

"Now you are getting closer to the truth than you think."

"How can that be? Isn't your father a college professor?"

"That's just why we are having a vacation: in some colleges, once in seven years, a teacher gets a year off, to go abroad and study. Sometimes it comes after a long period of service, but it's a jubilee year to the teacher and to his family, and he calls it his Sabbatical year. That's what my father has, not a year to play in, but a year to peg away at some special study in France."

"Did you have to go to France? I like to choose

my own destination when I take a vacation."

"France was our choice, although my father considered me in making the choice. I may not amount to very much, but I feel sure I get a good share of thought in all the pleasures my daddy plans for the family," added Robert, proud of his importance, although reluctantly admitting that he did not always deserve it.

For some time Robert had diligently applied himself to the study of French; he had mastered a French grammar, had learned to conjugate five hundred irregular verbs and had written exercises and daily read several pages of French, so that when he reached France he thought it would be a comparatively easy matter to play and talk with the other boys.

They sailed on a French line steamer, the vessel, La Victorie, being as fine a ship as ever sailed the seas.

The surprise of Robert's life came when he found that the native born French crew who manned the ship could not understand one word he said. He was more dismayed to find that he could not understand one word they said. If their speech sounded foreign to his ears, his appeared to sound equally foreign to them; but they were a sociable, merry-hearted people, and Bob felt he should like France if these sailors were a fair sample of the people among whom he was to live, and if the delicious appetizing food which was served at the table of La Victoria was anything like what he might expect to get for the next year, then there was no room for complaint. Every evening the sailors assembled on the lower deck, and as the ship glided over the water she seemed to keep time to the vigorous tune of "La Marseillaise." Bob memorized the words of this stirring patriotic song, and he was delighted to observe that before they had reached port he could follow the lines and join in the singing. It was a proud day for Bob when he addressed a sailor in his native tongue and the man promptly answered him.

It was at Bordeaux that they stayed. After Bob had been in France almost a year, he could chatter French, walk gracefully in sabots, whipl tops and eat cheese as well as any French boy.

Now, kite time was coming around. Kite flying is a sport enjoyed by more boys of France than the boys of any other country, so you can imagine that every boy was busy with jack-knife, paper, glue and string. Some of Bob's friends said teasingly to him, "You have learned to whip tops and walk on stilts as well as we can, but you'll never be able to fly a kite as well."

Bob only laughed, but he firmly resolved to show the French boys that an American boy could fly a kite as well as they.

Every day after school the boys would go out on the vacant lots and fly their kites. At first, all the other boys far surpassed Bob in kite flying, but gradually Bob began to improve.

To the boys' great joy, an announcement was made of a grand kite flying contest. It was to be between the six best kite flyers of the city. Of course, all of Bob's friends eagerly desired to get on the team. Bob, too, wanted to try for the team, but did not tell the other boys for fear they would laugh at him.

Every minute of the time he was out of school he was practising flying his kite. Indeed, he practiced so faithfully that his friends beheld with surprise how skilful he was becoming. At night, Bob worked on a large box-kite which he intended to use if he should be picked for the contest. It was red, white and blue and had the name United States. Bob noted with pride that his kite was much better constructed and lighter than any of the others.

I am glad to say that Bob was chosen for the contest, much to his comrades' surprise. Exactly one week after the selection of the contestants the contest was to take place. How the boys did practice!

At last the day arrived. Hundreds of people were out to see the contest which took place in a large open lot. The string of each kite was armed and made sharp with fish-glue. The ob-

ject of the contest was for each kite to cut the strings of as many as possible of the others and the kite to stay in the air the longest would be the winner. There was another kite just as handsome as Bob's; it had the French flag as an emblem and bore the name, "La France."

A short while after the kites went up, Bob's kite, United States, succeeded in cutting down two kites and La France two kites, so the victory lay between "United States" and "La France." Breathlessly the spectators watched the kites dive and swoop. Now it seemed as if the "United States" string would be cut, and she cleverly dodged. Then, with a swift swoop, the United States severed the string of "La France." As "La France" slowly descended to the earth, the "United States," sailed proudly higher. How the crowd applauded and cried, "Vive L'Amerique!"

No prouder boy than Bob could have existed. He felt as if he had upheld the honor of his country.—Mrs. Livingston Barbour, in the Weekly Witness.

New Orleans will entertain the next session of the National Child Labor Conference, which will meet some time next March. There are few evils in our land that need remedying so much as that of child labor. This Conference should be abundantly advertised, and the South should take advantage of it to post herself concerning this most important question.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

A STATEMENT TO OUR PASTORS.

The letters received at this office for the past three months indicate that the work of the Church has been greatly hindered by unfavorable weather and bad roads. Quite a number of pastors write that they have not been able to meet their appointments regularly, and that—practically everything has been at a stand-still. The Advocate, like all the other interests of the Church, has felt appreciably the influence of these adverse conditions. As we have before stated, our receipts from subscriptions for the first quarter of the current year are very much behind those of the same months last year, and the outlook is by no means encouraging. January, February, and March constitute what is usually the Advocate's best season, and with these months now gone without bringing in their customary revenue, we cannot but feel somewhat apprehensive as to the future. The only thing that can prevent us from suffering serious loss is for our pastors to press energetically the claims of the Conference organ from now until the first of July. It is not enough to measure up to the ordinary record during the next ninety days; we need to make up for the falling off during the unfavorable winter and spring. Unless this is done, hundreds of names will soon have to be dropped from our subscription files, and money borrowed to issue the paper during the months of the summer and early fall.

We repeat, what we have often said before, that OUR RELIANCE IS UPON THE PASTORS IN OUR PATRONIZING TERRITORY. At the present price of the paper it is utterly impracticable to put an agent in the field. The profit on a subscription is so small that he could not pay his expenses. Nor for the same reason could the Publisher or Editor, even if they had the time, travel extensively in the interest of our circulation. Two-thirds of our constituency is in Mississippi, and the Federal laws are such that we can secure no concessions at all from the railroads in the way of reduced rates of travel in that State. To touch it even at the nearest points and return to the city would involve an outlay of from \$5 to \$10 a trip, and it would take the profit on from forty to sixty subscriptions to cover that expenditure. Working for less than a living salary, the Editor cannot even afford to attend the District Conferences that are held in far-away localities. We dislike to touch upon matters that are personal, but we think it is well for the brethren to understand the exact situation.

The Baptists have two papers in Mississippi and one in Louisiana. Where they maintain three, it would seem that our people ought to maintain one. But whether they will do this

creditably, remains to be seen. We are putting a great deal more work upon the Advocate than was formerly done, and the expense of its publication is considerably larger. The cost of materials has steadily increased, and we are now threatened with a doubling of our postal rates. One of three things must happen in the near future: the circulation of the paper must be increased, or the price raised, or a cheaper periodical issued.

Do you not as a pastor feel an interest in this matter? Do you not think that it involves to some extent the welfare of Louisiana and Mississippi Methodism? If so, we appeal to you to exert actively your influence in behalf of the Conference organ in your charge. You are closer to your people than any one else and can do vastly more with them. In a recent letter to the Editor, an experienced presiding elder wrote as follows:

"I certainly realize that for the sake of the Church the Advocate ought to have three or four-fold its present circulation; I also realize how difficult it is to secure any increase. In my quarterly Conferences I have not failed, unless in very exceptional cases, to bring the cause of our paper strongly before those in attendance, and yet the increase in the subscription list has been comparatively small. THE KEY TO THE SITUATION IS THE PASTOR. I HAVE FOUND THAT WHERE THE PASTOR TAKES THE MATTER ON HIS HEART AND WORKS FOR THE ADVOCATE, HE WINS."

Far be it from us to find fault with our Methodist pastors. We regard them as the noblest, truest men in the world; we know how manifold are their duties—how heavy are the burdens that they carry. Our object in this discussion is to impress them with the true situation and let them see how fully we are dependent upon them, and then leave the matter in their hands. The urgent call is for every friend of the Advocate to give AT ONCE such assistance as he can in the securing of renewals and new subscriptions. There are about 3000 regular subscriptions which should be renewed. We will gladly furnish a list of our subscribers at any postoffice upon application. May we not hope that a faithful effort to accomplish this work will be made in every pastoral charge within the next thirty days?

BY ALL MEANS BREAK IT!

A lady correspondent asks us to express our opinion concerning the following chain letter which she says has been sent to her several times within recent years:

"An Ancient Prayer."

"O Lord Jesus, I implore thee to deliver all mankind from all evil, and take me to dwell with thee eternally." This prayer was sent to me, and it is to be sent all over the world. Copy it and send it to nine friends. Sign no name and see what it will bring to you. It was said that in Jesus' time that all who wrote this prayer would be delivered from all calamity, but that those who fail to send it would suffer misfortune. Begin the day you receive this, and for nine days copy it and send it to some one. In nine days you will receive some great joy. Do not break the chain."

This letter is a palpable fraud. It states what there is every reason to believe is not true, namely: that it existed while our Lord was bodily on earth. It appeals to superstition and credulity and threatens calamity in a most unwarranted and objectionable manner. In commenting upon this prayer a couple of years ago, Dr. J. M. Buckley, the distinguished Editor of the New York Christian Advocate, affirmed that he believed it was composed by an insane person. At one time it was alleged to have been written by Bishop Lawrence of Massachusetts (an Episcopalian), but he denied it. But whatever its origin, its circulation is hurtful rather than helpful, and Christian people should not encourage it.

REVIVAL NEWS DESIRED.

Many meetings are now being held throughout our territory, and we would appreciate it if our pastors would furnish us with information concerning them. We feel that such news is the very best that we can carry, and it is read with eager interest by the Methodist public. A postal card announcing when your revival services are to begin and who is to assist you, and another giving the results would, we think, be calculated to do good. Tidings of victories won for the Master tend to encourage the workers at other places. We do not want a long report, but a brief summary of what has been accomplished. To send in such an account would take but a few moments of time, and it would help to make the Advocate more newsy and serviceable.

HELP DR. MCNEILL.

Dr. H. H. McNeill, of Opelika, Ala., the Dean of the Seashore Divinity School, is making an effort to induce the laymen in many of our pastoral charges to raise the money to send their pastors to the next session of this school, which will be held, June 25 to July 4. He states that he has written the presiding elders of a number of the districts for needed information, but that very few have responded to his letters. This is a matter of much importance, and we trust that the brethren will co-operate with Dr. McNeill in this undertaking. No money is more wisely expended than that used to increase the equipment and efficiency of our ministry.

A BROTHER IN NEED.

Information has reached us that Rev. J. M. Huggin, of Memphis, a superannuate member of the North Mississippi Conference, is in need of help. He is down with a severe spell of sickness, from which it is thought he may not recover, and three of his children are also ill. We trust that our pastors in North Mississippi will take steps at once to procure assistance for this needy and deserving family. The matter demands immediate attention. Any money raised may be sent through the Advocate, or direct to Mrs. J. M. Huggin, 706 Court Street, Memphis, Tenn.

PERSONAL AND OTHER NOTES.

Evangelist Kelley is assisting Rev. W. B. Alsworth in a revival meeting at Leakesville, Miss., which began last Sunday.

Dr. E. N. Evans preached on last Sunday evening to a large and appreciative audience at Parker Memorial Church, New Orleans.

Rev. H. S. Spragins, of Greenwood, Miss., is assisting Rev. S. M. Thames, the pastor, in a meeting at Carrollton, Miss., this week.

On account of the interference of the extremely high water, the presiding elder, Rev. W. W. Woollard, has postponed indefinitely the Greenville District Conference.

Mrs. Robert Selby, of Brookhaven, Miss., entertained the Woman's Missionary Society of our Church in that city in a charming and most delightful manner on Monday afternoon, April 1.

The Rev. C. T. Alexander, of Alexandria, La., has signified his acceptance of the call to the pastorate of the First Baptist Church of New Orleans. He is expected to take charge at once.

Rev. J. W. Booth reports excellent services on Easter Sunday, having received seven members into the church from the Sunday school. The Algiers congregation, which he serves, is enjoying increasing prosperity.

We were pleased to have Brother J. R. Carruth, of Chattahoochee, Miss., call at our office last Saturday. Before leaving, he renewed his subscription, and will be numbered among our subscribers for at least another year.

The Buena Vista work, North Mississippi Conference, is enjoying prosperity under the leadership of the faithful pastor, Rev. T. J. Durrett. We are indebted to Brother Durrett for a choice list of subscribers forwarded on April 6.

The New Orleans District Conference is in session at Slidell, La. The work in this district is making gratifying progress under the direction of Dr. J. M. Henry and the efficient corps of pastors he has associated with him.

Dr. F. N. Parker, the scholarly Dean of the

Biblical Department of Trinity College, was the preacher in the University of Virginia on a recent Sunday. As an expositor of the Scriptures Dr. Pagler has few equals in the Church.

Brother P. M. Franklin of Delany, Miss., continues to send in subscribers for the Advocate. If more of our laymen would exert their influence in behalf of the Conference organ as he does, it would soon have a much larger circulation.

Rev. C. A. Battle of New Orleans received eleven members into the Church last Sunday. The Trinity Church, of which Brother Battle is the pastor, is having the largest attendance and greatest prosperity that it has had in many years.

The mail bag having been caught up and destroyed by the engine of the fast train from which it was thrown at Coldwater, Miss., last week, we have again mailed our subscribers at that place copies of the last issue of the Advocate.

Rev. W. B. Waldrop of Foxworth, Miss., sends us an interesting account of what is going on in and about his parish, which reached us too late for this issue, but which will appear next week. He is keeping busy and the Master is blessing his labors.

On account of a conflict with the Commencement exercises of Grenada College, of which institution he is a trustee, Rev. J. H. Mitchell, the presiding elder, has changed the date of the Corinth District Conference from May 23-25, to May 31 to June 2.

Dr. J. S. Sowers, who has served faithfully and efficiently for the past few years the Coliseum Place Baptist Church of New Orleans, has accepted a call to the Baptist Church of Florence, S. C., and will leave for his new field the latter part of May.

The Sardis District Conference will meet at Oakland, Miss., on May 21, and continue in session three days. With Rev. J. W. Dorman to direct its proceedings, we dare say that it will be a good one. We thank Brother Dorman for a cordial invitation to be present.

Rev. R. C. Kennedy has lately been pressing the claims of the Advocate in his rounds, with good results. He serves the Ripley Circuit (North Mississippi), and is giving a good account of himself in that charge. He deserves success, and we pray that he may have it in increasing measure.

From Fort Barrancas, Fla., Chaplain J. A. Randolph, of the United States Army, sent us a beautiful card bringing an Easter greeting. We reciprocate his good wishes, and pray that the loving Father may continue to bless and use him. This North Mississippian easily ranks with the best chaplains in the service.

The St. Helena (La.) Echo says concerning Rev. P. O. Lowrey and his work in that part of the State that "he was at Day's Chapel Monday night and lectured to the Sunday school, and that on Tuesday he met with the Parish Sunday School Association and delivered lectures to the teachers which will certainly prove beneficial."

Rev. B. T. Crews, our pastor at Rayne, La., has greatly endeared himself to the people of his charge, and good congregations are waiting upon his ministry. This church has a live Sunday school, superintended by Brother R. C. Holt, a capable and growing young layman. The missionary work of the women is also well organized.

Rev. B. P. Fullilove, the popular pastor on the Booneville Circuit (North Mississippi) reports that his work has been much hindered by the rain and mud. But notwithstanding this, he is helping to circulate the Conference organ in his field, and we extend him our thanks for this valuable service. "Where there is a will, there is always a way."

In renewing his subscription, Mr. Whitman Davis, the accomplished Librarian of the A. and M. College at Starkville, Miss., says: "I hope that we may always be able to have the Advocate in our home. You are doing good work, and I am profiting by it through your editorials." Coming from such a source, we appreciate this generous commendation.

The meeting of the General Board of Church Extension will not be held at Dallas, Texas, May 2-5, as was formerly announced, but at Louisville, Ky., May 7-8. Dr. Frank M. Thomas, presiding elder of the Louisville District, and our pastors in the city have kindly agreed to provide free entertainment for all the Conference Board Representatives.

Rev. W. L. Duren, of Tupelo, Miss., will preach the Commencement sermon for the Memphis Conference Female Institute at Jackson, Tenn., Sunday, May 19; on the evening of the same day, Rev. S. L. Jewell, of Clinton, Ky., will preach the annual missionary sermon. The literary address will be delivered on Monday evening, by Dr. J. W. Lee, of St. Louis, Mo.

In a previous issue of the Advocate, Rev. A. T. Foster has been quoted as saying that the Advocate is "the best thing that has happened to the South since the war." He is not alone in this opinion. Many other prominent men of the South have expressed their appreciation of the Advocate, and we are glad to hear that it is so well received.

Rev. J. P. Wilson has been appointed to the charge of the Trinity Church, New Orleans, and will begin his pastoral duties on Sunday, May 14. He is a young man of great promise, and we are glad to hear that he is so well qualified for the work.

In a letter to the Editor, Rev. J. H. Mitchell, of the Corinth District, has recently written from his old home where he was reared, and has been a member of the church since he was a boy. He is now a pastor, and we are glad to hear that he is so well qualified for the work.

From Hammond, Miss., the progressive capital of the great County of Holmes, Rev. J. H. Mitchell, who is a fine lot of Advocate subscribers last week. There is no other community than this in the Mississippi State and in the parish of Brother Mitchell our church there has a pastor of whom it may well be proud. He both keeps abreast of current literature and does his work faithfully and well. The future has much in store for him.

Rev. W. W. Holmes, friends of whom there are legion, will be pleased to know that the New Orleans Protestant Ministers' Association conferred upon him the honor of its presidency at the regular meeting last Monday. Brother Holmes is not only loved by his brethren of the Methodist ministry, but is held in high esteem by the preachers of all denominations in the Crescent City. He is worthy of the honor which has been conferred upon him.

Here they come from the Oakland Circuit (Miss.), where Rev. T. H. Porter is the pastor. We mean subscriptions—some new, and some renewals. Surprised? By no means. We always feel that the circulation of the Advocate will be looked after where Brother Porter is in charge. We are grateful to him for his continued kindness, and we pray that the paper may carry a weekly blessing into every home into which he has been instrumental in sending it.

The Woman's Missionary Society of Magee, Miss., is prosperous and active. A short time since an inspiring meeting was held, in which the Societies of the Baptist and Presbyterian Churches, by invitation, participated. The subject was "Tithing, or Christian Stewardship." Several interesting papers were read, after which a round-table discussion of the subject was had. One of the leaders in this good work at Magee is Mrs. H. P. Gates, who is the corresponding secretary.

"As an Easter token" Rev. E. C. Sullivan, of Ebenezer, Miss., sent us nine subscriptions on April 5. We beg to assure him and those whose names he forwarded of our appreciation of this kindly remembrance. This is one of the communities upon which the Editor tried his "prentice hand" when he first began to attempt to preach, and it is a marvelous exhibition of patience and goodness that this people should now be willing to take a paper which he edits. May the path of every one of them grow brighter and brighter to the perfect day.

Easter day, as celebrated in our churches in New Orleans last Sunday will be long remembered. Particularly is this true of Parker Memorial. Rev. H. R. Singleton, the popular pastor, received eighteen into the church—twelve by vows and six by letter. The offering for the Orphanage netted \$90, and covered the entire assessment for the Parker Memorial congregation. Brother Singleton conducted Passion week services each night during the week preceding Easter, and his nightly congregations exceeded his regular Sunday audiences.

Rev. John Paul, pastor of the Poplar Springs Church at Meridian, Miss., writes us follows: "There are in my charge several capable young preachers, devout and fervent in spirit, who could render useful service in helping our pastors, in house-to-house personal evangelism, in mission revivals, or in their regular annual protracted meetings. Some are gifted in song, and some in sermon and exhortation. Others are not so gifted, but are modest and faithful helpers." We presume that persons desiring the services of these young gentlemen may reach them by writing Brother Paul.

Rev. H. J. Maddox, pastor of the Sartalia Circuit, Mississippi Conference, is doing a splendid work. The parsonage has been put in repair, a

new organ purchased, two churches supplied with new Bibles, and money is being raised to build a new church. In addition to his other duties, Brother Maddox is planning to press the claims of the Conference organ and the Advocate in his field, and we are glad to hear that he is so well qualified for the work.

From Jackson, Miss., Rev. C. S. Jones writes: "We have been reading the New Orleans Advocate for a long while, and we think it is the best paper in the South. It is well written, and contains much valuable information. We are glad to hear that it is so well received, and we are sure that it will continue to be so for many years to come."

At the Cathedral Avenue Church this city, a Easter offering was taken last Sunday for the improvement of their house of worship. The pastor asked for a thousand dollars, and while the full amount was not realized, a very good sum was subscribed, which will be materially augmented when the subscriptions of the members not present are added. The revival now in progress at this church is increasing in interest. The pastor, Rev. J. O. Ware, who did some most excellent work, and the week he is being observed by Rev. H. R. Singleton of the Parker Memorial Church.

Bro. W. B. Murrah occupied the pulpit of the First Methodist Church at Jackson, Miss., last Sunday. It is needless to say that he gave his audience a strengthening and uplifting message. In fact, the Editor of the Nashville Christian Advocate, thus refers to the Bishop's work at the Baltimore Conference: "His personality, presidency, and preaching made such an impression as to warrant the Bishop in desiring to go back among those people. He was ready for every question and equal to every emergency. His administration was mellowed by that sunniness of spirit with which so many are acquainted." We have no hesitancy in predicting that the more the Church knows of Bishop Murrah, the more she will appreciate and honor him.

We regret to have missed Rev. M. L. White, our pastor at Prentiss, Miss., who was in the city Wednesday of last week and called at our office. He brought news of the death of his sister, Mrs. Mary E. Cory, who was the daughter of the late Rev. Archie White, of Wilkinson County, and who resided near Woodville, Miss. She died on Saturday evening, March 30. She was the mother of thirteen children, eleven of whom survive her. Brother White recently visited his brother, Rev. G. P. White, of Baton Rouge, whom he reports not to be in good health.

Rev. J. W. Thompson, of the Topshaw charge, Brookhaven District, has our thanks for several subscriptions forwarded last week. He serves a good people, and is making full proof of his ministry among them.

Rev. J. O. Ware, pastor of the Sharon Circuit, Mississippi Conference, sends us a nice list of subscribers from his charge and reports encouragingly of his work. In spite of the unfavorable season, he has met all his appointments. Mrs. M. P. Muse, one of his most faithful members at Sharon, has been ill for several weeks, and considerable anxiety concerning her is felt. Referring to his church at Madisonville, Miss., Brother Ware says: "It is largely kept up by Mr. G. W. Galloway (an uncle of the late Bishop Galloway) and his wife, and Miss Maggie, the Bishop's sister. Brother Galloway is growing old and is quite feeble, but his faith in Christ and his love for the Church are very strong. So far, we have preached every time in his house. A collection is taken for the pastor at every service."

The Commencement sermon of Port Gibson Female College will be preached by Dr. A. F. Smith, of Jackson, Miss., and the baccalaureate address will be delivered by Rev. M. E. Melvin, D.D., President of the Chamberlain-Hunt Academy. The Senior Class this year is composed of ten young ladies, six of whom are candidates for the A. B. degree, three for the degree of M. E. L., and one for a Certificate in English. We are informed that Rev. H. G. Hawkins will retire from the presidency of the institution, and that Rev. C. M. Chapman has been chosen to succeed him. Brother Hawkins has been at the head of this college for seven years and it has enjoyed great prosperity under his efficient management. The Board of Trustees consented to his retirement with great reluctance, and are outspoken in their commendation of the service which he has rendered. Brother Chapman, the new president, is considered well equipped for the position, and it is predicted that the institution will continue to make progress under his administration.

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Obituaries.

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MRS. MARY ANN EUBANKS REEVES, was born March 17, 1821 and departed this life March 22, 1912. She was born in South Carolina, and while she was an infant her parents moved to Alabama, and later to Mississippi, where she spent her girlhood days. She was married to John H. Reeves, of Pike County, Miss., when a young lady, and they lived together until Oct. 17, 1884, when she, with two daughters, was left to mourn his death. Sister Reeves united with the M. E. Church, South, early in life and remained a consistent member until her death. She has now gone home to wear the crown promised to her. May God comfort the bereaved daughters and friends!

J. W. THOMPSON, P. C.

MRS. MOLLIE H. MOSLEY, wife of Capt. W. B. Mosley, of Ruff, Choctaw County, Miss., departed this life March 16, 1912. This sad event occurred in Memphis, where she had gone for treatment. Sister Mosley had been in failing health for several months, and all that her loved ones, or the most skilled physicians could do, could not stay the hand of death. Possibly no one in the community where she lived would be missed more than this saintly woman. She professed faith in Christ and united with the Methodist Episcopal Church, South, when young, and was faithful to every trust committed to her, until death came as a happy release from the great suffering through which she was caused to pass. She died as she lived, trusting in God. Sad, indeed, is the home from which her kind words and happy smile are gone. May God comfort and sustain the bereaved family and lead them closer to him. Her body was laid to rest at Providence Cemetery, to await the resurrection morn. Funeral services were conducted by the writer in the presence of a large congregation, who seemed personally to share with the immediate family this great sorrow.

W. M. COMMANDER.

P. M. GERMANY, was born January 28, 1830, and died December 25, 1911. He joined the M. E. Church, South, in the summer of 1858. He was a member of the Masonic fraternity for fifty-one years. Brother Germany was one of the men who, like David, found great pleasure in the services of God's house. He not only enjoyed religion

in the sanctuary and on the Sabbath day, but he put it into practice in his every-day life. It was the pleasure of this writer to serve as his pastor for a number of years, and to have been frequently and very intimately associated with him. We never heard an unchaste word escape his lips. He was informed in the literature of his Church far above the ordinary. He was an honest, upright citizen, a faithful member of the Church and a true, loyal member of the Masonic Lodge. All that was mortal was laid away in the old Buck Springs Cemetery, by the Masons. I knew him to be a consecrated Christian, and one who seemed to be ever mindful of his God—keeping his precepts. One seeing his peaceful countenance and his cheerful, agreeable disposition could not but feel that he was in the presence of one of God's children. Dear bereaved ones, weep not, for our only possible grief is the loss to us of his presence. He has crossed the river into that bright celestial land where God has promised a home for all that keep his precepts.

J. C. LONG.

V. E. NISBET was born in the house in which he died, six miles south of New Albany, Miss., Nov. 11, 1843. He was the son of John Y. and Lucilla Nisbet. He professed faith in Christ and joined the M. E. Church, South, at old Shilo, at the age of sixteen years. He was happily married Oct. 30, 1867 to Miss Susie A. Thomas. To this happy couple, there were born thirteen children; seven of them are in heaven, four going in infancy. Six—five daughters and one son—remain, and all of them are living under the inspiration of that childlike faith which does not know how to doubt. The writer has a very distinct recollection of Brother Nisbet, running backward for thirty-six years, never having heard the first word of criticism against the genuineness of his faith and the consistency of his life. There can be no means of estimating the saving influence of his words of exhortation, his prayers, so full of fervor and zeal, and his noble, unselfish, blameless life. Since the days of childhood the writer has longed to be a good man like Brother Nisbet, and there is no doubt that many another young life has been thus inspired by him. For many years, Brother Nisbet had been the acknowledged leader of the spiritual forces of the community in which he lived. What a power he was in all the revival meetings within many miles of his home! Many are the "circuit riders" who have found shelter and food, and, best of all, an open-handed, open-hearted Christian welcome under the roof of this saintly man and his godly family. He was a valiant Confederate soldier, a faithful husband, a devoted father, a noble citizen, a true friend, and a genuine Christian. After many months of ill health, surrounded by his children and friends, he passed quietly, triumphantly out of labor into rest, on Feb. 13, 1912, his faithful wife having preceded him to rest, April 30, 1906. He was laid by the side of his loved ones, who have gone on before. The funeral services were conducted by his pastor, Rev. J. A. Goad, assisted by Rev. A. W. Langley and the writer. The earth is poorer and heaven is richer and more attractive for his going.

T. H. DORSEY.

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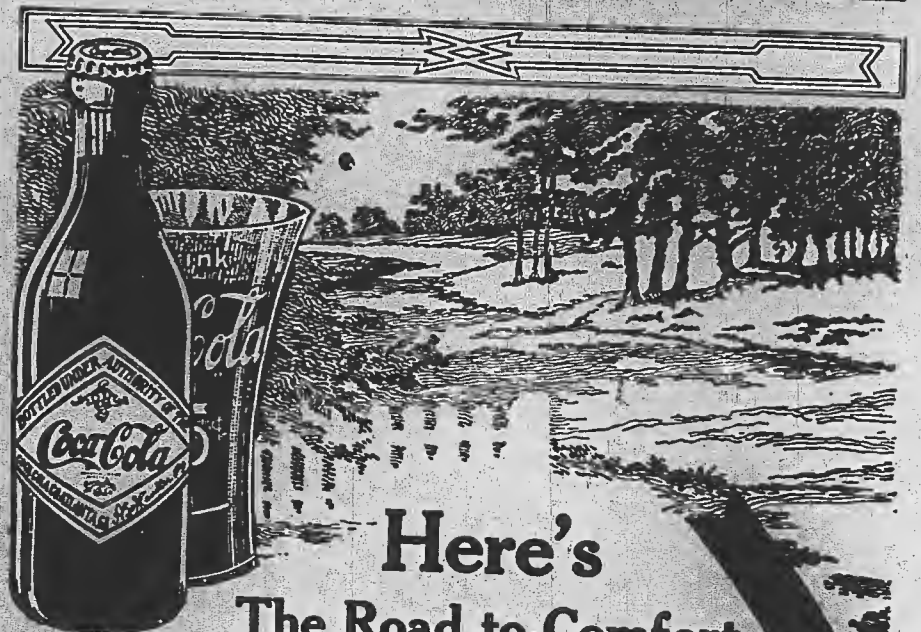
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Tidings From the Field

Booneville, Miss.

Dear Brother Meek: If, as has been said, "the prayer meeting is an index to the spiritual life of the church," the church at Booneville is really alive. The prayer meeting held last night was the greatest I have ever attended. There were exactly one hundred persons present and over two hundred passages of Scripture were quoted by the congregation in a Scripture quotation contest. None had to drop out. And the contest was continued till next Wednesday night. The singing was most excellent and all felt the presence and power of God's Spirit. Surely great good is being done in our prayer meeting services from week to week. I have not words to express my appreciation of the Advocate.—L. T. Carpenter.

April 4, 1912.

Allen, Oklahoma.

I have emigrated away out West. On my Abrahamic journey, I had many wonderful experiences, but I will not tell them now. I am holding forth at Allen, Okla., a town of about twelve hundred people. I am the pastor of a four appointment circuit. I like my new work very much. We have some very fine people on it. I love them because they have been so kind to me. We were strangers and they took us in; they fixed us a nice house to live in and furnished it. And one night about 400 men, women and children, more or less, came to see us and left us a lot of good things to eat. I used to feel sorry that I ever started to be a preacher, but I feel cheered up now. May God's richest blessing be upon the dear old Advocate. I love to read it. I love the North Mississippi Conference, even if it could not find room for me.

A. C. SEARCY.

Homer, La.

During the winter months, we have had four mission study classes. In the Women's Societies, they have completed two books:—"Western Women in Eastern Lands" and "Korea in Transition." In both classes there were enthusiastic women who were anxious to know more of the great work being accomplished in the needy fields. In the senior Epworth League, we had "The Advance in the Antilles" which brought to us a message from a nearby country. With the re-organization of the Junior Epworth League, we took up the study of "Touring in the Gleam" which was found full of interesting facts concerning the various mission fields.

We are now in the midst of revival services with the preaching being done by our Conference Evangelist, Brother A. W. Turner. He is giving us some strong Gospel sermons which we expect to bear abundant fruit before the meeting closes. Although the weather has been anything but favorable, the attendance has been good, and quite a number have manifested interest.

ALBERT S. LUTZ.

Carriere, Miss.

Dear Advocate: We bring glad tidings from this part of the "Moral Vineyard." When we were sent to this appointment at our last Conference, we felt somewhat disappointed because of our removal from Montrose, where we felt the Lord was blessing our labors and where we had the use of so good a home and school advantages for our children. It was hard to see the hand of God in our move then. But since coming here, the people have added more than \$400 worth of improvements to the parsonage property, making it neat and comfortable. They have rallied with zeal to our leadership and the Lord has blessed our labors. We had no prayer meeting on the charge when we first came; now we have one here with an attendance of over 50. The Sunday schools have taken on new life, and about doubled in attendance. The one here at Carriere has increased about three fold. We began a meeting at Picayune Mar. 18, having with us my three brothers, Barney, James and Osmond Lewis, to lead in preaching and singing. We ran the meeting eight days, and were blessed in seeing many bright conversions and 20 additions to the church, 18 of which were by baptism and vows. We have no church of our own at Picayune, but the Baptist congregation tendered us the use of their church and worked in perfect harmony with us in the meeting. Two were added to their membership.

We began the meeting here at Carriere, March 26th, and ran it eight days. It resulted in 23 additions to our Church and 2 to the Presbyterian Church. There were many bright conversions in this meeting also. Homes were made happy, family altars were established and the whole town was lifted to a higher moral and religious plane. Since we came to this charge, there have been added 55 members to the Methodist Church. For all this success, we give God the glory and praise.

Pray, brethren, that I may be able to "feed the flock" entrusted to my care. Fraternally,

H. P. LEWIS, Jr.

"I FEEL IT PULL."

A boy sat on a doorstep, in the gathering dusk of the evening, holding a string in his hand. A passerby, noticing the boy's eager zest and interest, asked him what he was doing that made him so happy. "I am flying my kite," was his answer. "Why, I see no kite," said the gentleman, sweeping the darkening skies with his eyes. "Neither do I," said the boy, "but I feel it pull." We can not see heaven, as we move on in this world but if it is a reality to our faith, we can feel it pull upon our hearts as we toil and struggle under our burdens.—J. K. Miller.

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A LETTER FROM CLARKSDALE, MISS.

Dear Brother Meek: Looked at from the viewpoint from which church matters are generally observed, Clarksdale Methodism is perhaps on a par with all other churches that are similarly circumstanced. Church loyalty, and a disposition to meet all financial obligations laid upon them, as well as a desire to see our church grow in membership, is a characteristic of our people here that cannot but call forth the admiration of any observing man. We have here a citizenship which in strength of intellect and breadth of information, cannot be excelled anywhere. And yet, to a spiritually minded man, it is very evident that had Paul directed that 13th chapter of First Corinthians to the church in Clarksdale, rather than to the church at Corinth, his words would have been no more misapplied than were they when addressed to the latter.

What our church membership in Clarksdale is wanting is also lacking in very nearly every other congregation, and that is, a conscious knowledge that Christ is our Savior. I may be wrong, but it is my humble opinion that our churches have drifted away from the spirit of Christ and have become possessed with that spirit of commercialism by which our country is being swept. We are paying more attention to machinery and organization than we are to the regeneration of the souls of those we are getting into our churches. We preach that there is no salvation save in Christ, but we fail to stress the point that he who exercises saving faith in Christ becomes, by the power of the Holy Spirit, a new creature in Christ Jesus. By the methods of campaigning for church members that have been in vogue for the past twenty years or more, thousands of unregenerate persons have been brought into the church. These, like Romanists, are trusting to their church relationship and occasional deeds of charity, to take them to heaven. All such magnifying of the means of grace is but to rob the soul, thus trusting, of eternal life. Many of us preachers, perhaps a majority, are satisfied with the outward growth of our churches. But the fact is, no matter how much of activity there may be in the visible church, if an individual or a congregation be without the "Spirit of Christ," they are none of his. They are dead and doomed to everlasting banishment from God, unless they see fit to accept God's plan of salvation, which is in Christ. Now, if "Christ be formed in us the hope of glory," we preachers are going to be less concerned with the gratifying of our ambitions than some of us give evidence of being, and the laymen are going to be less concerned with gaining fame, honor and riches than many of them give evidence of being. In other and plainer words, many of us will have to "right about face," if we would base our hope of salvation on a solid foundation. Communion with God can be had only through prayer and the devotional study of God's Word. The convincing and converting power of the Holy Spirit will come in response to nothing save the "earnest, fervent prayer of a righteous man," or woman. Every record of the outpouring of the Spirit of God in convicting and converting power is prefaced with seasons of prayer. But lest this communication grow too long, I must bring it to a close.

With the above thoughts filling my mind, I secured the services of Dr. S. A. Steel, of Jackson, Tenn., in an eight-days' meeting. Before his coming, and during his stay with us, it was my prayer that God would use him to deepen the spiritual life of our church. To my great joy many of our members gave testimony to the fact that Dr. Steel's preaching did greatly help them spiritually.

On Wednesday evening last, we organized an Epworth League. We are praying that this may be the means of bringing to our church a higher type of Christianity than now obtains among us.

JOHN TILLERRY LEWIS.
Clarksdale, Miss., March 23, 1912.

IMPORTANT NOTICE.

Notice to the Treasurers of the Mississippi Conference Leagues.

As you know, all the Leagues of the Mississippi Conference have been assessed fifteen cents per member for Conference expenses and missionary purposes. There are many of the Leagues of this Conference that have not paid their dues for this year. The League year runs from June 1, 1911, to June 1, 1912.

As this League year is near a close I will appreciate it very much if the treasurers of all the Leagues that have not yet paid this assessment will send it to me by May 1.

A. R. CAMPBELL,
Treasurer Mississippi Conference Epworth League.
Sumrall, Miss.

THE DATE CHANGED.

By request of Brother Mitchell, presiding elder, the date of the Corinth District Conference which meets at Rienzi, Miss., has been changed from May 23-26, to May 31-June 2d.

E. H. CUNNINGHAM.

SARDIS DISTRICT CONFERENCE.

Dear Brother Meek: Please announce that the Sardis District Conference will convene at Oakland, May 21, and continue in session for three days. A program will be furnished later. The editor is cordially invited to attend.

J. W. DORMAN.

GREENVILLE DISTRICT CONFERENCE POSTPONED.

Dear Brother Meek: After consultation with the brethren, we have deemed it best to defer the meeting of the Greenville District Conference from April 18, to a date yet unnamed. The anxiety on account of the unprecedented high water is the cause.

Fraternally,
W. W. WOOLLARD.
Greenville, April 6, 1912.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

East Feliciana, at Clear Creek Apr. 13, 14
Zachary, at Ethel Apr. 16,
Wilson, at Pisgah Apr. 17,
Baker, at Deerford Apr. 19,
New Roads, at Cottonwood Apr. 20, 21
Tickfaw, at Coopers Apr. 27, 28
Kentwood Apr. 28, 29
Ponchatoula, at Springfield May 4, 5
Amite May 5, 6
Denham Springs, at Palmetto May 11, 12
District Conference, at Amite City May 23, 26
C. C. MILLER, P. E.

Ruston Dist.—Second Round.

Hanesville, at New Salem Apr. 13, 14
Hanesville Mission, at Shangaloo Apr. 14, 15
Homer Apr. 21,
Winnfield May 11, 12
Jonesboro, at Dodson May 12, 13

Gibs, at Mt. Mariah May 18, 19
Arcadia 7:30 p.m. May 19,
Vernon, at Oak Ridge May 22,
Ruston 11 a.m. May 26,
Bernice, at Dubach 7:30 26, 11 a.m. 27
Lisbon, at Harmony May 28,
Bienville, at Ebenezer June 1, 2
Ringgold, at Andrew June 5,
Simsboro, at June 8, 9
Boyd Mission, at Ashland June 15, 16
Haughton, at Alberta June 16, 17
Minden 11 a.m. June 22, 23
Cotton Valley, at Spring Hill 7:30 p.m. June 23,
Lanesville, at June 29, 30
District Conference, at Gibsland July 17, 19
R. W. TUCKER, P. E.

Lafayette Dist.—Second Round.

Sulphur April 14,
Morgan City April 21,
Jeanerette April 22,
Lake Charles April 28,
West Lake April 28,
Patterson May 5,
Lafayette May 6,
Greydan May 12,
Jennings May 19,
Iota May 26,
Lake Arthur June 2,
Indian Bayou June 9,
Vermillion June 16,
District Conference will meet in Lake Arthur, May 28-31.
R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Provincal, at Pine G. Apr. 13, 14
Natchitoches Apr. 14, 15
Jena Apr. 20, 21
Trout Apr. 20, 21
Marksville, at Marksville Apr. 27, 28
Opelousas Apr. 29,
Alexandria Apr. 30,
Boyce and Lecompte, at B May 1,
Bunkie, at White's Chp. May 4, 5
Harrisonburg, at Jonesville May 7,
Melville, at Woodside May 11, 12
Glenmora May 18, 19
Elizabeth, at Oakdale May 20,
BRISCOE CARTER, P. E.

THE HOLY SPIRIT NEEDED.

Many a passage of Holy Scripture is dark and mysterious to men because they do not seek the aid of the ever-blessed Spirit of God in their endeavor to fathom its meaning. The pre-announced purpose of the Spirit's coming into the world, as stated by our Lord in that memorable discourse with his disciples, was to guide men into all truth and to quicken their spiritual perceptions as to things divine. Where there is lack of spiritual illumination and power in this day of the Spirit's dispensation, the failure can be traced not to the unreadiness or to the impotency of the Spirit to impart wisdom and strength to the seeking individual, but to the unwillingness of the individual to accept the Spirit's leadership. In the performance of the peculiar functions of this office work, the Holy Spirit of God does everything but invade the realm of human free agency in his endeavor to illuminate and guide aright the blood-bought sons of Adam's apostate race. Therefore, if they walk in darkness, it is because they choose darkness rather than light, and ignorance rather than knowledge.—Southern Churchman.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

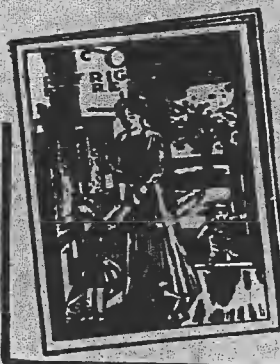
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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Bogue Chitto and Norfield, at Norfield Apr. 11,
 South McComb and Fernwood, at Fernwood Apr. 14, 15
 Monticello, at Bahala Apr. 20,
 North Wesson, at Pine G. Apr. 21,
 Topisaw, at Topisaw Apr. 27, 28
 Summit, at Summit Apr. 28,
 Bayou Peirre, at Pleasant Ridge May 4,
 Barlow, at Rehoboth May 5,
 Meadville, at Hawkin's Chapel May 18,
 Adams, at Ebenezer May 19,
 Wesson, at Matthews Chp. May 25, 26
 Brookhaven May 26, 27
 Pleasant Grove, at Tilton June 1, 2
 Buford, at Knox June 8, 9
 Tylertown, at Tylertown June 9,
 Oayka, at Holmesville June 15,
 Gallman, at Mt. Pleasant June 16,
 Crystal Springs June 16, 17
 Magnolia June 22, 23
 McComb, Centenary June 23, 24
 Scotland, at New Hope June 29, 30
 The District Conference will convene at Bogue Chitto, May 29.
 J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Terry, at Forest Hill Apr. 13, 14
 Jackson, Rankin Street 7:30 p.m. Apr. 14, 15
 Deasonville, at Union Apr. 17,
 Madison, at Pocahontas Apr. 20, 21
 Jackson, First Church 7:30 p.m. Apr. 24,
 Jackson, Capitol Street Apr. 28, 29
 Edwards, at Clinton 7:30 p.m. Apr. 28, 29
 Jackson, First Church May 5,
 Bolton, at Raymond 7:30 p.m. May 5, 6
 Jackson, Galloway 7:30 p.m. May 8,
 Eden, at Lodi May 11, 12
 Lintonia, at Bethany May 17,
 Benton, at Zeiglerville May 18, 19
 Canton May 26,
 Florence, at Wesleyana June 1, 2
 Fannin, at June 5,
 Flora, at Bentonla 8 p.m. June 9, 10
 Sartatia, at June 15, 16
 Yazoo City 8 p.m. June 16, 17
 The District Conference will convene at Brandon, Tuesday, May 28.
 J. R. JONES, P. E.

Port Gibson Dist.—Second Round.

(In Part.)

Utica, at Learned Fri. Apr. 12,
 Harriston, at Mizpah Apr. 13, 14
 Centerville Apr. 20, 21
 Gloster p.m. Apr. 21, 22
 Natchez, Jefferson St. a.m. Apr. 28,
 Natchez, Pearl St. p.m. Apr. 28,
 Vicksburg, Crawford St. May 4, 5
 Hermanville, at Pisgah May 11, 12
 Hamburg, at Roxie May 18, 19
 Percy's Creek, at Friendship Tues. May 21,
 Woodville Wed. May 22,
 Wilkinson, at Hopewell Thurs. May 23,
 Mayersville, at Lockwood May
 Steel's Bayou, at Shiloh May 25, 26
 W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.

Oloh, at Oak Grove Apr. 15, 16
 Hattiesburg, Broad St. Apr. 23,
 Hattiesburg, Main St. Apr. 23,
 Hattiesburg, Court St. Apr. 25,
 Purvis, at Maple Apr. 28, 29
 Seminary, at Bethel May 4, 5
 New Augusta, at Batson May 7,
 McLain May 12, 13
 Sumrall May 18, 19
 Collins, at Williamsburg May 25,
 Richton June 1, 2
 Summerland, at Soso June 8,
 Taylorsville, at Mize June 9, 10
 Eastabuchie, at Lux June 15, 16
 Silver Creek, at New Hebron June 22, 23
 Prentiss, at Bassfield June 29, 30
 Magee, at Sharon July 2, 3
 M. B. SHARBROUGH, P. E.

Meridian Dist.—Second Round.

Daleville, at Soule's Chp. Apr. 20, 21
 Meridian, Central Apr. 24,
 Vimville, at Why Not May 2,
 Lauderdale, at Marion May 5, 6
 Meridian, East End May 8,
 Enterprise and Stonewall, at Stonewall May 9,

Scooba, at Spg Hill May 11, 12
 Meridian, South Side May 15,
 Shubuta and Qultman, at Qultman May 19, 20
 Meridian, Fifth Street May 22,
 Binnsville, at Blalrs Chp. May 25, 26
 DeSoto, at Manassa June 1, 2
 Meridian, Seventh Ave. June 5,
 Waynesboro Ct., at Big Rock June 8,
 Waynesboro June 9, 10
 Bucatunna, at State Line June 16, 17
 Moscow, at Hopewell June 22, 23
 DeKalb, at New Hope June 24,
 Dist. Conf. at Waynesboro June 10, 14
 W. H. LEWIS, P. E.

Seashore Dist.—Second Round.

Miss. City and Handsboro, at Handsboro Apr. 13, 14
 Moss Point Apr. 18,
 Escatawpa, at Caswell Springs Apr. 19,
 Americus, at Tanner's Chp. Apr. 20, 21
 Biloxi, Main Street Apr. 24,
 Brooklyn and Bond, at Maxie Apr. 26,
 Hub and Oakvale, at Oakvale Apr. 27, 28
 Columbia Apr. 29,
 Long Beach May 1,
 Bay St. Louis May 4, 5
 Wolf River Mission, at Beulah May 11, 12
 Coalville, at May 15,
 Vancleave, at Mt. Pleasant May 18, 19
 Lumberton May 23,
 Poplarville May 24,
 Derby, at Byrd's Chp. May 25, 26
 Carriere and McNeil, at Picayune May 26, 27
 Logtown May 28,
 The District Conference will convene at Lumberton, Tuesday, June 4, at 3:30 p.m.
 W. B. JONES, P. E.

Newton Dist.—Second Round.

Trenton, at Burns Apr. 13, 14
 Rose Hill, at Rose H. Fri. Apr. 19,
 Pachuta, at Orange Apr. 20, 21
 Montrose, at Montrose Apr. 27, 28
 Lake, at Eureka May 4, 5
 Morton, at Fri. May 10,
 Shiloh, at Johns May 11, 12
 Decatur and Union, at Decatur May 18, 19
 Chunky, at Sequelena May 25, 26
 Forest, at Forest Tues. May 28,
 District Conference, at Forest May 27, 31
 Hickory, at Garlandville June 2, 3
 Newton Wed. June 5,
 Stallo, at Thurs. June 6,
 Neshoba, at Hester Chp. June 8, 9
 Philadelphia June 9, 10
 The pastors will please to attend to the election of the lay delegates to the District Conference at an early date, and forward names to me, not later than the first day of May. Each church is entitled to one delegate to every one hundred members, and fraction of two-thirds thereof; provided that each society shall have at least one delegate. We shall expect the District Lay Leader, and all the church leaders to be present at the District Conference. Prominence will be given the Laymen's Movement.
 T. J. O'NEIL, P. E.

NORTH MISSISSIPPI.

Durant Dist.—Second Round.

Durant Apr. 10,
 Pickens, at Goodman Apr. 11,
 Kosciusko ct., at Marvin Apr. 13, 14
 Kosciusko Station Apr. 14, 15
 West, at Emory Apr. 20, 21
 Ebenezer, at Hebron Apr. 27, 28
 Chester, at Antioch May 4, 5
 Ackerman, at Weir May 5, 6
 Poplar Creek, at Patterson May 11, 12
 Hesterville, at Shiloh May 18,
 Vaiden, at Columbus May 19, 20
 Rural Hill, at Macedonia May 25, 26
 McCool, at Liberty Hill May 31,
 High Point, at High Point June 1,
 Louisville, at Rocky Hill June 2, 3
 Black Hawk, at Acona June 8, 9
 N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Second Round.

Calhoun City, at Big Creek Apr. 12,
 Vardaman, at Derma Apr. 13, 14
 Houlika, at Concord Apr. 20, 21

Houston Apr. 21, 22
 Verona, at Plantersville Apr. 27, 28
 Tupelo Apr. 28, 29
 Pontotoc, at Palestine May 4, 5
 Amory and Nettleton, at Amory May 8,
 Okolona Ct., at Tranquil May 11, 12
 Okolona May 12, 13
 Aberdeen May 15,
 Montpelier, at Palestine May 18, 19
 Atlanta, at Rhodes Chp. May 20,
 Smithville, at Smithville May 25, 26
 Fulton, at Harden Chp. May 31,
 Tremont, at Tremont June 1, 2
 Buena Vista, at Buena V. June 8, 9
 Prairie, at Strong June 15, 16
 Greenwood Springs, at Riggan Chapel June 22, 23
 The District Conference will be held at Houston, May 21, 22, 23.
 J. E. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

Deeson a.m. Apr. 13, 14
 Dundee p.m. Apr. 14, 15
 Lyon Apr. 21, 22
 Shelby Apr. 28, 29
 Scott a.m. May 4, 5
 Cleveland p.m. May 5, 6
 Shipman's Chapel May 9, 10
 New Salem a.m. May 11, 12
 Shaw p.m. May 12, 13
 Dubbs a.m. May 18, 19
 Robinsonville p.m. May 19, 20
 District Conference at Greenville, April 18-21.
 W. W. WOOLLARD, P. E.

Corinth Dist.—Second Round.

Dumas, at Jacobs Chp. Apr. 12,
 Ripley and Bluemountain, at Bluemountain Apr. 14, 15
 Moorsville Ct., at Oak Hill Apr. 19,
 Sherman, at Chesterville Apr. 20, 21
 Kirkville, at Siloame Apr. 26,
 Booneville, at Carolina Apr. 27, 28
 Chalybeate, at Mt. Pleasant May 4, 5
 Hatchey Mission, at Concord May 6,
 Corinth Ct., at Gains Chp. May 11, 12
 Corinth, South Side May 12, 13
 Wheeler, at Rodges Chp. May 17,
 Mantachey, at Oak Grove May 18,
 Guntown and Baldwin, at Baldwin May 19, 20
 Kossuth, at Pleasant Grove May 21,
 Tishomingo Mission, at Westside May 30,
 Rienzi, at Rienzi June 1,
 Belmont, at Goldin June 1, 2
 Iuka, at Harmony June 8, 9
 District Conference will be held at Rienzi, May 30-June 2.
 J. H. MITCHELL, P. E.

Holly Springs Dist.—Second Round.

Byhalia, at Fountain Head Apr. 12,
 Potts Camp, at Winborn Apr. 13, 14
 Pine Valley, at Banner Apr. 19,
 Paris, at Shady Grove Apr. 20, 21
 Coffeeville, at Goshen Apr. 27,
 Grenada Apr. 28, 29
 Holly Springs Ct., at Sylvestria May 4, 5
 Ashland, at Salem May 5, 6
 Lafayette, at Midway May 10,
 Abbeville, at Mt. Zion May 11, 12
 Toccopola, at Salem May 17,
 Randolph, at Washington May 18, 19
 Waterford, at Ashbury May 25, 26
 R. A. TUCKER, P. E.

Columbus Dist.—Second Round.

Cedar Bluff, at Piersons C. Apr. 13, 14
 Shuqualak, at Salem Apr. 21, 22
 Macon Apr. 21, 22
 Crawford, at Soule Chp. Apr. 27, 28
 Mayhew, at Irteka Apr. 29,
 Columbus Ct., at Mt. P. May 4, 5
 Mashulaville May 11, 12
 Brooksville May 18, 19
 Cochran May 25, 26
 The District Conference will be in Artesia, beginning at 11 a.m., April 30. The afternoon session of the first day will be a Sunday school institute conducted by Miss Elizabeth Kilpatrick.
 J. E. THOMAS, P. E.

Sardis Dist.—Second Round.

Crenshaw, at Mastodon Apr. 13, 14
 Longtown, at Harmony Apr. 22, 23
 Pleasant Hill, at Barker's Chapel Apr. 25,
 Cockrum, at Apr. 27, 28

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 Lake Cormorant and Hinds, at Poplar Corner May 5, 6
 Wall Hill, at Grub Hill May 10,
 Tyro, at Tyro May 11, 13
 Sardis Circuit, at Emory May 12, 13
 Eureka, at May 17,
 Courtland, at May 18, 19
 Senatobia May 25, 26
 Arkabutla, at May 27,
 Batesville June 1, 2
 J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Belzoni Ct., at Belzoni Apr. 13, 14
 Inverness Ct., at Isola Apr. 14, 15
 Ruleville Ct., at Drew Apr. 20, 21
 Tutwiler Ct., Cherry Hill Apr. 27, 28
 Lambert Ct., at Rome Apr. 28, 29
 Kilmichael Ct., at Kilmichael May 4, 5
 Winona Ct., at Bluff Spgs. May 11, 12
 Mars Hill Ct., at Gores Springs May 18, 19
 Minter City Sta., at Minter City May 25, 26
 Webb Ct., at Sumner May 26, 27
 North Carrollton Ct., at Colla June 1, 2
 Slate Springs Ct., at Spring Hill June 8,
 Bellfontaine Ct., at Bellfontaine June 9,
 Eupora and Maben, at Maben June 15, 16
 District Conference will be held at Kilmichael, Miss., May 1, 2 and 3, opening at 11 o'clock a.m., of first day. Let all who will attend notify Rev. T. J. Halfacre in due time.
 BEN P. JACO, P. E.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:
 Tallulah—April 19-April 29.
 Alexandria, First Church—April 29-May 13.

Minden—June 2 to 12.


Mer Rouge—June 15 to 25.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Drake, Baton Rouge, La.
 C. V. Breithaupt, Houma, La.
 R. H. Bamburg, Vernon, La.
 W. W. Holmes, New Orleans, La.
 A. I. Townsley, Arcadia, La.
 Wm. H. Coleman, Ruston, La.
 L. N. Hoffpauir.
 F. M. Freeman.
 W. D. Kleinschmidt.
 J. W. Faulk.
 H. N. Brown.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also write the said chairman. Fraternally yours,
 Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

WM. H. COLEMAN,
 Chairman Evangelistic Committee.



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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Adult Departments have been organized at Bogalusa and Franklinton. Mr. W. N. Ott superintends the work at the latter place.

Elementary Departments have been organized at Greensburg, with Mrs. J. B. Dean, superintendent; at Franklinton, with Mrs. J. L. Brock, superintendent, and at Bogalusa.

On March 17, the DeRidder Sunday school had an attendance of 181, with 59 in the Adult Bible Class. The building is getting too small for the growing work of this church and the problem of enlargement must soon be considered.

Home Departments have recently been organized at Varnado with Mrs. J. F. Humphrey, superintendent; at Franklinton, with Mrs. L. W. McDougall, superintendent, and at Greensburg, with Miss Bertie Haynie, superintendent.

Missionary superintendents have been appointed for the Bogalusa, Franklinton and Greensburg Sunday schools, and they are ordering the help from the Board of Missions preparatory to beginning this important work that so much needs developing in many places.

Rev. M. S. Walton, of Kentwood, superintends his own Home Department, and finds that it affords him a fine field for pastoral work. The members of his class constitute his strongest prayer circle. He limits the membership to those who have valid reasons for not attending the regular sessions of the Sunday school.

At Fisher, on the Franklinton charge, both a young men's and a young women's Bible class have been organized. Of the former, Mr. Geo. W. Stafford is president, and Mr. Geo. St. Cyr is secretary and treasurer. And of the latter, Miss Hazel Richardson is president, Miss Odellia St. Cyr is vice president, and Miss Eloise Richardson is secretary and treasurer.

GREAT NEW YORK PREACHER TALKS ABOUT THE NEXT WORLD.

Charles E. Jefferson, pastor of Broadway Tabernacle in New York City, writes in the April Woman's Home Companion a wonderfully interesting article in which he says in part:

"When one is tempted to complain because God does not let us know in this world what we are going to be and do in the next, let him remember that it is the nature of love to delight in the giving and receiving of surprises. Parents do not tell their children in advance what they are going to give them for Christmas. By keeping their children in suspense, they add to the measure of their children's joy. It is with ignorance and knowledge intermingled that boys and girls awake on Christmas morning. They do not know what Santa Claus has brought; they are sure, however, that it is something fine. The knowledge and the ignorance are combined in such proportions as to create a lofty form of rapture. What delight fathers and mothers take in preparing surprises for their children! If we are created in the image of God, and if our nature is like unto the divine nature, then why should we hesitate to believe that God Himself rejoices in surprising His children? If it would make us better and happier in the long run to know in this world

Some pastors in receiving new members into the Church have adopted the beautiful and impressive custom of having them kneel with their teachers and take the Sacrament. It is hard for the children to learn sometimes that it is both their privilege and their duty to commune, and as in everything else it is important for them to start right.

At Varnado, La., where Rev. J. W. Harper is the pastor, both a young people's and an old people's Bible class have been organized. Of the latter, Mr. J. F. Humphreys is president; Mrs. R. H. McGee is secretary, and Mrs. W. Greene is chairman of the membership committee. Of the former, Mr. Mason McGee is president, Miss Ethel McGee is secretary, and Miss Alma McMillan is chairman of the membership committee.

Every Adult Bible Class ought to be an aggressive force for good citizenship in the community of which it is a part.

Every Adult Bible Class ought to have a good advertising and publicity committee. Printer's ink attractively displayed wins in ordinary business; why not in the King's business?

Every Adult Bible Class ought to have a follow-up system. Every business house in the country knows its value. Success in the business world is brought about by converting the occasional customer into a permanent customer, and this is done by the house keeping in touch with the customer. The Adult Bible Class that does not keep in touch with its membership will never be a great success. The organization of every class ought to be so complete that it would be impossible for any member to be lost sight of. If a member moves from the community, the class secretary should immediately notify the pastor or superintendent of the church in the community to which the member has gone.

what we are to do in the next. He would undoubtedly tell us. Our ignorance is intended to minister to our joy. We do not know the precise things we are going to receive, but we are certain they are going to be fine. If we, being evil, know how to give good gifts to our children, and understand how to arrange the giving of them in such a way as to produce the highest possible measure of joy, how much more will our Heavenly Father take delight in surprising those who love Him, when they awake on the eternal Easter morning!"

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Marriages

March 27, 1912, at the residence of the groom's father, by Rev. H. Melard, Mr. JOHN AGNEW ORR to Miss IRENE ALLBRIGHT, both of Westonia, Miss.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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A CRYING NEED AND A CALL TO ACTION.

No. 2.

Nearly three thousand years ago the Lord by his prophet cried: "My people are destroyed for lack of knowledge." (Hosea iv, 6.) On this verse Dr. Adam Clarke's comment is: "They have not the knowledge of God; nor of sacred things; nor of their own interest; nor of the danger to which they are exposed; they walk on blindly and perish." The complaint was, that the people which God had chosen to know the true religion and to communicate it to the world were not improving the means given them for obtaining and imparting that knowledge, consequently their religious declension and downfall.

As it was then, so it is now and ever will be, that religious knowledge is necessary for the best results in the spiritual development of the individual and the Church, and in the advancement of the kingdom of God in the world.

To the experimental knowledge of Christ the Savior revealed in the heart by the Holy Spirit, must be added day by day, the knowledge of the divine will and nature, as revealed in the "Holy Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus. (See II Tim. iii, 14-17.) For further enlightenment and edification we of this age have other printed matter in books, tracts, leaflets, periodicals, etc. We believe the printing press to be a providential invention, designed by God to be used as an agent for the spreading of his truth and the promotion of his cause on earth. But, alas! we often find it prostituted to base and mean purposes. By the hands of wicked men, it is effectively used as a device of Satan to propagate errors and principles that deceive, degrade and destroy men. A promoter of one of the most dangerous isms in our country today, being asked as to the secret of its rapid growth, readily replied that it was attributable to the profuse circulation of their literature by sale and by gift, which statement may be verified almost daily by observation.

In the face of these facts, shall we, who claim to be the "children of light," whose divinely given mission is to "rescue the perishing," allow the people of this world and the powers of darkness to be wiser in the employment of agencies than we? Surely every pastor and teacher who really cares for the souls committed to their charge will rise up and say, nay, verily, it shall not be so.

But some pastor may say by way of excuse, "I am no book agent; I cannot sell books, etc." To this the ready reply is, it is not a matter of trafficking in books and papers as a commercial business that we are considering, but the higher functions of him who has the watch-care of souls, for which he must give account. How can a Methodist preacher reasonably expect to prevent his people from "singing those songs and reading those books that do not tend to the knowledge and love of God," if he fails to place in their hands and homes the songs and reading matter

that are the opposite? How can he more effectually fulfill his ordination vow "With all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word" than by diligently circulating good and wholesome literature?

As in other details of his pastoral work, the pastor may do this himself or by the aid of another under his direction or approval. It requires but little extra tax of time or labor for an enterprising pastor to accomplish much in this service during a year. Every preacher should have at hand catalogues of church publications with specimen copies of the periodicals; and almost any preacher can keep on hand for sale a few dollars' worth of the staple books and pamphlets, paying for them within three months under the disciplinary rule. By so doing, and occasionally making mention of the same directly or incidentally, publicly and in social intercourse with the people, he will elicit many enquiries and orders for books and papers that would not otherwise be obtained. A church literature day, with program and exhibits, can be made very interesting and serviceable in each church during the year.

In the Advocate this week, in his review of that timely and serviceable book, "Christian Science Exposed," the editor very aptly says: "A shepherd (the pastor) has no more sacred duty than that of safeguarding his flock from wolves in the shape of false teachers who would entice them from the true way, plainly pointed out by the Master." Bear it in mind that these prowling wolves are using in their vicious business, with great effect, the output of the printing press, and so must we, if we would successfully counteract their work and drive away and keep away these pernicious and soul-destroying doctrines and principles. Let us wake up and bestir ourselves, and not be sleeping and allowing others to sow tares more than we sow the good grain.

Again, I say let us promptly and altogether inaugurate a more vigorous and aggressive campaign for the circulation of our church papers and books in every pastoral charge. I am glad to report that some preachers in Mississippi are already giving more attention to this part of their pastoral work than they have heretofore. Let us hear from others, and command me, my brethren and fellow-laborers, for any service that I may render.

Yours faithfully,

G. W. BACHMAN.

Winona, Miss., March 30, 1912.

RESOLUTIONS

Adopted by the Woman's Home Mission Society, Shelby, Miss.

Whereas, our friend and sister, Mrs. J. W. YATES, has been called upon to pass through the greatest trial of her life in the death, on Feb. 6, of her dear mother; and whereas, the hearts of the members of this Society, collectively and individually, go out to her in her sorrow, therefore be it Resolved,

First—That this Society tenders the sympathy of its members to Mrs. Yates, with the prayer that God may have her in his tender keeping always.

Second—That a copy of these resolutions be furnished Mrs. Yates and

one each sent to the Cleveland Enterprise and to the New Orleans Christian Advocate for publication. Signed: Mrs. Nannie Dove, Mrs. H. L. Wilkerson, Mrs. J. W. Thomas, committee.

MR. W. W. HARRIS.

The following paper was adopted in a Church Conference of the Iuka (Miss.) church and also by the Sunday school class of which the deceased was a member:

"In the death of Brother W. W. HARRIS, our Church has lost one of its most efficient, active members. Brother Harris was especially valuable in the management and support of the financial side of the church. He always responded to and encouraged its charitable movements. He was genial to his friends and made the stranger welcome. We can truly say of Brother Harris that, as he grew older, his interest in church work increased. As a Sunday school student he was always in his place and showed that he had studied his lesson. In these things, let us emulate his example."

CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs of Atlanta, is a fair sample of the many commendatory letters that are being received by Ludden & Bates relative to the Advocate Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with the club piano recently purchased from you, and being a musician, believe I am in position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano which it was my purpose to purchase, but before closing the trade, I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club, and feel to-day that I have as good piano as I would have had if I had purchased the other one mentioned."

For club catalogue and full particulars address Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

To desire to communicate good to every creature in the degree we can, and it is capable of receiving from us, is a divine temper; for thus God stands unchangeably disposed towards the whole creation.—William Law.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder for painful, smarting, tender, nervous feet. It takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It gives relief to hot, swollen, moist, aching feet. Try it to-day. Sold everywhere. 25c. Don't accept any substitute. Sample FREE. Address Allen S. Olmsted, Le Roy, N. Y.

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardul, and was greatly relieved. It is a splendid tonic. I have recommended Cardul to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardul. Purely vegetable, mild, but reliable, Cardul well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardul.

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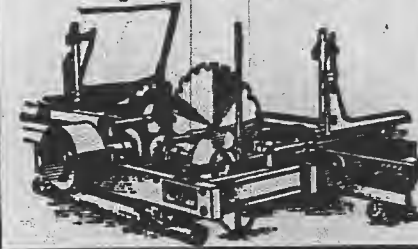
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WERE THEY CONVERTED?

By R. F. Harrison.

Many well meaning people strenuously deny that the twelve apostles were converted until the day of Pentecost; others are very much mystified as to whether they were or not. In this article, with God's help, I wish to show conclusively that they were soundly converted before the day of Pentecost; that they gave testimony that they were converted and that the fruit of their lives corroborated it.

To begin with, to take the position that the apostles were not converted until the day of Pentecost would be to place the Master in the awkward and false light of having sent them out to preach the kingdom of heaven while they were yet sinners; for we learn from the 10th chapter of St. Matthew that "When he had called unto him his twelve disciples," he said, "as ye go, preach, saying, the kingdom of heaven is at hand." Is it in agreement with the common sense, order of spiritual things and in harmony with the kingdom of Christ that he would send out sinners to herald the coming of the kingdom of heaven? Would Christ choose and use the "children of the evil one" to propagate his cause? How could they, being yet the children of darkness, go about preaching light and trying to establish a spiritual kingdom, of which they knew nothing? Such a belief is not only contradictory to God's Word, but is not in agreement with propriety, and, in itself, is repulsive and dishonorable to Christ. Moreover, it would be but another case of a house or government divided against itself: it could not stand.

But to any one who regards it as the truth, an appeal to the Bible should settle beyond controversy the question as to whether the disciples were converted before the day of Pentecost. First, in Luke x, 20, Christ said that the disciples' names "are written in heaven." Sinner's names are not written in heaven, but the names of God's children are written "in the book of life." (Phil. iv, 3); and we find (Rev. xx, 15) in the final test that those whose names are written "in the book of life" are the only ones who are exempted from damnation, and who escape "the lake of fire."

But let us examine the Scriptures further. In Mat. xvi, 16, Christ, after questioning his disciples, asking, "Whom do men say that I, the Son of Man, am?" and receiving their answer, directed his question personally to his followers. Peter, as spokesman for the twelve, said, "Thou art

the Christ, the Son of the living God." There is no doubt or equivocation about this answer. But what about those who believe and confess that Jesus is the Christ? We read in First John v, 1, "Whosoever believeth that Jesus is the Christ, is born of God," and in Rom. x, 10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Peter and the other disciples believed that Jesus was the Christ, and confessed it, Peter being the spokesman; therefore, they were born of God. They believed and confessed that Jesus was the Christ many days previous to the day of Pentecost; hence they were born of God before the day of Pentecost. These quotations prove conclusively that the disciples were converted before the day of Pentecost; to deny it is flatly to contradict God's Word. In Jno. xv, 15, Jesus takes them into the close relation of friends, and to say that they were not converted is to say that they were sinners, which is equivalent to saying that Jesus claimed the spiritual relation of friendship with sinners, which, on its very face, is revolting.

But not only does the foregoing prove beyond question that the disciples were converted prior to the day of Pentecost, but it is equally certain that they never could have received the blessing of Pentecost, the gift of the Holy Ghost, if they had not already been converted; nor, indeed, can any one else, for that matter, receive a Pentecostal blessing until he is converted. For, in order to do so, the order of the Scriptures would have to be inverted. What! a sinner receive the Pentecostal blessing, the gift of the Holy Ghost? It is impossible, and Jesus says so. The gift of the Holy Ghost is for believers only and not for sinners. Read Jno. vii, 38, 39: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive, etc.)" So, then, we see that the gift of the Holy Ghost is for them "that believe." But Jno. xiv, 16, 17, settles the matter forever, that "the world (sinners) cannot receive (the Spirit)," and gives as the reason that "it seeth him not, neither knoweth him;" but gives assurance to the apostles, because they were believers and "knew him," that the Holy Ghost should not only "dwell with them," but that he should "be in them" (manifestly directing their attention to the day of Pentecost when they should be filled with the Holy Ghost), which promise was most signally fulfilled on that day.

Finally, according to the Word, we have proven that those who believe in Jesus as the Christ and confess him are born of God; that the disciples did believe on and confess him prior to the day of Pentecost and were therefore converted previous to that day; also that believers, and they only, are eligible for the gift of the Holy Ghost; and that the unconverted world is not only ineligible for the reception of the Holy Ghost, but that Him "the world cannot receive." These sayings cannot be disputed without contradicting God's Word.

The often quoted passage (Luke xxii, 10) against Peter's conversion, "When thou art converted, strengthen thy brethren"—critically examined, really confirms the fact that Peter was converted prior to that date. For Jesus, foreseeing that Peter would deny him at his trial, and in consequence backslide, prayed that Peter's faith fail not, which it did not entirely do, as was afterwards proven. So, in anticipation of this sad failure on Peter's part to remain true, and which cost him such bitter tears, Jesus said to him, "When thou art converted (reclaimed), strengthen thy brethren." Mr. Wesley said that "converted" here should be rendered "reclaimed," the context justifies this translation, and the sequence of this admonition of Jesus to Peter confirms this translation also. For we

find, after the crucifixion and resurrection, Jesus, on meeting his disciples at the sea of Tiberias, said to Peter thrice, "Lovest thou me," having him to confess his love and fealty thrice, in view of his having denied him thrice, thus clearly proving this to be the time and place of Peter's restoration or "reclamation." "If we confess our sins, he is faithful and just to forgive us our sins."

CHAMP CLARK ON SALOONS.

Congressman Champ Clark, speaker of the National House of Representatives, recently said in a newspaper interview, when asked by the reporter regarding the fitness of the saloons as a place for a young man to frequent:

"Not if he is ambitious to live a clean, successful life. If he wishes to excel in crime, rob his mental and physical powers, consort with thugs, black-legs, prostitutes and thieves, be a disgrace to his family, and a stench to his own nostrils—why, I'd advise him to frequent the saloons. He can learn and be all that in a liquor saloon. In fact, he can take a post-graduate course without leaving the premises. The saloon is bad mainly because of what it sells. But it is also bad because liquor selling always somehow creates in the premises where it is sold a most unhealthy atmosphere. One of the worst phases of the saloon life is the treating system. I have seen a half dozen choice American citizens, leaders in their line of work, line up in front of a bar, and in less than thirty minutes come out indecent, jabbering idiots. A hog would feel insulted if any one of them should call it brother. You know how it is done. One threw down the dollar that he said he could not afford to give his wife two hours before, and treated the bunch. The others did the same. And so on, until the bartender had served six orders, thirty-six drinks, and had pocketed the change of six American sheep."

OUR CALENDAR.

Louisiana Conference.

District Conferences:

New Orleans District, Slidell, April 10-12; Baton Rouge District, Amite City, May 22-26; Lafayette District, Lake Arthur, May 28-31; Monroe District, Calhoun, July 9-11; Alexandria District, Columbia, July 23-25; Ruston District, Gibsland, July 17-19.

Mississippi Conference.

District Conferences: Newton District, Forest, May 27-31; Jackson District, Brandon, May 28; Seashore District, Lumberton, June 4; Meridian District, Waynesboro, June 10-14; Brookhaven District, Bogie Chitto, May 29.

North Mississippi Conference.

Woman's Foreign Missionary Society (Annual Conference), Boonville, June 1-5.

District Conferences:

Columbus Dist., Artesia, April 30 to May 2; Winona District, Kilmichael, May 1-3; Aberdeen District, Houston, May 21-23; Corinth District, Rlenzi, May 30 to June 2; Sardis District, Oakland, May 21-24.

Miscellaneous.

General Board of Education, Nashville, Tenn., April 2.
General Board of Church Extension, Louisville, Ky., May 7-8.
World's Sunday School Convention, Zurich, Switzerland, July 8-15.

TEACHING FEEBLE-MINDED CHILDREN.

One of the most beautiful and interesting spots in America is Farmdale—the estate of Dr. John P. Stewart, and the site of the Stewart Home and School, a private institution for the training and development of feeble-minded children. Five hundred acres of beautiful blue grass and stately forest trees! Could any spot in all the world be better suited for such an institution?

But the most beautiful thing about Farmdale is the spirit of love and devotion to duty, and the intelligent labor displayed by the officers, teachers and assistants from the superintendent to the foreman of the farm. Everybody works at Farmdale—and it is skilled and professional work of the highest order. Even the games, recreations and amusements are planned and executed with a view to the mental development of the children. The methods of teaching are, of course, quite different from those employed in the ordinary schools, for the problem is a vastly more difficult one. Physical, as well as mental defects have to be contended with. It is here that manual training is most helpful. The teaching is largely individual in character and realistic, for the crippled mind does not grasp ideas quickly. Patience, born of an intelligent understanding of the child's infirmity, plays an important part in securing the desired results.

An interesting booklet describing the work of the Stewart Home and School may be had by addressing the superintendent Dr. John P. Stewart, Box 7-c, Farmdale, Ky.

RETIRED GEORGIA PLANTER'S ADVICE TO KIDNEY SUFFERERS.

Regarding the wonderful curative merits of your Swamp-Root, I cannot say too much. After suffering severely for three years or more with severe pains caused by weak kidneys, I was finally induced to try Swamp-Root through a testimonial I read in one of the newspapers. I was in such a condition that I was obliged to arise from my bed six or eight times every night. I purchased a fifty-cent bottle and before it was used I felt so much relief that I purchased a one-dollar bottle and by the time this was taken the old pains had left my back and I could sleep the whole night through. I am a retired planter, 70 years of age, and owing to Dr. Kilmer's Swamp-Root, I am in the best of health and feel like a boy. I am always glad to recommend Swamp-Root to those who are in need of it.

Sincerely yours,

C. E. USSERY,

Bowersville, Ga.

Personally appeared before me, this 5th of September, 1909, C. E. USSERY, who subscribed the above statement and made oath that the same is true in substance and in fact.

T. H. McLANE,

Notary Public.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59--No. 16.

Prove All Things: Hold Fast That Which is Good.

WHOLE No. 2931.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, APRIL 18, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

IMPRACTICABLE PEACE ADVOCATES.

Quite a good deal of reckless writing is being done in this day concerning peace. Not a few work themselves up into a sort of phrensy on the subject, and declare that the maintenance of armies and navies by the nations of the globe is positively wicked and that they should be speedily disbanded. The mere suggestion of fortifying the Panama Canal gives some of these scribes an attack akin to hysteria, and the talk of a new battleship brings upon Congress a shower of their anathemas.

We hate war as one of the world's greatest evils, and we love peace which is one of the richest blessings that a people can enjoy. But we are far from sharing in the view that our soldiers should be dismissed to pursue other vocations and the ships in our navy sent to the junk heap. A government should, in our opinion, ever keep on hand a force sufficient to protect life and property and maintain good order throughout its domain. Not to do this is to pursue a course that is unwise, and which is liable to lead to serious internal trouble.

Nor do we sympathize with the notion that a nation does not need a good army and navy, because it ought to attend to its own affairs and let all the other peoples of the earth alone. On the contrary, we do not believe that a nation has any more right to live to itself than has an individual. As we see it, the Christian powers owe a debt to all mankind and it is incumbent upon them to exercise a sort of high police supervision of the world; to stand up for justice and right upon every part of the planet. If the Turks should undertake to butcher the Armenians, they should be made to stop it. Wherever the weak are plundered and persecuted, the ignorant voice of protest should be heard. Did our country ever render a nobler service than when it went to the rescue of the starving Cubans? And how is such humanitarian work to be done without armies and navies? What effect would the insistence of the United States and Germany that the integrity of China should be preserved, have had upon Russia and Japan, if they had not known the ability of our country and that of the Kaiser to enforce their demand?

But it is said that the mere existence of armies and navies tends to stir up strife and bloodshed. This we do not admit. In our judgment, nothing has done so much to avert war as the fact that, with modern implements of destruction, it is so terrible. A nation like Italy may pounce upon a weaker power like Turkey, but she would hesitate a long while and make almost any sacrifice before she would appeal to the sword against Germany or Great Britain. Much as it has been sneered at, there is a vast amount of truth in the saying that, "Preparedness for war is the best guarantee of peace."

Another objection commonly urged against the

maintenance of navies and armies is that they are so expensive; that to keep them up makes taxes burdensome to the people. We answer that it is also enormously expensive to maintain our courts of justice and our civil officers and police; but who would want to live without them? We should remember that we are not living in an ideal, but in a sin-cursed world; that, as Mr. Cleveland said, we are not dealing with mere theories, but with actual conditions. Not weak, but strong governments are demanded. However, we should endeavor to see that their power is always exercised in behalf of that which is proper, and never to promote a wrong cause.

Will the day ever come when the tramp of armies has ceased to be heard and navies no longer ride the seas? Such is our faith. But that glad time is, we fear, in the far future. We must have a reign of righteousness before we can have the reign of peace. Injustice, inequity, and oppression must vanish before the day-dawn of the latter. Money foundations, arbitration tribunals, and the disbanding of troops can never usher it in while these disturbing evils exist. The regnancy of the Prince of Peace in human hearts and human affairs is the one and only thing that can bring that glorious age, foreseen by seer and bard—

"When the war-drums throb no longer, and the battle-flags are furled
In the Parliament of man, the Federation of the world."

THE VANDERBILT LAWSUIT.

We are frequently asked when the Vanderbilt University lawsuit will come to trial. We are reliably informed that the attorneys representing the Church announced some time ago to those representing the other side, that they had completed the work of taking depositions and were ready to proceed with the trial of the case in the courtroom. It seems, however, that under the rules of practice in Tennessee the lawyers acting for the Trustees are entitled to several months in which to close their side of the case; but it is stated that their leading counsel has expressed a desire to proceed with the litigation as soon as possible. It is the view of counsel for the Church that the trial will probably take place not later than July 1.

We are not surprised, in view of the great interest felt in the matters at issue, that the seemingly slow progress that has been made in their adjudication has awakened a feeling of impatience among some of our people. But it should be remembered that where large property interests are at stake our judicial procedure seeks to guard against possible injustice by allowing considerable time for every movement and counter-movement. It is stated by those in a position to know that the delay in this case has not been greater than is usual in litigation of such importance and magnitude.

We have observed in some quarters a disposition to complain because money is being spent by the Church to maintain her rights in the

present regrettable controversy. When it is considered that the present contest involves \$3,000,000 worth of property and imperils our whole educational system, it will be seen that there is no warrant for the slightest criticism at this point. The Church is not responsible for the present lawsuit, though apparently an effort has been made to create that impression. She sought in every possible way to arbitrate the questions at issue and stood in good faith by every finding of the Vanderbilt Commission, which was an arbitration tribunal intended to settle the dispute in a Christian manner, and to obviate the necessity of an appeal to the courts of the land. It was not until every other effort to reach an agreement had been exhausted, that the Church asserted her right to control the institution and took the steps that developed the real attitude of the majority of the Trustees, and which, because of their course, brought on the present unfortunate legal contest. Had our leaders pursued any other policy than that which they adopted, they would have betrayed a most sacred trust, committed to their hands for future generations. We do not know what the expense of this litigation will be, though we do not apprehend that it will be a very great sum. But, no matter what it may cost, we should not find fault, in view of what is at stake. Even if we lose (which our attorneys feel confident we will not), the money will have been expended in a good cause, and we can then feel that we did our duty in faithfully trying to maintain it.

THE NEW ORLEANS OUTING COMMISSION.

We desire to call attention to this movement, an account of which is given elsewhere in this issue of the Advocate. Work of this kind is carried on extensively in the cities of the North and East, and we are pleased to see that the Christian people here are beginning to give attention to it. The population of New Orleans is now around the 375,000 mark, and there exists within its corporate limits much poverty and suffering. One only needs to walk through certain districts to be fully convinced of the truth of this statement. A brief stay where the atmosphere is pure and wholesome, in the heated season, would doubtless save the life of many a delicate child and ill and overtaxed mother. Surely this is a commendable work, and ought to appeal strongly to the disciples of Him who delighted to minister to the needy and unfortunate ones about him. The names of the persons connected with this undertaking are a guaranty that any funds contributed to it will be wisely expended. We hope that benevolent people, both in and out of the city, will promptly lend this timely enterprise a helping hand.

"Every kind thought is written in light,
Filling with sunshine the hours;
Every kind act is a blossom bright,
—Strewing life's path with flowers."

THE WORK OF JOHN WESLEY.

(An extract from a sermon recently preached in the Tompkins Avenue Congregational Church of Brooklyn, N. Y., by Dr. N. M. Waters, the pastor, and published in the Brooklyn Eagle. The fact that this high appreciation of the service rendered by John Wesley comes from the pulpit of another denomination makes it all the more noteworthy.)

But more wonderful than the story of Wesley's life is the story of his work. The eighteenth century was so given over to materialism that it has been known as the "conscienceless time." We all know something of how low religion and morals had fallen in America. Virginia was the land of the fox-hunting parson and the very colleges of New England, founded to educate ministers, were filled with clubs which flouted religion and named themselves after French skeptics. In France, you know, it was the age of the old regime, in which the peasants were told to eat grass. And then it was the age of the reign of terror, in which a man, simply because he owned property or had noble blood, was brought to the guillotine.

In England the rulers of that age were Anne and the four Georges. The best thing that we can say about Anne was that a type of very ugly mongrel architecture was named after her. When she was angry she swore as readily as ever did Elizabeth. The less said about the four Georges the better. Charles I had been canonized as a saint, and Oliver Cromwell had been set down for a traitor. Gambling was the main business of the upper class. And they lived to amuse themselves. The common people were all the hewers of wood and drawers of water.

It is impossible to describe this peasant class. Wesley tried to describe it. He said: "No sinful device can possibly be named which is not practiced by the people." Hogarth has pictured the English peasant of that day, and his "Beer Street" and "Gin Lane" are the most hideous pictures of drunkenness that painters ever drew, and they were drawn from life. London was called the "City of Gallows," for approach it by land or water you passed through a lane of gibbets where the bones of criminals whitened in the sun. Slavery was a boast. The press gang was a terror. In some parishes every fourth house was a tap room.

Children from four to five years of age worked as trappers in the coal pits and never saw the sunshine except on Sunday. Women were employed as beasts of burden, and with chains around their waists crawled on hands and knees dragging the coal carriages. Children were required to carry fifty-pound weights in the mines or work thirteen of fourteen hours a day pumping water. Men were required to work thirteen and fourteen hours. Rheumatism was universal, consumption was common; deaths from accident were daily, and their recreations were ale tippling, cock fighting and bear baiting. Religiously they were men without a church, for no man cared for his soul. Intellectually they were without schools, and how could they learn without a teacher. Morally they were so degraded that they were not much above the beasts.

Into this England of skepticism, sordid motive and misery, came John Wesley, whom both Mr. Lecky and Mr. Green willingly called the savior of his country and his countrymen in this awful hour of peril. How did he stay the revolution? How did he work the miracle? Here was the example and inspiration of his unselfish life. He forgot himself that he might serve men. When he organized the Holy Club one of the rules was that they were to give away all that was not needed for their own necessities. The first year he had thirty pounds. He lived on twenty-eight and gave away forty shillings. The next year he had sixty pounds. He lived on twenty-eight and gave away thirty-two. The next year he had ninety pounds. He lived on twenty-eight and gave away sixty-two, and in all the years since

then he had lived on twenty-eight and gave away all the rest. When he began to organize his people into relief societies, each one giving a penny a week, and began to open orphanages and schools and provide work and care for the aged, to reprove sin, to give rules for economic and decent living, he attracted the attention of men and the picture of his pure, unselfish life filled their imagination.

The next thing he did was to organize a ministry for the plain people. The Church had lost the sense of its mission. It did not exist to serve, but to be served. The clergy were enjoying fat livings and the people did not go to church. Wesley alone had faith in these common people when all others either despised or feared them. He committed to converted colliers the care of souls which he had plucked as brands from the burning and his trust was rarely betrayed. When Wesley set out upon his horseback journeys he laid out his route so that it covered all England, even into its hypaths. Wherever he went he sought to get hold of the middle classes, and wherever he went he organized his lay preachers, whose influence probably beyond any other has brought democracy to modern England. From that day until now the leaders in the industrial reforms and the uplift of labor have come continually from the lay preachers of Methodism.

But it was neither by his white life nor yet by his social service that John Wesley did his deepest work. These things were only incidental and by the way. He knew clearly from the beginning that at bottom man was religious, and there was no way to permanently uplift the man until you changed his heart. It was in this dull, dead time, when the churches were empty and only four or five men of the five hundred in Parliament went to church, that John Wesley came preaching a living gospel. He gathered the working class of England who were organizing a revolution, and preached unto them the wonderful love of God until their hearts melted, tears of penitence rolled down their cheeks, and they cried out: "What shall I do to be saved?" He made them see that Christ could save all men from their sins, and that when Christ saved a man from his sins he would know it. That was the movement, Green tells us, which saved England from worse than the French revolution. It is no wonder that Mr. Birrell says: "No man ever lived nearer the center of things than John Wesley. No single figure ever influenced so many minds. No single voice ever touched so many hearts, and no other man ever did such a life work for England."

But the most wonderful thing of all has been his influence. That influence was not more on England than on the rest of the world, and it was not greater in his own lifetime than it has been ever since his day. It is no wonder he set England on fire. It is not strange that the conflagration spread to America and the entire English-speaking world. It is not strange that there are 7,000,000 of Methodists in the world to-day. It is not even strange to hear the Methodist historians say: "Methodism is the greatest fact of the Christian Church, greater than the spread of primitive Christianity, greater than the Reformation, is this new reformation, begun in the days of our grandfathers. In our time it has grown to be the dominant Protestant faith, supporting more colleges, printing more papers, converting more sinners, educating more young people, building churches at the rate of five every day in the year, not excepting Sundays."

But you can say all that and yet you have not touched the great secret of Methodism. Here was the secret—it was an appeal to experience. It was a resort to the principle induction in religion. Wesley anticipated the modern scientist in his method. What Darwin and the rest have applied to natural phenomena, what the philosophers to-day are applying to the theory of knowledge, finding out by investigation, knowing by experience, John Wesley applied to religion nearly two hundred years ago.

I think we all know what was the state of religious thinking. It was Calvinism gone to seed.

Calvinism was but another name for Augustinism and Augustinism was only the old doctrine of fate baptized into the Christian Church. The five points of this Calvinism were: Total depravity, particular election, partial redemption, effectual calling, unfailing perseverance.

The whole thing was in the hands of God. Man had no ability to do good, anyhow; he was helpless. The salvation of the world was God's business. So there were no foreign missionary societies. Why should there be? There were no home missionary societies. Why should there be? It was God's business to save the heathen at home. There was no care for the poor in the churches of England. Why should there be? That was God's business. Salvation was a matter of election. If a man were elected he would be saved, and if he were not he would be lost. He would never find out whether he was saved or not until the last day. That was the kind of teaching of the Gospel of Christ that paralyzed the Christian Church, leaving England a pagan nation and America a heathen one.

Then John Wesley comes with his appeal to the facts. He did not dwell on the theology. He had a sterner business. Here was the first fact: Men are wrong; men are sinners. Here was the second fact: Jesus Christ came into the world to save sinners. Here was the third fact: Jesus did save sinners then and there and they knew it, and they were new creatures. Paul knew he was a new creature in Christ. Zacchaeus knew that he was a new born soul in Christ. The people of Pentecost knew that God had forgiven them and they had passed from darkness into light. He, too, made his five points: All men are sinners, Jesus Christ died for all men, all men are called, those who obey the call are chosen, of the chosen those shall be saved who endure to the end.

It is simply impossible to measure the influence of that teaching upon the Christian world. This influence upon the churches was the influence of the sun when the summer has come upon the frozen earth. They began to thaw out. They all began to preach, "Whosoever will, let him come." They all began to call upon men to repent of their sins. They all began to see what Paul saw among the Gentiles, that multitudes had their sins forgiven and that Christian experience was a present fact.

A new courage sprang into the heart of the Church. Missionary societies sprang up in a night, and devoted missionaries followed the example of the Jesuits in going to the ends of the earth to seek long lost men and find them, too. Education received a new quickening. As never before since the first days the Church turned its attention to youth and the rising generation. Revivals broke out and swept over the land larger than anything dreamed of in the gospel days. Lyman Beecher, Charles Finney, George Whitefield, Dwight Moody, and others took up this message and revolutionized the world with this teaching of Christ. The influence has gone on and on until to-day you can preach that same gospel in the pulpit of every Christian Church.

We may not yet have the unity of the Church, but we have unity of the message which is that God, through Christ, will save every sinner from his sins; will save him to-day, and he will know it when he has passed from darkness into light.

ARE THE WICKED IMMORTAL?

By Rev. D. M. Geddie.

III.

There is no doubt in the mind of any true Christian concerning the immortality of all devout followers of Christ. The only doubt is concerning the immortality of the wicked. That doubt grows out of the supposed Bible teaching of divine clemency and mercy. God, it is said, is love, and his mercy endureth forever. His nature and attributes are, therefore, against the idea of eternal consciousness in perdition. But that argument, if it proves anything at all, proves too much. It is universally conceded that God

threatens the punishment of the wicked, and that he does actually inflict his judgments upon them. Who doubts that God sent the flood upon the antediluvian world as a punishment for sin. Sodom and Gomorrah are striking examples of his wrathful indignation against the wicked. The history of the Old Testament is replete with instances of God's punishment of evil-doers, both among his own chosen people and the heathen nations. It cannot be questioned, I think, that men suffer here in this world from the self-inflicted guilt of their own sins. Nor will any one dare to say that the self-accusing, self-condemning consciousness of guilt is not a divinely appointed method of punishing the wicked. The wicked themselves so believe and confess. The papers recently gave us an instance of a lady who had moved in the so-called higher circles of society and walked the "primrose path" of a delightful life with one who was not her real husband. A few days before she entered through the black gate of suicide into eternity, she made the confession: "My friend, you and I and Fred may laugh sometimes at old things like law and moral codes and religion when they say, 'Thou shalt not.' We may think that phrase was written for the weak-spirited and for fogies; but, my friend, that phrase is right. Law and moral codes and religion are right. What they say we cannot do, that we cannot do without suffering. I have learned that. I have learned my lesson. I know that the wages of sin is death, and in many cases those wages demand more than death—hell on earth."

Some unknown writer to me, has given us a pen-picture of a gentleman of commanding and handsome personal appearance, such as he conceived Pontius Pilate to be, seated on a river's edge nervously washing his hands, which dripped with blood. Deep, guttural groans were heard to escape his lips, which plainly told of his soul-torture. But the washing would not remove the crimson dye from his hands, nor stop the eternal flow of blood. As soon as he would raise them above the water the red drops would trickle down afresh.

That, to be sure, is fiction, but it represents far more than the vain fancy of a vivid imagination. Many a man feels the counter currents of other men's blood flowing in upon him and suffocating his conscience. Ahab and Jezebel could never rid themselves of the torturing guilt of shedding the blood of the innocent and patriotic Naboth. The tragic crime of beheading John the Baptist never faded from the memory of the proud and haughty Herod Antipas. When Christ was working many and great miracles, and the people were wondering who the great Prophet, mighty in word and deed, could be, out of the burning depths of his accusing conscience, Herod said, "I know who he is. He is John the Baptist whom I beheaded. He is risen from the dead, and, therefore, mighty works do show forth themselves in him." "Blood defileth the land; and the land cannot be cleansed of the blood, save by the shedding of the blood of him that shed it." And the literal spilling of physical blood is not the only form of murder. One can murder his own soul. And if we could only lift the veil, we would see the gaping scars of murderous hate in many a human bosom. When Shakespeare's Richard said:

"My conscience hath a thousand several tongues;
And every tongue a several tale,
And every tale proclaims me for a villain,"

he told the sad story of many a sin-haunted life. Not only literature, but also the stern facts of history declare that "God is angry with the wicked every day." Even the annihilists themselves must admit it. A writer, a few years since, who contended for the annihilation of the soul after the general judgment, conceded that the wicked, between death and the judgment, suffer the torturing fires of self-condemnation that sting the guilty soul.

The Seventh Day Adventists, who claim that the wicked will have a thousand years in which to repent after the resurrection, cannot dodge the issue. Men cannot rid themselves of the

burning tongues of conscience and the spectral ghosts that taunt and mock and "threaten to-morrow's vengeance on" their heads, until their "sins are all taken away" by the Redeemer's pardoning grace. Even in the Adventist's probation of a thousand years after the resurrection they must suffer the consequence of their sins until they repent, or are blotted out of existence. Is that not fatal to the idea that God is too good to allow the wicked to suffer? And since they claim that man has no soul that can consciously exist without the body, that when man dies he carries into the grave all the attributes and powers with which he is possessed in this world and that there in the mouldering dust they silently and unconsciously slumber until the resurrection, would it not be more consistent to say they are annihilated in physical death? And why do they not say it? We don't know unless it is that the Bible so plainly and emphatically teaches the resurrection, judgment, and condemnation of the wicked. To the mind of the writer, if God is too good to allow them to suffer eternally, he is too good to raise them from the dead and allow them to suffer a thousand years before carrying into effect his purpose to annihilate them.

But the Adventists say that the thousand years of probation after the resurrection constitute the day of judgment. If that be true, it will be a long and terrific day to some people. If Christ is to be trusted. When rebuking the people of Chorazin, Bethsaida and Capernaum for their wilful rejection of him and his ministry of offered mercy and pardon, he told them it would be more tolerable for Sodom and Gomorrah in the day of judgment than for them. These cities were destroyed with fire and brimstone rained down upon them from heaven. Yet the doom of many people of Christ's day will be more awful, and this doom is to be suffered in the day of judgment—a thousand years. It would seem that if such suffering would annihilate, it would require less time than a thousand years to do the work. Certainly no additional punishment could be needed to put them out of existence. And this suffering seems to be divinely inflicted. That was the case with Sodom and Gomorrah. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30), "And I say unto you, That many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:11, 12).

Now if eternal punishment would look cruel and vengeful in the Lord, would not a thousand years of such suffering look cruel and vengeful? Certainly, if the Lord purposed the annihilation of the wicked as a means of avoiding their punishment, he would annihilate them in death and not allow them to suffer so long and so intensely before putting them out of existence.

Sallis, Miss.

THE OUTING COMMISSION.

There was organized in this city during the past winter an association known as the Outing Commission, its object being to establish and maintain on the Gulf Coast near New Orleans a home—A Fresh Air Camp—where women and children from the tenement districts might be sent for a week or two of rest and refreshment during the hot weather. The headquarters are at St. Mark's Hall, 621 Esplanade Ave., and the Officers for the coming year are: Miss Orpha Horne, President; Miss Carrie B. Meyer, Secretary; Mr. Lawrence Schneider, Treasurer; Advisory Committee, Dr. J. M. Henry, Chairman, Rev. J. W. Moore, Rev. W. W. Holmes, and Rev. W. E. Thomas.

The movement is the result of a successful experiment made last year by the Young Girls' Club of St. Mark's Hall. The Commission is similar in some respects to Rest Awhile, and Kings-

ley House and other kindred organizations. Any one signing an application card and sending the same to the Treasurer, with the annual dues of \$1, will be enrolled as a member for one year from the date of his application. No other charge or assessment of any kind is made. Another feature of the membership rules is that any child, under sixteen years of age, who desires to become a member may enroll as such upon payment of an annual fee of 50 cents instead of one dollar.

You know that there is urgent need of associations of this kind, for in New Orleans, as in every large city, there are children who have known no other playground than the streets and alleys and dark dirty courtyards, whose homes are in many cases hovels, unfit to shelter animals, much less human beings. Likewise, there are mothers and young girls working all day in the tenements and factories who suffer from lack of proper food and clothing, from dark crowded rooms, from overwork and sickness, to whom ten days at the seashore would mean much. Statistics clearly show that life amid such surroundings as above described leads to immorality, crime, and an early death. It is to reach just this class of people that the Outing Commission has been established and the dues have been placed at such a figure that everyone who is interested can have a part in lifting the lives of these people to a higher plane. At the home provided on the Coast the underfed working girl or worn-out mother may find new life and cheer, and run-down school children get a fresh start for the next year.

While it was proposed at first to limit the membership to New Orleans only, so much interest has been manifested by people outside of the city, that it has been decided to make the association a State organization. To this end a Publicity Committee has been appointed, and this committee is now at work organizing branches throughout Louisiana.

An entertainment will be given at the Y. M. C. A. Hall, New Orleans, on Tuesday evening, April 23rd, 1912, the proceeds of which will go to the Outing Fund. Some of the best talent in the city have offered their services for this entertainment and an excellent program is assured those who attend. In view of this and the very worthy object for which the entertainment is given, the Commission hopes that the people interested in a movement of this kind will turn out in large numbers in order to assure its financial success.

Application blanks for membership can be secured at the headquarters, 621 Esplanade Ave., or from any member of the Membership Committee (Mr. E. J. Tucker, Chairman, Y. M. C. A.) who are canvassing the city endeavoring to swell the membership.

No site for a home has been definitely fixed upon, but it is expected that this matter will be settled, for this summer at least, soon after the next monthly meeting, which will be held at St. Mark's Hall, Tuesday evening, April 30th. Everyone interested will be welcome at this meeting. We need you! PUBLICITY COMMITTEE.

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THE MISSISSIPPI STATE PENITENTIARY.

By Rev. Jno. D. Ellis.

Nearly four months have passed since my election by the Board of Trustees and appointment by Bishop Candler to the chaplaincy of the Mississippi State Penitentiary. Believing that some of my brethren will be pleased to hear from me through the columns of the Advocate, I yield to the impulse to make a report.

Some have expressed regret that I am not in the regular pastorate, and that I am out of touch with the routine work of the Church. Others expressed surprise that I should seek my present field.

I have been asked often: "What are your duties?" "What does the job pay?"

I do not feel that I have severed my connection with my brethren or the Church. I shall remain within its pale, attend its Conferences, support its institutions, read its literature, preach its doctrines, be loyal to its polity, and love all the brethren. The chaplain is elected, or re-elected annually, and it is probable that sooner or later I will be back in the "regular pastorate," with enlargement of ideas and a tenderer sympathy, and without having suffered any loss of Christian zeal, or ministerial efficiency.

It is necessary for somebody to preach the gospel to the nineteen hundred convicts on our state farms, and if the hardshell doctrine be true, my appointment is providential. Any way, I have opportunities to do good, and by carrying words of hope and cheer and good-will to those under the law's condemnation (many of whom have broken hearts), by visiting the sick and mingling with all with good-natured friendliness, I not only grow in grace myself, but there is the consciousness that I am engaged in a work which has upon it the approving smile of heaven. I am really finding more happiness in my present field than any other I have served. A fine philosophy that, which teaches: "Love for others is the richest thing in the world, and sacrifice for others the highest."

"Teach me to feel another's woe,
To hide the faults I see;
That mercy to others show,
That mercy show to me."

Already I have met with the statements: "There are men here who have always been criminals, and who have sold themselves to an evil life; to preach to them is a waste of time and no confidence is to be put in penitentiary religion, or penitentiary reformation."

Such sentiments need modification. It is not always true that "once a crook, always a crook." I have already seen enough to prove that it is "worth while" to preach the gospel to the prisoners. Scores of them in January, February and March confessed Christ, and made promises. One young man who has lately been pardoned by Governor Brewer writes me about his conversion, and affirms that he will live to the glory of God.

While as many as eight hundred of the prisoners cannot read or write, others are bright and intelligent. Some are well educated and have "refined and delicate moral conceptions." In the heat of passion, or under the impulse of the moment, some did what others will do outside of prison walls. Some are in the Penitentiary because they defended what they conceived to be their honor; others because they went to the help of a friend, or relative in some broil or altercation. There is hope for many of them, even for all who will meet the conditions of the gospel. Some, whose time will soon be out, will return home, and make good citizens. Some are youths, under 18 years of age, and there is no reason why they may not get a grip on themselves, correct bad habits, and form better ones. The State can greatly help by the administration of a discipline that will aid moral reform, rather than a discipline that will vitiate and embitter.

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Ever and anon, I meet with that which awakens either pity or sympathy. A wife or a mother on the outside looks me up, or sends for me, and tells me that her husband or boy is in the Penitentiary, and the request is made that I do my best for him. A long time ago I read that splendid poem entitled "Somebody's Darling." But all the darlings of earth have not died on the battlefield, or been buried in unknown graves. The man or boy in stripes, guilty, maybe, of a thousand sins, under the law's condemnation, shut up in prison, hid away from social intercourse and the busy walks of life, is "somebody's darling." I shall do my best for him for the mother's sake, or the wife's sake. He is still thought of and loved back at home, notwithstanding the crime he has committed. Best of all, he is loved by the Father in heaven, and there is hope for him because of the atonement of Jesus Christ.

Occasionally something also occurs to amuse. The first time I appeared among some negro prisoners to preach, one of them, who was leading a penitentiary song and prayer service, introduced me as follows: "There is standin' here befo' you this mornin' the reverint Chaperlin. I takes pleasure by introducin' him for yo' illumeeernashun an' sollicitashun. Ise gwine ter ask you ter look at him in a manner both perpendiclar an' tender. I wants you ter manifes' that respectability which the Sergeant has been tryin' ter teach us ever since we has been so unfortunate as ter come here between these walls. The reverint Chaperlin is a new preacher who has jes been p'inted ter expostulate the everlastin' gospel to we unfortunate prizners, an' he is here ter day ter deliberate a ben' dicial message which will train an' doctrinate all who listen at him perpendiclar."

It is along my line to supply the convicts with good literature, such as Bibles, Sunday school periodicals and tracts, and the expense is borne by the State. It is a good sign that much of the literature is read and studied. Occasionally, I perform some act of kindness for a prisoner by bringing to him at his request something from the outside, or by delivering some message to a friend or relative. I have a regular schedule, with seven preaching places, which I make every month, in order to reach about nineteen hundred convicts, whose attendance is compulsory. Congregations are large and the singing often great. I ride more than one thousand miles each month on railroad trains and by boat, and am away from home nine days and nights. The expense, of course, is borne by the State.

Seventy-five professions are represented in the Penitentiary. Strange to say, there are a score of preachers (negroes). Many of the prisoners are genii or artisans. They are in for every imaginable crime, some of which are unmentionable. Murder and manslaughter head the list, more than one thousand having taken human life, or made the attempt. Hundreds have confessed that whisky was at the bottom of their downfall. Nine hundred and ninety were members of the Church before they were sent to prison, and they represent ten denominations; 437 have no religious preference, and hundreds no belief at all. The foreign population numbers eleven. There

are three white women and about forty colored women. There are about 180 white men and 1700 negro men. They can eat about 15,000,000 biscuits a year, and about 2,000,000 pounds of meat. They do only pay for what they eat and wear by manual labor, but they turn revenue into the treasury of the State.

For many reasons the Chaplain needs to be as wise as a serpent, and as harmless as a dove. Unless he is discreet, he will not get along. If he succeeds, he needs physical energy, a robust constitution, mental equipment, and spiritual graces. Sectarianism is wholly out of place in the "modus operandi." The prisoners especially need a gospel of fundamental truths—a gospel that is broad and powerful enough to reach and save men in their limited spheres, and amid such environments. More anon!
Oakley, Miss.

Prof. Svante Arrhenius, the physicist and Nobel prize winner, has astonished the scientific world by an experiment in Stockholm proving that electricity is a valuable adjunct in the development of the physical and mental life of the child. His experiment included the taking of 100 children and placing them by fifties in separate rooms; one room wired and subjected to daily alternating currents of electricity, and the other room of equal ventilation, but without the electricity. The children in the wired room improved fifty per cent in both mind and body within six months' time.

A TALENTED SINGER.

Mr. Frank Tyree, a member of Parker Memorial Church in this city, has been rendering valuable assistance in the special services at Parker Memorial and Carrollton Churches. He is the possessor of a beautiful tenor voice, and sings gospel solos very attractively. Any one needing such a singer for special services would do well to write Rev. H. R. Singleton, 734 Nashville Avenue, New Orleans, La.

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Church News

The Merrick Lectures at the Ohio Wesleyan University will be delivered next week by President McConnell of Depauw University.

It is stated that during the lifetime of Bishop J. M. Thoburn the number of members of the Methodist Church in India has increased from 13 to 262,836.

Southern Methodists are now conducting Wesley Houses in thirty-two cities, and there are employed in connection with them 165 salaried and 413 volunteer workers.

It is announced that missionary specials amounting to \$40,810 have already been assumed this year by churches, Sunday schools, and individuals in the Virginia Conference.

Prof W. B. Bonnell, who for eighteen years had filled the chair of Natural Science in the Wesleyan Female College at Macon, Ga., died on March 30. He was an accomplished scholar and a devout Christian.

The Commencement sermon of the Wesleyan University, at Middletown, Conn., will be preached by Bishop E. R. Hendrix on June 6. Bishop Hendrix was graduated from this institution forty-five years ago. It goes without saying that his message on this occasion will be a memorable one.

Dr. R. J. Campbell, the successor of the famous Dr. Joseph Parker in London, England, who recently made a tour of the United States, has been ordered by his physicians to reduce the amount of his work. He is said to be suffering from nervous exhaustion and a grave weakness of the heart's action.

The Protestant bodies of Ireland are protesting vigorously against the adoption of Home Rule for the Emerald Isle. They fear that it would result in giving the Roman Catholics the reins of government and that religious freedom would in consequence be restricted. The Methodists and Presbyterians are especially active in their opposition to the movement.

Dr. W. N. Ainsworth will retire from the presidency of the Wesleyan Female College with the close of the present session. Under his able administration this institution has enjoyed remarkable prosperity, and the Trustees greatly regret to lose him. It is understood that Dr. Ainsworth will resume the work of the pastorate. His successor at the College has not yet been chosen.

Dr. Charles M. Stuart, the brilliant editor of the Northwestern Christian Advocate, will be installed as President of the Garrett Biblical Institute on April 21. It is understood that, with the assembling of the General Conference of the Methodist Episcopal Church in Minneapolis on May 1, Dr. Stewart's service on the tripod will cease, and that his successor will be elected by that body.

The Presbyterian vote on the question of union with the Methodists and Congregationalists in Canada is about 70 per cent for and 30 per cent against it. Commenting on these figures the Christian Guardian says: "A 30 per cent minority against union is, of course, not to be ignored. If the Presbyterian Church should finally show so large a number opposed to union, very serious thought will have to be given to the matter before further steps toward its consummation are taken."

Zion's Herald, the organ of the New England Methodist Conferences, which is an unofficial and privately managed paper, seems to be enjoying great prosperity. Dr. Charles H. Parkhurst has

been the editor of this journal for twenty-five years, and the Associate Editor is Dr. E. C. E. Dorion. At its recent meeting, the Board of Publication showed its confidence in the management of Dr. Parkhurst by taking the following action: "For the current year the Editor shall be allowed to spend such sums for correspondence, contributed articles, and illustrations, as shall seem to him wise and best." Happy Editor!

Four public lectures have been arranged for during the approaching session of the General Conference of the Methodist Episcopal Church. They are as follows: "The Puritan in Two Worlds," by Rev S. Parkes Cadman, Friday, May 3; "Napoleon Bonaparte, Democrat," by Bishop W. A. Quayle, Wednesday, May 8; "Abraham Lincoln, an Interpretation," by Dr. Matt. S. Hughes, Friday, May 17, and "The Price of a Soul," by the Hon. W. J. Bryan, Wednesday, May 22. We notice that reserved seats are offered for sale to visitors who desire to take in the regular proceedings of the Conference, some of them bringing \$15 for the session. This feature we do not much like.

Dr. J. M. Buckley, editor of the New York Christian Advocate, has a new volume just off the press. It is entitled, "A Constitutional and Parliamentary History of the Methodist Episcopal Church." It numbers 414 pages, and the price is \$1.75, net. Of this book Dr. Buckley says: "The work is constructed by the following method: It purposes to show what the Church was before it possessed a written constitution; how that Constitution was made and on what plan it was modified; how the modifications were effected; and how the Constitution itself has worked. Also it records not only the labors and methods of the majority, but the reasonings of the minority." No living man is more competent to write such a volume than this greatest of Methodist editors. His fitness to handle any subject pertaining to Methodism is attested by the fact that he was selected to prepare a paper on Universal Methodism for the Scha-Herzog Encyclopedia of Religious Knowledge and one on American Methodism for the new Encyclopedia Britannica.

Secular News and Comment

By Rev. A. J. Gearheard.

Alabama will get \$22,500 for recording a \$25,000,000 loan on one of her big industries.

Dr. Ira Remsen, president of the Johns Hopkins University, has resigned, but will remain with that institution as Professor of Chemistry.

Aviator Mestach, on last Wednesday, made the first trip on record as an official mail carrier by the air route. He made the trip successfully from New Orleans to Baton Rouge in one hour and thirty minutes.

Sergeant Walsh, of the United States Army, retired, 61 years old, claims the walking record of the world, having walked from San Francisco to New York City in 176 days, averaging 40 miles a day. The previous record was held by Edward Payson Weston and was 18 days longer.

A Madrid (Spain) editor has been sentenced to eight months in prison for publishing a ludicrous cartoon of King Alfonso. If President Taft had the same authority to incarcerate American journalists, we would be forced to enlarge our jails.

Major General Frederick Dent Grant died in New York City on April 12. Death was due to heart failure following a continued illness from diabetes and other stomach ailments. His il-

lustrious father, General U. S. Grant, passed away twenty-seven years ago.

Miss Clara Barton, until recently the president of the American Red Cross Society, died last week at her home in Glen Echo, Md. She was 82 years of age and, because of her great service to the suffering soldiers on the battlefield during her life, was known as the "Florence Nightingale of America."

A new machine has been invented that will sterilize a piece of dirty paper money and iron it out as nice as new within two minutes. We are told that nothing is dirtier and more germ-laden than paper money, but then—oh, well, we sometimes feel desperate and are willing to take even such a grave risk.

The public schools of Louisville, Ky., were closed last week, in order to allow the health authorities time to take the necessary precaution to prevent a further spread of cerebro-spinal meningitis. This disease, which is comparatively a modern ailment, is spreading at such a degree of rapidity as to cause serious alarm.

Congress is considering a bill designed to put an end to all dealing in futures. Several famous attorneys and financiers from the South are fighting the measure, claiming that speculation is the life of trade. Legitimate (?) speculation, of course. Personally, we are willing to try to get along without the stock exchange gambler.

Saturday of last week was the anniversary of the birth of Thomas Jefferson, whose energy and foresight was the direct cause of Louisiana being a part of the United States. The Placynne rightly contends that the State owes to this great man a monument commemorating the blessings he, by his acts, bestowed upon her citizens in causing the State to be purchased from France.

The Senators from Virginia and West Virginia have instituted proceedings to compel the United States to account to the thirteen original States for the selling price of the Northwest Territory. The amount involved is \$100,000,000. Senator Chilton claims that Virginia did not originally give the territory outright to the Federal government, but only as a trustee for the thirteen States. We question whether the contention of these gentlemen will receive serious consideration.

"I am an ardent follower of Henry George, whose ideas are practical on the virgin soil of China, as compared with their impracticability in Europe or the United States, where the money is controlled by the capitalist," says Dr. Sun Yat Sen, ex-Provisional President of the Chinese Republic. This Chinese reformer declares that he will now champion the greatest political revolution of the world's history, that of instilling the principles of Socialism into the hearts and laws of the Chinese people.

The order of President Taft, rescinding Commissioner R. G. Valentine's order affecting the wearing of denominational garb while teaching in the government schools, seems to have greatly encouraged the Roman Catholic Church officials in the United States. The latest move in this controversy, which promises to be one of the most vital struggles in the contention between Protestantism and Romanism in the United States, is the preferring of charges against Mr. Valentine and an attempt to force him from office. In forwarding their plans to oust him from the Government service, every Catholic publication in the country has been asked to print blanks, to be signed by Catholics, requesting President Taft to dismiss him at once. If the stand must be taken and Protestantism must show its hand, we favor action being taken now. Steps should be taken to stop the political maneuvering of the Romish Church.

OUR SUPERANNUATES.

The superannuate, according to our Discipline, paragraph 167, is a preacher "who is worn out in the itinerant service." A committee of not less than seven members of an Annual Conference, and not the preacher himself, decides whether he is worn out in serving the Church. When their physical powers have been exhausted by the wear and tear of the work and they can no longer render efficient service in a pastoral charge, it becomes their duty to take an enforced rest.

The rest is enforced, for seldom does any one of these old veterans willingly enter such a period in his life's history. Most of them would work until relieved from their earthly labors by the grim monster himself, their desire being "to cease at once to work and live." Now, when the Conference forces a man to rest, an important question arises in which two parties must necessarily be deeply interested. The first and most interested party is the old preacher himself.

Naturally he asks, "Upon what shall I rest?" The retired merchant and banker has his bank account. The lawyer, physician and men of other professions have, as a general thing, "laid up in store" a sufficient amount to carry them through the few remaining years allotted them after the activities of life are over. But the question propounded to the Mississippi Conference some years ago, while in session at Brookhaven, by a beloved member of the Conference who had been read out for superannuation, "Bishop, what am I going to superannuate on?" is one which will never down. That question stares every Methodist preacher in the face. That question will never be settled right until our superannuates are paid enough to make them comfortable and free from care while they linger in the bondage of a worn-out body. Now, from the preacher's view point, the facts summed up are about as follows:

1. The assessments for the support of the active preachers just about enable them to get along through each year free of debt. The price of living has advanced until \$1200 now is about equal to \$800 a few years ago. Then, being compelled to move at the minimum every year, and at the maximum every four years, it is well nigh impossible to accumulate enough for a support when the active life must cease. The Discipline requires that the Board of Stewards shall consult with the preacher before the assessment is made, but it is only a fact when I state that nine times out of ten the minds of the stewards are made up before the consultation is had. It does sometimes occur that the assessment is altered after consultation with the preacher. But that may be put down as the exception and not the rule. Let me say here, in behalf of the body of Methodist stewards, that the meager assessments are not so much the fault of the stewards as it is the result of a doubt lingering in their minds, whether they have the ability and the time from their own work to collect the assessment from the people. But wherever the fault lies, save in a few of the larger charges, our preachers are too poorly paid; in some instances pitifully paid, and hardships are required of them and families that ought not to be permitted.

2. Many of the preachers are themselves the sons of preachers. Let any one stop and count the number of preachers now actively engaged in the work of the Mississippi Conference who are sons of preachers; then the number of deceased and living members of the Mississippi Conference who are represented in other Conferences by preachers' sons, and he will catch a vision of the workings of Methodism's Apostolic succession.

These entered the ministry without any inheritance, save a good character, youth, strength, and, in many instances, a good education, for nearly every preacher, be it said to his credit, will stint the table of food and body of clothes, to educate his children. Then after serving the Church a life-time, they are retired from active service, "in

age and feebleness extreme," with no inheritance save the blessed memory of a well spent life. Some poet has said:

"There are gains for all our losses,
There are balms for all our pains.
But when youth the dream departs
It takes something from our hearts,
And it never comes again."

These old men gave the strength and beauty of their youth to the Church. They gave all they had, body, mind, and even their families, in many cases, were among the assets they gave the Church. What is the balm the Church is pouring into the wounded hearts of our veterans? The only thing I know is a pitiable \$100 a year. Two hundred and seventy-five dollars a year at the most.

3. I think I am correct in saying that a majority of the others who are not sons of preachers are sons of poor parents. They have no inheritance outside the ministry.

4. Then there is an additional fact. Some preachers are not good financiers. But it may be said that some lawyers and merchants are not good financiers. I will agree to that. But I most heartily dissent when the statement is made that all preachers are poor financiers. If the preachers were not good financiers they could never live on the salaries they are paid. Bishop Galloway used to say something like this: "Methodist preachers get less, can live better, dress finer, and have more left than any other set of men." It is the wonder how our preachers do get along so well. The writer knows one Methodist preacher of whom it is said, he can tell how many prunes it takes to make a pound. And I was assured once that this same preacher could tell how many slices were in a ham.

Having summed up these four facts, I point now to another interested party to the superannuation of a preacher. It is the Church. The Conference that superannuates him represents the Church at large, which he has so faithfully served. What will the Church do? "Turn him out to grass like an old blind horse," says one. "Never," would be the answer of the men of the Church. "Never," would be the answer of the women of the Church. It would be the eternal disgrace of the Church to cast upon the cold charity of the world the men who spent themselves in its service.

Another says, "Why not let the local churches which these men served as pastors, together select the places of their abode, build them houses, and support them the rest of their days." "This is not feasible," says the business man. We agree.

What next? Why cannot we depend upon a few rich men retiring our old, worn-out preachers on a good pension for life? For this good reason: The retired preacher served the entire Church, not a few rich men. Employees of railroads and department stores and other corporations served the few rich men composing those corporations. Then it sometimes happens that those few rich men serve their old worn-out workmen, whose labors helped to enrich them, by retiring them on a comfortable pension for their remaining days. And the Church at large is just as able to retire in comfort our old men. There are some rich men in the Mississippi Conference who will help liberally and largely in this matter when the Conference itself gets in earnest and determines to see that these old men are paid liberally for the work they have done. Special agents are out soliciting for hospital funds, for our colleges, and for an increase in our gifts to our missionary enterprises. Who is speaking a word for our worn out preachers? Who is pleading for a larger appropriation and better pay for these old men who, for over a generation, preached to us the Word of God, and whose upright lives strengthened our faith in God's eternal truth? Let us devise a definite plan for a larger support for our veterans, and then successfully execute it.

NOLAN B. HARMON,
Secretary of the Mississippi Conference Joint Board of Finance.

TREASURER'S REPORT.

The treasurer of the Mississippi Conference Board of Missions, in making this quarterly report, would state that it is extended to include April 5. The collections of the first Sunday in April are included because of the unusual weather conditions that have prevailed during the quarter. It was desirable to have as many charges represented in this report as possible:

Brookhaven Dist.—	Foreign	H. & C.M.
Crystal Springs	\$27.50	.....
Magnolia .....	.....	\$136.00
Centenary, McComb	21.88	.....
McComb and Fernwood	51.50	53.00
Meadville .....	.....	20.50
Topisaw	15.00	10.00

Total

Hattiesburg Dist.—	Foreign	H. & C.M.
Collins	\$8.65	\$3.50
Ellisville .....	.....	15.00
Broad St., Hattiesburg .....	.....	15.00
Magee .....	.....	8.00
Mount Olive .....	.....	40.00
Richton .....	.....	20.00
Seminary	6.00	6.00
Purvis	60.00	55.00

Total

Jackson Dist.—	Foreign	H. & C.M.
Flora	\$20.00	\$23.75
Florence	5.00	5.00
Galloway Chapel	2.50	5.00
Lintonia .....	.....	5.00
Madison	10.00	.....
Satartia .....	.....	5.00

Total

Meridian Dist.—	Foreign	H. & C.M.
Central, Meridian	\$11.01	.....
Seventh Avenue	8.00	.....

Total

Newton Dist.—	Foreign	H. & C.M.
Kingston, Laurel	\$6.00	\$7.00
Morton	31.00	31.00
Philadelphia	25.00	30.00

Total

Port Gibson Dist.—	Foreign	H. & C.M.
Oak Ridge .....	.....	\$10.00
Washington St., Vicksburg .....	.....	17.50
Crawford Street	\$48.03	50.00

Total

Seashore Dist.—	Foreign	H. & C.M.
Bay St. Louis .....	.....	\$12.50
Biloxi	\$13.34	.....
29th Street, Gulfport	22.86	.....
Logtown	15.00	.....
McHenry and Wiggins	10.00	10.00
Pascagoula and O. S.'s .....	.....	35.00
Poplarville	25.00	25.00
Wolf River .....	.....	7.00

Total

Grand total

CHAS. W. CRISLER, Treas.

April 10, 1912.

MODES OF THE HEAVENLY LIFE

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The Home Circle

WHAT A LITTLE WORM DID.

"Papa," said a six-year-old boy one morning, as he and his father walked through an orchard, "what made the leaves of that tree turn yellow?" "True enough," said his father, "they are turning very fast; there must be a worm at work somewhere." So he went and examined about the roots, and he found that a worm had dug its way into the very heart of the tree and had killed it. That worm represents sin, and one sin allowed in the heart will be the means of destroying our peace with God.—Olive Plants.

VIBGYOR.

What a very, very queer word. Perhaps you cannot pronounce it. What can it mean?

It is not really a word. It is some letters put together in that way to help us remember the colors of the rainbow. V stands for violet; I for indigo; B for blue; G for green; Y for yellow; O for orange; R for red. You can easily learn the seven colors in this way. There are so many showers in April that we shall probably see some rainbows. They are formed by the sun shining on the cloud. A great poet wrote:

"My heart leaps up when I behold
A rainbow in the sky."

He said that because the rainbow is so beautiful. But it is more than beautiful. It is a sign to us of God's promise to Noah that there should never be another flood. So we love the rainbow because it makes us think of the truth of God, and how surely we may trust Him at all times, when we love and obey Him.—Sunshine.

THE GOAT BOY'S EASTER.

By Alice Ranlett.

When the first gray morning light crept over the silent Alp, Conrad, the goat-boy, led his flock to drink at a quiet pool in the bend of the rushing torrent, and then guided it to a level nook where the tender young grass was growing green. Far below in the valley, hidden by the veil of silvery mist, he could hear the mellow sound of the church bells.

"Down in the world they are keeping the great Feast," he said; "singing the hymns, giving their offerings, and praising the Risen Christ; and I am up here, alone, with no one to greet me with 'Christ is arisen!' And to whom I may answer 'Alleluia!' I may not join in the praise of the church, and I have no offering; but still," he continued, as the sweet reminding bells rang on, "still I can say the prayers, here on the mountain, and sing the hymns." So he knelt reverently, then, standing, sang the same hymns of praise that the people in the valley church were singing.

As he sang, he saw, coming down from the higher mountain slopes, a Stranger, who paused, smiling on him, and said: "Christ is arisen!"

"Alleluia!" Conrad responded, wondering who this was, and why he was so early on the Alp.

"Wilt thou point me out the way to yonder village where the church bells are ringing?" asked the Stranger.

"Yes, gladly, Sir," the boy replied; "but the way is long and steep, and if perchance thou art come from far, thou mayest need food." Then he drew from his leather bag his own breakfast of coarse black bread, which he laid on a rock for the Stranger, who ate of the bread thankfully, and drank the clear water which Conrad brought, talking as he ate.

"So, my little lad, thou art alone, keeping thy Easter Feast?"

"Not really keeping the Feast," replied Conrad; "for I may not praise God in His house with His people. And beside, I have no gifts for an offering. Would that I had!"

"Hast thou not then learned that who truly wills in any place may worship God and give Him glory? And who truly wills to give God gifts in His heart gives them? And who truly

wills to live the risen life, remembering God in all His ways and desiring to know and serve and honor Him, assuredly doeth this all? Believe me, my child, thy Easter prayers and gifts are both truly given and truly accepted."

Then, suddenly, the Stranger was gone, and Conrad, looking and wondering, could see no trace of him upon all the high Alp. But a strange new beauty had come to the mountains; the sunshine which now flooded the slopes lay warm upon the young grass; in the glancing spray of the foaming stream trembled lovely little rainbows, and at Conrad's feet were unfolded the faintly blue, frail, fragrant waxen bells of the first hyacinth of the year. And upon the rock lay no longer fragments of coarse black bread, but shining white wheaten wafers which, when he tasted, the boy found to be wondrous sweet.

"What," Conrad asked himself, "hath wrought this wondrous change?"

"Christ hath arisen and passed this way," a Voice seemed to say in answer to his question; and falling on his knees, he whispered, "Alleluia!"

"Thou hast not forgotten Me and I never forget thee," the wonderful Voice continued. "Prayers, praise and gifts are all accepted; and in other days it shall be given thee to offer these in other ways. But know henceforth that all true giving begins in the heart's true desire, and that all desires of all hearts are known to Me."

Conrad still knelt, glad and wondering, gazing at the delicate beauty of the faint blue flower at his feet, the tiny jewel-like rainbows of the flashing water, and the verdant slopes rising up to the gleaming white snow-peak that soared into the dazzling sapphire of the Easter sky; and from all he seemed to hear the joyful cry: "Christ is arisen!" "Alleluia! He is arisen, indeed!" — Young Christian Soldier.

Concerning Missions

FOREIGN AND DOMESTIC MISSIONS.

The various preachers are earnestly requested to at once send in the mission funds to the treasurer. The home office wants early remittances, and those who can do so should send forward funds at once or as soon as possible.

W. H. COLEMAN, President
S. H. MEYER, Treasurer, 116 St. Charles St.

WOMAN'S ANNUAL MEETING.

Mississippi Conference.

A joint annual session of the Home and Foreign Missionary Societies of the Mississippi Conference will be held in the Capitol Street Methodist Church at Jackson, Miss., April 27 to May 1. All delegates are requested to send their names as soon as possible to Mrs. J. C. Wood, corner Pearl and Minerva Streets, Jackson, Miss.

MAYRIAN MARSHALL,
Cor. Sec'y Capitol Street Aux.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

On March 14th, the treasurer of the Board of Missions sent the following on a postal card to every member of the Conference with the request that the pastor fill it out and return at his earliest convenience:

"Dear Brother Crisler: The pastoral charge is assessed for missions: Foreign, \$.....; Home and Conference, \$..... The outlook for full collection of both assessments is..... Our secretary will be instructed to remit promptly all collections taken in the Sunday school for missions. This charge will try to pay to the treasurer for Home and Conference Missions by April 1, \$.....; by July 1, \$.....; and by October 1, \$..... Pastor.

Up to this time less than half the preachers have replied. It is important that the treasurer be furnished with this information, or as much

of it as can be given. No set of books can be properly kept without a correct answer from every charge to the first request on that postal card. It is also of vital interest to the brethren on missions to know that the brethren are, at least, trying to make it possible for them to be paid their small appropriations quarterly. Again, the money collected in the Sunday school belongs to the Board as soon as collected.

Those of you who have not already done so will please sit right down and fill out that card and mail it to the treasurer at once. It is necessary to send the amount of assessment for each cause.

Special attention is called to the treasurer's report for the first quarter (page 5). The Board is due mission pastors at the end of the first quarter \$2560.00. Of this amount \$660.75 have been paid in during the months since Conference. Brethren, let us hear from you, both by that postal card and in checks for these needy men and their families. Yours cordially,

CHAS. W. CRISLER,

Treas. Board of Missions, Miss. Conf.

April 10, 1912.

NO CHANGE OF NAME NEEDED.

Our name seems to help and not hurt us in the West. A correspondent of the Richmond Christian Advocate of March 21st., writing from the New Mexico Conference, says:

"Our Church in this country is making rapid strides. I am quite sure that no Conference in America has, in recent years, made such proportionate gains as the New Mexico Conference. Six years ago there were only twenty charges with sixteen hundred and forty-three members. The presiding elders were paid \$1,474.78 and the preachers \$10,737.07. To-day there are fifty charges, with six thousand five hundred and twenty members. Last year the presiding elders received about \$4000, and the preachers about \$29,000.00."

If the name of the Methodist Episcopal Church, South, were the hindrance in the West which some would have us believe, no such results could have been possible. We suspect that many joined us in that Conference because of our name. Our brand of Methodism is mighty well thought of in every part of the country; it is known to be free from politics and isms. We would do well to keep our goods up to standard and retain the brand under which they have won such wide popularity.—Wesleyan Christian Advocate.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. S. Sprague.

Editorial.

BISHOP MURRAH AT THE BALTIMORE CONFERENCE.

The Baltimore Southern Methodist thus refers to the service that Bishop Murrah rendered at the recent session of the Baltimore Conference: "It was Bishop W. B. Murrah's first visit to the Conference, and everybody was anxious to see and hear the new Bishop. His missionary address on the occasion of the Anniversary of the Board of Missions was strong and thoughtful, and indicated a masterful grasp of his subject; his sermon Sunday morning preceding the ordination of deacons was a scholarly and lofty discourse, full of sweetness and light." Christ dominating it from beginning to end. His magnificent peroration on immortality so enrapt the young lady of the office who was taking down the sermon for publication that she became lost to her surroundings and her special work until the sermon was over. All of his utterances at the Conference sessions were thoughtful and practical. As a presiding officer he gave universal satisfaction. We are informed that in the cabinet meeting he was most considerate of the men, and after asked questions regarding the number of members in their families, the educational advantages of the places they were being discussed for, and other things looking to a happy fit of men and places."

This same journal makes the following comment upon Bishop Murrah's address to the class admitted into full connection: "The Bishop's words were full of wise counsel and admonition. He dwelt upon the importance of the call to the ministry, its uniqueness to other professions as the law or medicine, and declared that it was a great calamity when a man entered it without positive conviction and deep spirituality." We quote in part the remarks of Bishop Murrah on this occasion, as reported for our esteemed contemporary:

"The Itinerant is a kind of soldier life. It calls for the heroic element. It is in no sense unfair, for entrance is voluntary. One who enters the Methodist Itinerant system without weighing its peculiar features will likely be very unhappy and very troublesome."

"Preaching is your important work. As such you must meet the requirements of the times now existing. Different times need different equipment. Men of the past met the demands of their times and deserve to be called heroes. If you would meet the demands of these times do not disparage scholarship. To do so is to lose control over a certain class of devout people who cannot accept you as authority. Appreciation of present-day intelligence, coupled with the conviction of the integrity of the spiritual element in preaching, combine to make the greatest efficiency in the work of the pulpit."

"No preacher can be effective unless he knows his people. The true preacher must be a pastor."

Dr. B. M. Palmer, of New Orleans, La., is a notable instance. He had about six sermons which served for set occasions. Other sermons, on the regular occasions, were preached and never by him thought of afterwards. He would sit in the church as the congregation gathered and notice those who came in. His individual knowledge of the needs of the worshippers furnished the coloring for the outline prepared beforehand. The influence of Henry Ward Beecher upon his congregations was due to the fact that he discussed the things the people were thinking about.

The successful preacher must be diligent in the use of time. A diligent man can improve fragments of time that otherwise would be lost.

The acceptable pastor must know how to leave. If he has not cultivated this art the people will excuse him from visiting.

Finally, you are to keep our rules and not to mend them. If any man should set the example of law-abiding it is the preacher. While we have law let us obey it. If we want to change it let us go at it in the right way."

DR. HILL HAS RESIGNED.

Dr. Felix R. Hill has resigned the presidency of Centenary College, at Shreveport, La. The reason assigned for this action is that under existing conditions the responsibilities of the position are very great, and that both Dr. and Mrs. Hill lack much of being in good health. Dr. Hill's administration of affairs at Centenary has been highly satisfactory, and under his management the college has made steady progress. His retirement will be universally regretted by the Methodists of Louisiana.

THE MILLSAPS COLLEGE PRESIDENCY.

President D. C. Hull, of Millsaps College, has announced his acceptance of the superintendency of the Public Schools of Meridian, Miss., to which position he was elected a few days since. We are informed that the salary he will receive will be about the same as that paid him at Millsaps. This change of work has come entirely by Brother Hull's own choice, as his handling of the affairs at the college had been satisfactory and successful. He is held in high esteem by the students and faculty of the institution and also by the Board of Trustees.

Who will be elected to succeed to the presidency of Millsaps College will not be known until the meeting of the Trustees in June. Applications are pouring in, both from inside and outside the State, and there is every reason to believe that a strong and able leader who will give the institution prestige throughout the Church will be chosen. It is to be hoped that the Trustees will refrain from committing themselves and keep their minds open until all applications and testimonials are before them, so that when they meet in Jackson they will be untrammelled by hastily made promises and in a position to secure the services of the best suited man available. Personal likes and dislikes should not be allowed to exercise the slightest influence in reaching a conclusion in a matter of such great importance. Millsaps is easily one of the first colleges in Southern Methodism, and should have at its head an educator second to none.

HE DISCONTINUED THEM.

Mr. J. C. Smith, the publisher of the Florence (Ala.) Herald, in a letter addressed to this office recently said: "I thank you for the information about Pastor Russell. I was perfectly ignorant of the character of his doctrine, and thought I was doing good by publishing his articles in the Herald. Some wanted the paper because of the articles."

Doubtless many of our readers will remember an article some time since in the Advocate calling attention to the fact that many secular papers were publishing Pastor Russell's sermons and that these sermons contain some of the

best thrusts at the basal principles of Christianity, and at the same time profess to be the highest type of Biblical interpretation. Pastor Russell is not a fool. His sermons are well written and interesting, but are more poisonous than Ingersollism. Editor Smith has done well to discontinue these articles in his paper. Other readers of the Advocate, who are receiving local papers containing these sermons, would do well to make a strong protest against them. A child taught poisoned truth is in greater danger than one fed poisoned food, for poisoned truth may damn a soul forever, while poisoned food can only kill the body.

Rev. D. M. Geddle has written a series of discussions on Russellism, which are now being published in the Advocate, in which he has thrown a searchlight upon many of the fallacies of this brand of heterodoxy. It will pay every reader of the Advocate to begin at once and read carefully every number of the series. A. J. G.

PERSONAL AND OTHER NOTES.

Rev. A. W. Turner conducted a revival meeting at Gibsland, La., last week.

Dr. A. P. Watkins will attend the meeting of the General Board of Missions, of which he is a member, on May 1. The meeting will be held in Nashville.

Rev. R. S. Walton, the efficient pastor at Kentwood, La., remembered the Advocate with five new subscribers last week. He announces that he has others in sight.

Rev. J. A. Hall will begin his protracted meeting at Grenada, Miss., on the first Sunday in May. He will be assisted by Rev. V. C. Curtis, of Kosciusko, Miss.

Mrs. Mary Harris Armor, the brilliant temperance lecturer from Georgia, addressed a large and appreciative audience at Columbia, Miss., on the evening of April 12.

A ten day's whirlwind campaign to raise \$25,000 for the New Orleans Young Men's Christian Association was decided upon at a banquet at the Monteleone Hotel a few evenings ago.

That chivalrous gentleman and beloved veteran of the North Mississippi Conference, Dr. T. C. Wier, sent us a list of six renewals from Starkville, Miss., last week. We are grateful to him for this act of kindness.

Rev. N. G. Augustus, the presiding elder, requests us to announce that the Durant District Conference will be held at Lexington, Miss., June 11-13. We thank Brother Augustus for a cordial invitation to be present.

Rev. Robert Selby has been absent from his pulpit in Brookhaven, Miss., recently on account of the serious illness of his father, who lives at Newton. Brother Gatlin filled the pulpit very acceptably during his absence.

Rev. L. M. Lipscomb, of New Albany, Miss., will preach the Commencement sermon for the Ackerman (Miss.) High School on May 12. It goes without saying that he will give those who may be so fortunate as to hear him an uplifting message.

Rev. W. H. Lane, of Harrisonville, Miss., in a letter to this office, announces that things are moving along nicely up his way. We are not surprised, for his interest in circulating the Conference organ would indicate that he is the kind of a man that moves things.

Mr. and Mrs. J. D. Barbee, of Greenville, Miss., are visiting relatives in Memphis. We regret to learn that Brother Barbee is yet far from well, but are pleased to know that he is thought to be improving. He has been suffering for two or three weeks with a gall duct trouble.

A pleasant caller at our office on Wednesday of last week was the Rev. C. C. Weir, of Franklin, La. He was in the city to attend the National Drainage Congress. Rev. R. W. Vaughan, the capable manager of the Louisiana Orphans' Home was an appreciated visitor at the same time.

"We have resumed work on our brick church at Saltillo," says Rev. J. A. Poe, pastor of the Guntown (Miss.) Charge. He also notes that the Advocate is gaining in popularity among his people and that a large list of subscribers may be expected, the first three of which were enclosed in his letter.

We acknowledge our indebtedness to Rev. L. Carley, of Ellisville, Miss., for several subscriptions sent in last week. This is the third list that this faithful worker has forwarded to the office this year. It is needless to say that we highly appreciate his continued activity in behalf of the Conference organ.

The Brooklyn Eagle of February 26 contained a poem from the pen of Dr. J. E. Wray, the pastor of the Mulberry Street M. E. Church, South.

at Macon, Ga., entitled "No Room in the Inn." The pulpit and literary gifts of this brilliant young Southerner are finding increasing recognition throughout the country.

Dr. J. S. Singletary, one of the ablest men and strongest supporters of our church at Wilson, La., died on April 10 at the age of 75 years. This information, which we chronicle with a deep sense of sorrow for the stricken ones, was sent us by his faithful pastor, Brother F. N. Sweeney.

Rev. J. T. Leggett, the efficient presiding elder of the Brookhaven District, is preaching a series of sermons in our church at Fernwood, Miss., where Brother D. Scarborough is the wide-awake pastor. A newspaper dispatch describes his sermons as "earnest and able," and states that "good results are expected to be the outcome of his work."

Mr. Thomas V. Ellzey has resigned the position of State Secretary of the Louisiana Sunday School Association to accept a position with the Heinz Pickle Company on the Pacific Coast. His leadership in Sunday school work has been characterized by aggressive energy and has been conspicuously successful. The State Sunday School Convention is being held at Shreveport this week.

We regret to be informed by our pastor at Pickens, Miss., Rev. J. D. Simpson, of the death, on the 7th of April, of Mrs. Lizzie P. Maxwell, the wife of Brother J. C. Maxwell of that place, after a four weeks' illness. Sister Maxwell lived a beautiful Christian life, and her faithful presence will be greatly missed from the congregation in Pickens.

Among the department officers elected by the Louisiana State Teacher's Association in its meeting at Alexandria were Prof. H. P. Wall, a steward in our church at Lake Charles, as president of the Grammar Department and Prof. H. B. Hines, a local elder and the superintendent of our Sunday school at Abbeville, as president of the High School Department.

A dispatch to the Times-Democrat from Crystal Springs, Miss., on April 11 reads as follows: "Dr. L. W. Cooper, president of Whitworth College, delivered the address at the close of the Mt. Pleasant School last night." We dare say that Dr. Cooper's speech on this occasion was well worth hearing. He is a forceful and eloquent speaker and one of the foremost educators in his State.

On account of the failure to get everything in complete readiness, the Capitol Street Church at Jackson, Miss., was not opened on Easter Sunday as was expected. It will be, however, at an early date, and when it is, it will be one of the most spacious and elegant houses of worship in Mississippi. Brother Morse and his people are to be congratulated upon the completion of this magnificent enterprise.

The Green County (Miss.) Herald contains the following reference to the meeting that is being conducted by Brother William B. Alsworth, the pastor, at Leakesville, assisted by Rev. D. E. Kelly, of Hattiesburg: "The meeting in progress at the Southern Methodist Church, under the preaching of Evangelist D. E. Kelly, of Hattiesburg, has proved to be the most stirring one held in this town for years."

We have no definite information as to Miss Kilpatrick's physical condition, but we have received (though too late for publication this week) some Sunday school notes from her pen, and from this we infer that she must be considerably better. We sincerely hope that her health will soon be fully restored. Through her kindness, we also have in hand a copy of the Annual Report of the North Mississippi Conference Sunday School Board, concerning which we will have something to say later.

Rev. B. P. Jaco, the capable presiding elder of the Winona District, writes: "I heartily commend your plan of publishing a monthly sermon in the Advocate, and I really think it might be profitable if a timely discourse appeared even oftener. I am glad that you have turned Brother Geddie loose on Mr. Russell. The vicious literature of 'Millennial-Dawnism' is being widely scattered over the country, and its influence needs to be counteracted."

Rev. J. E. Cunningham, the active presiding elder of the Aberdeen District, has issued to the pastors and officials of the charges under his supervision an interesting folder, giving his second round of quarterly conferences and offering many valuable suggestions concerning the work. We appreciate the effort which he is making to circulate the New Orleans Christian Advocate in his diocese. That his work in its behalf will bear fruit, we entertain not the slightest doubt.

The New Orleans Epworth League Union is planning a six weeks' revival campaign, to be conducted under the direction of the Leaguers of the city. It is expected to begin immediately after the first Sunday in May. A tent will be

procured and moved from one place to another as the work progresses. We like to see our young Methodists thus arranging to engage in the noble work of soul-winning. It shows that they are Wesleyans in fact, as well as in name.

Rev. H. R. Singleton, the wide-awake pastor of the Parker Memorial Church of New Orleans, brought to our office one day last week a fine club of subscribers. The Advocate will now find its way into the home of every official member of this growing congregation. We take off our hat and make our most polite bow to Brother Singleton. He neglects no interest of the Church, and things have to move when he has hold of the reins. The outlook for Parker Memorial was never so bright as it is now.

In a letter containing a list of subscribers Brother W. N. Dodds, our pastor at Houlika, Miss., notes that one of the subscribers is a Presbyterian. We hope the brother may find much to interest him in the Advocate and that he may find nothing to offend. It is our purpose to make the Advocate a journal of religious information, and though its chief aim is to serve the interests of our great Church, we believe the reading of it will profit anyone, and its circulation should not be restricted to our membership.

Rev. W. W. Holmes, Rev. W. L. Doss, Jr., Rev. W. E. Thomas and Rev. C. A. Battle each weigh 160 pounds. This fact was ascertained while the New Orleans pastors were waiting for a train to return from district conference last week. The boys were patting each other on the back and complimenting themselves on being somewhat of a quartette of men, when Dr. J. M. Henry, the presiding elder by right of age, size and appointment, put them all to shame by tipping the scales at 304 pounds and measuring 6 feet four and a half inches in height.

We are indebted to Rev. J. M. Lewis, of Van Cleave, Miss., for some names recently sent in to be placed on our subscription files. This faithful worker is making full proof of his ministry in his present field, and the various departments of the church are going forward under his guiding hand. He was in New Orleans a short time since on his way back home from Carriere, Miss., where he had been assisting in some successful meetings, and honored our office with a call. The editor regrets having missed seeing him.

The Carrollton (Miss.) Conservative compliments highly the sermon and singing at the Methodist Church in that city on Easter Sunday. Of the revival services following that day, this same journal says: "Our people have enjoyed greatly the excellent discourses of the Rev. H. S. Spragins, of Greenwood, Miss., this week. His preaching has been of a very high order. He has presented the truths of the gospel in a most attractive manner, holding up to view lofty ideals, and stressing practical religion as the type set forth by the Lord Jesus Christ."

Our church at Biloxi, Miss., is prospering greatly under the efficient leadership of Rev. W. L. Linfield, the popular pastor. The Ladies' Aid Society is being assisted by the Tourists' Club in raising funds with which to purchase a new pulpit and other needed furniture for the auditorium which is now being completed, and Mrs. J. H. Keller, of New Orleans, recently sent Brother Linfield a handsome check to be used in buying an altar railing. This congregation also has a beautiful new individual communion service, which was used for the first time on Easter Sunday.

We were made happy on Thursday of last week by the visit to our sanctum of Bishop W. B. Murrah, who spent the day in the city. We never saw him looking better, and have never been with him when he was more genial and affable. He reports that he greatly enjoyed his recent trip around the world, and particularly his stay in the Orient. He represents Mrs. Murrah as being quite well and as having been much pleased with her journeyings in foreign lands. The Bishop will preach the Commencement sermon for the Alabama Woman's College at Montgomery on June 2.

We acknowledge ourself indebted to Dr. H. M. Hamill, the efficient Superintendent of the Training Department of our Sunday school work, for a beautiful Easter greeting. His words concerning the resurrection and the sweet comfort which they bring could scarcely be more tender and touching. May the Lord graciously bless this faithful servant of the Church, continue to crown his labors with success, and give him length of days. And may he at last have an abundant entrance into the Father's house and a triumphant reunion with those for whom his heart so yearns at this Easter-tide.

Rev. J. R. Countiss, the accomplished president of Grenada College, writes as follows: "You have already announced that our Commencement sermon will be preached by Dr. T. E. Sharp, of Memphis, Tenn. Rev. H. S. Spragins,

of Greenwood, will preach before the Y. W. C. A. on Sunday evening, May 26, and Judge Percy Bell, of Greenville, will deliver the annual address on Tuesday, May 28. We have raised the curriculum of the college and greatly improved its financial condition during the year. The prospect was never so good since I have known the school." We are much gratified at the growing success of this excellent institution.

Through the courtesy of Dr. A. F. Watkins, the Secretary, we have received a copy of the Mississippi Conference Journal. The appearance of this Annual was delayed by the destruction by fire some two or three months ago of the building of the Tucker Printing Company, of Jackson, Miss., which had been engaged to print it. It scarcely needs to be said that this publication measures up to a very high standard of excellence; the fact that it comes from the hand of Dr. Watkins is a guarantee of that. We know of no organization in Southern Methodism which issues its minutes in better form than the Mississippi Conference.

Rev. A. H. Williams, of Shuqualak, Miss., informs us that Rev. J. D. Newsom and Mrs. Newsom, who reside in the Columbus District Superannuate's Home, which is located at that place, have both recently been indisposed with la grippe, but have now improved sufficiently to be about the house. Brother Newsom was a subscriber when the first number of the New Orleans Christian Advocate was issued and has been a reader of the paper from then until now. We are pleased to know that this worthy couple who have wrought so long and well for the Master are so comfortably situated, and we pray that they may have increasing light as life's eventide wears away.

Rev. J. B. Randolph, who as a pastor never fails to carry the work forward where he labors, sent us a number of names for our subscription files from the beautiful little city of Como, Miss., a few days since. When this flock gets into its new house of worship, for which the contract has been let, it is to be feared that some of the brethren will look at Brother Randolph with an envious eye. Fortunately, however, the time limit is still in force and the way will soon open for others. One advantage of our itinerant system is that it distributes the good places around and makes a monopoly impossible. It also gives the service of the best men to more than one charge.

A new brick church to cost \$25,000 is being planned by the Carrollton Avenue congregation of this city. About \$6000 has already been secured in cash and subscriptions, and it is believed by the pastor that this amount can readily be increased to \$10,000, and that, with the assistance of the Church Extension Board, the enterprise can be launched at an early date. The present wooden structure was erected about twenty-five years ago, and since then the flock has grown until it now numbers about 250, and has a Sunday school enrollment of 180. This church is located in one of the most desirable residence sections of New Orleans, and has the promise of a bright future.

Under date of April 12, Rev. S. A. Brown writes as follows from Booneville, Miss.: "Our whole community was shocked to-day at noon when a local freight train ran down and instantly killed Brother John Miller. He was in his eighty-first year and had been a resident of Booneville all his life. He leaves a wife and eight grown children. Brother Miller was a favorite with all, young and old alike. He was, perhaps, more familiar with the Holy Scriptures than any other man in town. He was regular in his attendance at church and Sunday school, never missing a service if he could possibly get there. He was a true man, with strong convictions, and was loyal to his principles. He will be missed by every one here. May the Lord of all grace comfort the bereaved ones!"

It was the editor's privilege and pleasure to spend last Friday at Sildell, La., in attendance upon the New Orleans District Conference, which met there last Thursday and Friday. Dr. J. M. Henry was in the chair, and Rev. A. J. Gearheard was at the secretary's table. Though the attendance was small, the meeting was an interesting one, and the usual business was transacted with commendable dispatch. We were given an opportunity to represent the Advocate, and were also called upon to conduct the 11 o'clock service. The next District Conference will be held at Bogalusa. A finer body of young men than those which occupy the pulpits of the New Orleans District we have never seen anywhere. Dr. Henry must be adroit in cabinet work or he could never have manned his charges so ably. We dined in the hospitable home of Brother and Sister T. D. Linscomb, who showed us every kindness and courtesy. Brother Linscomb is rendering excellent service at Sildell and the other points on his work. A fuller account of the proceedings of the Conference will, of course, be furnished by the secretary.

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Obituaries.

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DOROTHY MAY LOGAN was born May 8, 1909, and died Feb. 10, 1912. All her short life was spent in Hattiesburg, Miss., where her parents have lived many years, being members of the Main Street Methodist Church, where Dorothy's name appeared on the Home Mission Baby Roll, and where she was also a member of the Sunday school Cradle Roll. Wee and winsome, the sad story of her burning to death filled all hearts with sorrow and with tender sympathy for the parents. Once each year the babies were entertained, but hereafter Dorothy's place will be vacant; her cheery little voice will be singing "Happy Day" in the beautiful homeland above, where it will never more be stilled in death.

Brother **JOSEPH H. POWELL** was born April 2, 1848, and died February 5, 1912. Brother Powell was the son of a Baptist preacher, and was born in Georgia, where he spent most of his early life. At the age of 14 years he entered the Civil War, and after the war he came to Mississippi, where he entered the railroad service as an agent and telegraph operator, in which work he spent most of his life. He was agent in Bolton, Miss., for ten years. He was twice married: first to Miss Allie Henry, of Bolton, who lived only a short while after their marriage. His second wife was Miss Sallie Darnell, also of Bolton, who still survives him. Brother Powell was a good man and a member of the Methodist Church in Bolton; and until he had a stroke of paralysis, about a year previous to his death, he was a regular attendant at Sunday school, preaching, and prayer meeting. He was a plain-spoken man, and free from hypocrisy and abhorred deception. He was the same before everybody. He was a very close friend of the pastor, and this pastor, having been associated with him very closely, learned to love him very much. A large number of people accompanied his remains to the Bolton Cemetery, where he was buried. He leaves a very consecrated wife and affectionate daughter, and some brothers and sisters to mourn his departure. **W. A. TERRY, P. C.**

After several weeks of battling with heart trouble, Brother **JOHN B. SAMPLE**, who was, I suppose, the oldest member on my charge, quietly passed away on March 5, 1912. Until recently, notwithstanding the fact that he was more than 85 years old, he was in very good health. He was a native of Tennessee, but came to Madison County when a boy and set-

tled near Sharpsburg, where he lived until about 19 years ago. He and his wife then came to live with his stepdaughter, Mrs. W. C. Milton, at Camden. Brother Sample never wronged any man. He was a consistent member of the M. E. Church, South, and loved his Church. During his last years he constantly read the Bible and sang religious songs to Mr. Milton's children. When dying he took the children in his arms, one by one, kissed them, told them good-bye and said: "Grandpa is going to sleep. Meet him in the bright world above." Then he sang, "Meet Me There." He leaves a wife, Mrs. Milton's mother, some stepchildren, one sister and a host of friends. The writer, assisted by the Presbyterian minister, Rev. J. C. King, conducted the funeral service at the residence. Beloved, grieve not, for he who declared that: "The years of a man are three-score years and ten," also said, "I am the resurrection and the life, and he that believeth on me though he were dead, yet shall he live again."

HUGH K. MCKEE, Pastor.

As the darkness of night passes away, when the first ray of light appears, so, calmly and peacefully, with no tremor of fear or consciousness of pain, sweet little **ELEANOR VANHOOK** fell asleep to awaken from this dream of mortality to a new, divine sense of life where light alone holds sway. Measured by time, the dial plates of earth had recorded only a few years for her. She had not reached the grace of the full-blown rose. She was just a white rosebud slowly unfolding its snowy petals and revealing its heart of gold, but the fragrance of the message she brought will linger always with those who loved her. So clear was her spiritual understanding, the flitting shadows around her did not disturb her calm, serene consciousness of the ever-presence of infinite love. Her thoughts lifted heavenward caught and retained a glimpse of her divine birthright. Her prayer that the mind that was in Christ Jesus might be in her, was reflected in her life, making it fair, pure and beautiful. She knew her Pilot's face before she "crossed the bar." He was her daily guide. She had seen "his star." The beams from its golden light had entered her gentle heart, bringing forth the fruits of loving obedience. Those who loved her will miss her watchful helpfulness, and the sweet influence of her unselfish thought for others. In the home circle where her nearest and dearest had enthroned her, the days will be sad and lonely. But the everlasting arms of love are around them, and in His "peace! be still!" will they find comfort and rest.

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Biloxi, Miss.

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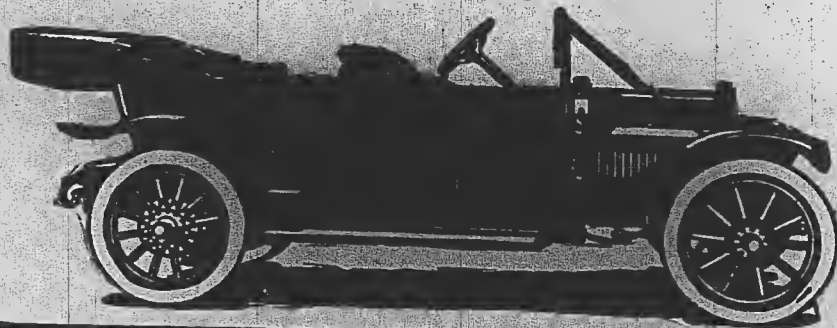
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Tidings From the Field

Homer, La.

We have just closed a two-weeks meeting in which our church membership was greatly revived. Brother Turner gave us some strong gospel sermons. The attendance was very good from the first, but the bad weather interfered to some extent. Our local preacher, Brother W. L. Hamill, rendered us some good service during the meeting. Our church is in better working order now than it has been since we have been here. The Sunday school reached high water mark last Sunday, and both our Leagues are active among the young people. Our Boy Scouts have held meetings throughout the winter season. Both the women's societies are making encouraging progress, and are enlisting a larger number in the work.—Albert S. Lutz, P. C.

Vicksburg, Miss.

Dr. Chas. Lane, of Macon, Ga., is with us, and will begin a meeting in Crawford Street Church on Sunday next, to continue for two weeks or more. We had a great day on Easter Sunday—large congregations and good results. The outlook for the year is good; better than last year. The high water has interrupted work in the district. A large part of this territory is under water, or threatened seriously with overflow. Brother Huntley, however, is cheerful and hopeful. Brother Saunders is doing this year the best work of his ministry since coming to Vicksburg. He is the most vigorous and popular preacher in the city.—Chas. W. Crisler.

March 10, 1912.

Houlka, Miss.

Dear Brother Meek: If you will allow me, I will for the first time say a few words through your good paper. We have a good charge to work in. We have four churches, and we have been doing our best since Conference, though we seem to have accomplished but little. We have had so much mud that we could not do much. However, we have preached every Sunday but two since Conference. We have three Sunday schools. We organized one of them last Sunday (which was a very bad day) with 32 members. We have one W. H. M. S. that is doing well. The ladies have raised thirty or forty dollars since Conference. We have received 11 into the Church. They are of the kind I like to get—the old time workers, not the kind that join, pay a little (not much), and stay at home, but the kind that go to church, Sunday school, prayer meeting; pray, sing and do anything that is right. If every preacher had enough of such members and would get up and go himself, he could do things like God wants them done. The sinner would be saved if we would give him the gospel in the life we live. Brother R. W. Tucker hit the truth from line to line in his recent article in the Advocate. Say what you may, brethren, let's roll up our sleeves and go to work, with faith in God, to conquer or to die.—W. N. Dodd.

Seventh Avenue, Meridian, Miss.

Dear Advocate: "The Lord of hosts is still with us and the God of Jacob is our refuge." "He is the same yesterday, to-day, and forever." Shall we not meet the conditions our fathers met yesterday and behold the displays of divine power to-day? Surely we should; it's the only hope

of the Church and a lost world. We praise him for being with us at our little church in the old-fashioned way. As best we can, under the unction of the spirit, we preach the Word without fear or favor of men. Some true saints remember us when talking to the King. They also intercede for lost souls, are witnesses in public and private to the wonderful saving and keeping power of Christ. These and other things cause real Pentecostal services that no pen can describe. Those who partake are kept cleansed from all inward corruption; are endued with Pentecostal power; are in possession of the faith once delivered to the saints; are soul-winners; rejoice evermore; pray without ceasing; in everything they give thanks for the very God of peace has sanctified them wholly and they are preserved in spirit, soul and body, waiting for the coming of the Lord Jesus. Amen! I feel that every word of the above is true of some of the saints at our little church. At the devotional meeting of the Senior League, March 17, one soul was gloriously saved; at the same meeting, March 24, another soul was brought to Christ, and at every service conviction is on the people and numbers are nearing the kingdom. We are expecting a gracious harvest soon. Our first quarterly meeting is past, but we will not soon forget the inspiring and Spirit-annointed words of our presiding elder. God bless him! The old preachers, widows and orphans, home missionaries, and the Orphan's Home are being remembered. All things considered, we have many reasons for rejoicing at seeing the blessings of the Lord on every department of church work. So we thank God, take fresh courage, and press right on.—J. A. Welis.

WINONA DISTRICT CONFERENCE.

The Conference will be held at Kilmichael, Miss., on the Southern R. R., and will open at 11 o'clock, Wednesday, May 1 and continue until 3 p.m., Friday, May 3. The program has gone to the printer and will be out real soon. With such leaders as Dr. R. A. Meek, Mr. R. M. Weaver, and Dr. H. M. Hamill, the discussions will be so interesting that no one can afford to miss this occasion. Let every member of the Conference attend. Let all pastors see that their officials attend. Send in the names of those who will attend, as soon as possible.

Committees: License, Renewal and Recommendation—Rev. W. M. Campbell, Rev. W. D. McCullough, and Rev. J. H. Ingram; Deacons and Elder's Orders—Dr. J. W. Price, Rev. E. B. Sharp, Rev. E. H. Rook. BEN P. JACO, P. E.

A NOTE OF WARNING.

A most singular objection was raised against one of our young preachers. It was on a good charge, in a good district. It was up in our Conference, the North Mississippi, famous for great presiding elders. The preacher, supposed to be out of sermons, tried a few he had heard the presiding elder preach. The people complained. Was the joke on the young preacher or on the presiding elder?

The reader may decide this for himself. But, boys, let us let that "elder's sermon" alone. The people like originality, even in a young preacher. A BROTHER PASTOR.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Monticello, at Bahala Apr. 20,
 North Wesson, at Pine G. Apr. 21,
 Topisaw, at Topisaw Apr. 27, 28
 Summit, at Summit Apr. 28,
 Bayou Peirre, at Pleas-
 ant Ridge May 4,
 Barlow, at Rehoboth May 5,
 Meadville, at Hawkin's
 Chapel May 18,
 Adams, at Ebenezer May 19,
 Wesson, at Matthews Chp. May 25, 26
 Brookhaven May 26, 27
 Pleasant Grove, at Til-
 ton June 1, 2
 Buford, at Knox June 8, 9
 Tylertown, at Tylertown June 9,
 Ozyka, at Holmesville June 15,
 Gallman, at Mt. Pleasant, June 16,
 Crystal Springs June 16, 17
 Magnolia June 22, 23
 McComb, Centenary June 23, 24
 Scotland, at New Hope June 29, 30
 The District Conference will con-
 vene at Bogue Chitto, May 29.

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Madison, at Pocahontas, Apr. 20, 21
 Jackson, First Church
 7:30 p.m. Apr. 24,
 Jackson, Capitol Street Apr. 28, 29
 Edwards, at Clinton 7:30 Apr. 28, 29
 Jackson, First Church May 5,
 Bolton, at Raymond 7:30 May 5, 6
 Jackson, Galloway 7:30 May 8,
 Eden, at Lodi May 11, 12
 Lintonia, at Bethany May 17,
 Benton, at Zeligerville May 18, 19
 Canton May 26,
 Florence, at Wesleyana June 1, 2
 Fannin, at June 5,
 Flora, at Benton 8 p.m. June 9, 10
 Sartoria, at June 15, 16
 Yazoo City 8 p.m. June 16, 17
 The District Conference will con-
 vene at Brandon, Tuesday, May 28.

J. R. JONES, P. E.

Port Gibson Dist.—Second Round.
(In Part.)

Centerville Apr. 20, 21
 Gloster Apr. 21, 22
 Natchez, Jefferson St. a.m. Apr. 28,
 Natchez, Pearl St. p.m. Apr. 28,
 Vicksburg, Crawford St. May 4, 5
 Hermanville, at Pisgah May 11, 12
 Hamburg, at Roxie May 18, 19
 Percy's Creek, at Friend-
 ship Tues. May 21,
 Woodville Wed. May 22,
 Wilkinson, at Hopewell
 Thurs. May 23,
 Mayersville, at Lockwood May
 Steel's Bayou, at Shiloh May 25, 26
 W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Broad St. Apr. 23,
 Hattiesburg, Main St. Apr. 23,
 Hattiesburg, Court St. Apr. 25,
 Purvis, at Maple Apr. 28, 29
 Seminary, at Bethel May 4, 5
 New Augusta, at Batson May 7,
 McLain May 12, 13
 Sumrall May 18, 19
 Collins, at Williamsburg May 25,
 Richton June 1, 2
 Summerland, at Soso June 8,
 Taylorsville, at Mize June 9, 10
 Eastabuchie, at Lux June 15, 16
 Silver Creek, at New He-
 bron June 22, 23
 Prentiss, at Bassfield June 29, 30
 Magee, at Sharon July 2, 3
 M. B. SHARBROUGH, P. E.

Meridian Dist.—Second Round.

Daleville, at South's Chp. Apr. 20, 21
 Meridian, Central Apr. 24,
 Vimville, at Wby Not. May 2,
 Lauderdale, at Marion May 5, 6
 Meridian, East End May 8,
 Enterprise and Stonewall,
 at Stonewall May 9,
 Scooba, at Spg Hill May 11, 12
 Meridian, South Side May 15,
 Shubuta and Quitman, at
 Quitman May 19, 20
 Meridian, Fifth Street May 22,
 Binnsville, at Bluffs Chp. May 25, 26
 DeSoto, at Manassa June 1, 2
 Meridian, Seventh Ave. June 5,
 Waynesboro Ct. at Big
 Rock June 8,
 Waynesboro June 9, 10
 Bocatunna, at State Line June 16, 17
 Moscow, at Hopewell June 22, 23

DeKalb, at New Hope June 24,
 Dist. Conf. at Waynes-
 boro June 10, 11
 W. H. LEWIS, P. E.

Seashore Dist.—Second Round.

Americus, at Tanner's Chp. Apr. 20, 21
 Biloxi, Main Street Apr. 24,
 Brooklyn and Bond, at
 Maxie Apr. 26,
 Hub and Oakvale, at Oak-
 vale Apr. 27, 28
 Columbia Apr. 29,
 Long Beach May 1,
 Bay St. Louis May 4, 5
 Wolf River Mission, at
 Beulah May 11, 12
 Coalville, at May 15,
 Vancleave, at Mt. Pleas-
 ant May 18, 19
 Lumberton May 23,
 Poplarville May 24,
 Derby, at Byrd's Chp. May 25, 26
 Carriere and McNeil, at
 Picayune May 26, 27
 Logtown May 28,
 The District Conference will con-
 vene at Lumberton, Tuesday, June
 4, at 3:30 p.m.

W. B. JONES, P. E.

Newton Dist.—Second Round.

Pachuta, at Orange Apr. 20, 21
 Montrose, at Montrose Apr. 27, 28
 Lake, at Eureka May 4, 5
 Morton, at Fri. May 10,
 Shiloh, at Johns May 11, 12
 Decatur and Union, at De-
 catur May 18, 19
 Chunkey, at Sequelena May 25, 26
 Forest, at Forest May 28,
 District Conference, at For-
 est May 27, 31
 Hickory, at Garlandville June 2, 3
 Newton Wed. June 5,
 Stallo, at Thurs. June 6,
 Neshoba, at Hester Chp. June 8, 9
 Philadelphia, at Philadel-
 phia June 9, 10
 T. J. O'NEIL, P. E.

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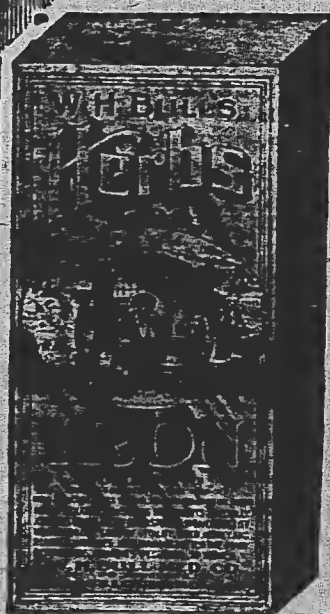
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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The First Church, Baton Rouge, had on a campaign to double its membership by Easter, following the plan of the Methodist Sunday school (the largest in the world) at Brazil, Ind. We are anxious to hear the result.

The mother of one of our Cradle Roll members had given him the money from the eggs she had sold, and upon opening his bank before Easter she found that it contained over \$20. She took out the tenth for the Orphanage collection on Sunday, before depositing the nine-tenths. A good offering and a good lesson for one so young.

At Henry, on the Vermilion charge, Rev. J. H. Hoffpauir recently had an all-day Sunday school rally with the writer as guest of honor, and the day was profitably spent. A good Young People's Bible Class was organized, an Elementary Department begun, and a Home Department superintendent elected. Other results will follow the plans made and the discussions entered into.

There is now a movement in the Sunday schools to form a Pocket Testament League of those who will make it the rule of their lives to read a chapter in the Bible each day, and to carry a Bible or Testament with them. What better habit or means of grace could our young people observe than this. The Publishing House will send information as to the organization and Testaments used.

The Church Extension Society at Louisville, Ky., is ready to send birthday jars free to those schools that will adopt the plan of the Sunday School Board to apply the birthday offerings to a Sunday School Loan Fund to aid in building suitable Sunday school apartments in all of our churches. Let our Sunday schools be loyal to this worthy plan of our leaders and thus aid the work of improving our modern church architecture.

At the recent session of the Alexandria District Missionary Institute Rev. J. F. Foster reported that his Adult Bible Class, with an enrollment of 160, was the biggest thing in his church at De Ridder, and Rev. J. A. Alford gave a fine report of his Cradle Roll and Home Department at Selma. He has more than one-half of the people there in his Sunday school. Rev. R. H. Harper reported thirty men in a class at Natchitoches.

It is not an impossible thing that two services should be held in each church every Sunday, one a teaching and the other a speaking service. The Sunday school's primary mission is to teach, the Epworth League's to train, and both should have a program each Sunday. Along with their learning, our laymen, young and old, need to be developed and used. Our vacant pulpits need them, and he is the wisest pastor who can use them to the best advantage.

Our missionaries inform us that the Koreans join the Church by families, and that each member has his own Bible and hymn book, and takes them with him when visiting. This is all but fulfilling the Mosaic command to bind the law upon the wrist, put it upon the door-post, and to talk of it when they walked by the way. Ought not we, then, in Christian America, to at least read the home readings of our Sunday school lessons?

Rev. P. M. Brown has the worthy habit of praying daily for each of his preachers in the Shreveport District, and Dr. C. W. Carter, a super-

annuate, does the same for the pastors of the Alexandria District on Wednesday and Saturday afternoons, before prayer meeting nights and preaching days, respectively. Might not our Sunday school superintendents thus remember their teachers before the throne of grace, and the teachers and pastors likewise "pray one for another?"

One of the weakest points in our Sunday school work is the lack of counsel and co-operation among the workers. Only here and there do the pastor, superintendent, teachers and workers get together at regular intervals to plan their work, and consequently but few are attaining eminent success. No one man is as wise as himself and six others. If the co-operation of the others is expected, they must have a part in making the plans to be carried out. If not every week, at least once a month should his council meet.

Now and then we hear of Sunday school officers and teachers who do not attend church at all regularly. Not only should this be discouraged, it should not be allowed, unless there is an understanding between the pastor, teacher and class, and a good reason given the scholars for such absence from the house of worship. The Church is a unit, and its leaders must work in harmony; and if the pastor can't have the members of his staff with him when he delivers his message, he either needs other officers and teachers, or they need a new pastor.

EXONORATED AT LAST.

About fifteen or twenty years ago, the wonderful success of Coca-Cola, the national soft drink, had attracted the attention of the country at large, and when other manufacturers were hurriedly rushing into the market with imitations of various kinds, with similar names, some one started the false report that Coca-Cola was an alcoholic drink. At that time prohibition sentiment was growing by leaps and bounds, and was rapidly attracting to its support the best citizenship of the South. When it was first reported that Coca-Cola was an alcoholic drink, the manufacturers considered it such a self-evident falsehood that they did not even take the trouble to deny it. They relied upon the good judgment of the people to refute the report. They failed to take account, however, of the activities of those who had an interest in injuring the Coca-Cola trade, and so the falsehood was carried on and on and grew. Many good people who never drank Coca-Cola, accepted the report as true and passed it on to their friends. At length it became necessary for The Coca-Cola Co. to prove the falsehood of the report. A simple statement of the facts would no longer be sufficient to convince the public, so the company decided to have their product analyzed by the leading chemists of the country and have these analyses printed in the public press. Professors of Chemistry in the leading universities and colleges, also State and city chemists were called upon to select samples of Coca-Cola from the open market and analyze them. These analyses were published in newspapers everywhere and printed in book form for free distribution. In the mean time the same class of people who were active in starting the false report about alcohol were active in starting the report that Coca-Cola contained injurious and habit forming drugs. At last the matter came to the attention of the Food and Drug Department of the United States Government, which brought a suit against the Coca-Cola Co., in the Federal Court at Chattanooga under the pure food and drug law. The decision of the court in favor of the Coca-Cola Co., on every count of the indictment was

handed down in Chattanooga last April and that verdict is expected to kill the last vestige of the slander which has for years followed this popular drink.

If the reader has any doubts regarding the wholesomeness of Coca-Cola, and will write us, we will be pleased to give more detailed information.—Jacobs & Co., Adv. Mgrs. (Clinton, S. C.)

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New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Caliope St.; Rev. J. W. Moore, pastor; residence, 5830 Prytania St.; phone, Uptown 329. Rev. W. W. Holmes, associate pastor; residence, 5515 Hurst; phone, Uptown 1856.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 S. Pierce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R. Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

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Algiers, Lavergne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 204 Delaronde St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence,

5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 2914 Colliseum St.

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MY THIRD CIRCUIT.

In the fall of 1879 I was sent to the Newport Circuit, in the Winona District, and Rev. K. A. Jones was the presiding elder. This was a new field to me, as I had never been in this part of the Conference. It was a great promotion, for I now had a parsonage to live in, which was the first one that we had ever had. It was not a very pretentious one, to be sure, but it was a parsonage. We had two rooms besides the kitchen, which we also used as a dining-room. It is true we had to do a lot of work on the house and surroundings before it was at all comfortable, as no one had lived in it for some time; but we soon put it in shape, and then we were ready for a good year's work.

Our first quarterly conference came off pretty soon, and the presiding elder was on hand, and preached as Kenneth Jones only could do. It was a great time, as was always the case in those days, when the presiding elder was to be on hand. The good people prepared dinner, and served it on the ground as they always did. The Lord had done a great deal for Brother Jones; he was naturally greatly endowed; he was a man of great executive ability, and knew the law of the Church as well as any man I have ever known. At this first quarterly conference the salary for the pastor's support had to be fixed, and after some deliberation it was thought that \$310 was all that could be raised, and that that was a plenty for a man and wife, two children and a horse, and some of the people thought that the preacher could, by practicing close economy, save some for a rainy day.

Well, that was a great year on the Newport charge. Many were converted and the Church was greatly built up. One church was built that year, which was a great feat for that country and for those times, for it was very hard to raise money for church building then, and we never thought of going in debt, as we do now, for church buildings. The year closed, and I went to Conference feeling that I had done a good year's work. Bishop Kavanaugh was in charge of the Conference, and it was my good fortune to hear that great man preach. It was at this Conference that I heard for the first time Dr. A. W. Wilson, and I have never forgotten his subject. He preached about the faith of the woman of Canaan, and it was indeed a great sermon. He was then secretary of the Board of Missions; later he was elected Bishop, and has filled that important office with great credit to himself and the Church.

When the appointments were read out, I was returned to the Newport Circuit. I was glad to be permitted to succeed myself. In spite of the fact that the year before the charge had been greatly strengthened, the salary was kept at the same figure; for what was the use of making a preacher rich? We were in for another year, and our desire was to make it the best one possible. And we had a good year, many being saved and added to the Church. This year the preacher was allowed to teach a country school in order to supplement his salary, but this was not thought by some of the people to be the thing for the preacher to do; in fact, some of them thought that the pastor was over-anxious about money. However, the school was taught and the preacher received the pay, and was enabled to come out even.

The year closed and we went up to Conference, having done a good year's work. For the third time I was sent back to the Newport Circuit. I was very willing to go back. Why should I not, for the work there was making good progress? This year we had the Rev. T. Y. Ramsey as presiding elder, and we soon learned to love him, for he was a great and good man. His only aim was to do the work which had been given him to do, and he did it well.

This was also a good year. The preacher was allowed to teach school again, and the salary was kept at the same figure; in fact, the charges in those days hardly ever made an advancement in the pastor's salary. This was the best year of the three. During these years I was very profitably and pleasantly associated with Brothers J. F. Evans and S. M. Thames. They were a great help to me, and I am sure that if my life has been any sort of success, it is largely due to the encouragement I got from these two good men.

R. A. BURROUGHS.
Brenham, Tex.

COMMENCEMENT EXERCISES OF WHITWORTH COLLEGE.

The commencement sermon of Whitworth College will be preached by Dr. T. W. Lewis, of Memphis, on May 19. The sermon before the Y. M. C. A., May 19, at 8 o'clock, by Dr. R. A. Meek, of New Orleans. The literary address will be delivered by Dr. A. F. Watkins, of Hattiesburg, Tuesday, May 21, at 10 a. m.

The college has enrolled 247 pupils during the term and has had a year peculiarly free from interruptions of any kind. The health of the student body has been remarkable. Following is a list of the young ladies who will take their diplomas:

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Graduates, Music Department—
Floyce Taylor, Pike County; Joe Ellis, Memphis, Tenn.; Ivy Cato, Lincoln County; Gladys Eiam, Lincoln County.

Graduate in Expression— Lella Calhoun, Franklin Parish, La.—Lincoln County Times.

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THE SHREVEPORT DISTRICT CONFERENCE.

Held at Mansfield, La., March 29 to April 1, 1912.

The Conference met promptly at the time and place announced, with our beloved presiding elder, Rev. Paul M. Brown, in the chair.

Brother Brown conducted the opening devotional services, after which he made a departure from the beaten paths by reading a fine paper upon the condition and prospects of the district. He also made some timely references to other things of vital importance. The said paper will appear in the Advocate by resolution of the Conference.

Rev. J. C. Rousseaux was elected secretary, with Rev. F. R. Power and H. W. Jamieson assistants.

Rev. W. H. Coleman, president of the Conference Board of Missions, was introduced, and addressed the Conference relative to the plans of that Board to further our work within the bounds of our Conference. We were assured that a more active interest is being manifested in this important department of work. After this address, Rev. R. W. Vaughan, Manager of our Orphanage at Ruston, told us something of the good work that is being accomplished there. He made a burning appeal for the co-operation of all our people to further this practical service.

The evening sermon of the first day was preached by Rev. F. R. Hill, Jr., to the delight and edification of all present. After the sermon the Sacrament of the Lord's Supper was administered.

Saturday morning the Conference, convened at 8:30 o'clock; the devotional services were conducted by Rev. S. S. Holladay. The larger portion of the morning session was devoted to the Sunday school work. The principal address was delivered by the Sunday School Missionary, Rev. P. O. Lowrey. There was much interest manifested in these discussions. We hope to have more and better Sunday schools. At 11 o'clock we adjourned for preaching. Rev. H. T. Young preached an interesting and helpful sermon.

At the afternoon session, Rev. T. J. Martin conducted the devotional exercises. Mrs. Lingle was introduced and spoke to the Conference concerning the Epworth Leagues and their work. She was followed by Rev. H. W. Jamieson, who made some announcements as to the time, place and program of the District and State Epworth League Conferences. Prof. Bobbitt, the new president-elect of Mansfield Female College, was introduced to the Conference. He made some remarks pertaining to his work. Dr. R. A. Meek, editor of the New Orleans Advocate, was introduced and he encouraged us to help him make a better paper every way by writing oftener of our work and getting it into more homes. He led us to look forward to better things in the Conference organ. If some plans now in process of development are materialized. Dr. Meek preached the next day at Shreveport. The writer preached the evening sermon to the Conference.

Sunday was a red-letter day with us. We had a love feast at 9 o'clock, led by Rev. T. J. Martin. Dr. G. E. Cameron preached a masterly and inspiring sermon at 11 o'clock. The afternoon and evening were devoted to practical church work, under the auspices of the Laymen's Missionary Movement. Brothers V. L. Fulton, W. A. McKennon and Dr. J. L. Scales are splendid leaders.

Monday morning, Rev. F. R. Power conducted the devotional services and at 11 o'clock Rev. J. C. Rousseaux preached a spiritual and helpful sermon.

The routine work of the Conference was gone through without any of the "dry-as-dust" methods. A lively interest characterized the whole of the

proceedings. The writer regrets that he failed to get the names of our delegates to the Annual Conference. Revs. W. R. Harvell, J. S. Sanders, J. C. Rousseaux, and W. W. Perry, were elected a Licensing Committee.

Rev. J. S. Sanders was recommended for readmission by a unanimous vote. After the minutes were read and approved, the presiding elder made a heart-to-heart talk to those present, after which a season was spent in prayer. "Twas good to be there." The benediction was pronounced, and the Conference was adjourned to meet at Pleasant Hill next year.

W. W. PERRY.
Shreveport, La., Apr. 5, 1912.

THE DUTY OF A PASTOR.

In discussing an article on "The Duty of a Preacher" which appeared in the Advocate some time ago, I notice that a writer in your columns lays more stress on visiting than he does on pulpit work. In fact, he says nothing about the necessity of preparation for preaching. I agree with his contention that every pastor should visit all his members; but generally the members that a true pastor does not visit are the ones who never give him their presence and prayers at the church services, and who never make themselves known to him and invite him to their homes. They are usually the people who refuse to support the preacher and are the first ones to criticize him and become dissatisfied with him, because they do not know anything about him. They never give him an opportunity to know who they are or where they live. I do not believe that we have a preacher in Southern Methodism who would not go into the humblest home, if he had an opportunity to do so and thought it would be for the glory of God.

A loyal member of the church never refuses to support his pastor, even if his pastor has been providentially hindered from being in his home. It is not often the case that a preacher misses a home in his charge when he is invited to visit it at any time that is convenient and assured of a warm and hearty welcome. The pastor goes into such homes not merely because it is his duty, but because it is a pleasure to go where he feels that his presence is really desired, and that the people are in sympathy with his work and willing to help him in any way that they can. A loyal member is always ready to do what he can for the rebuilding of the church and the elevation of humanity.

I think a pastor should know his people and do all the pastoral work that he can; but he should not visit to such an extent as to impair his efficiency in the pulpit. If he prepares to preach and has a helpful message for the people, they will come to hear him and he can reach more people from the pulpit in an hour than he can in several days by visiting. We live in an age when people are reading more literature and better literature than ever before; when we are ever making new discoveries in science and men are beginning to navigate the air; and when materialism is, perhaps, more widespread than at any former period. The people are now better informed than in preceding decades. This condition of things demands that the preacher shall prepare himself more carefully and fully for his pulpit work. Pastoral work is of very great importance, but it is not more so than that of learning how to preach effectively.

F. J. HALFACRE.

Kilmichael, Miss.

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LOUISIANA EVANGELISTIC CAMPAIGN.

State for Rev. A. W. Turner, Conference evangelist:

Tatulah—April 19-April 29.
Alexandria, First Church—April 29-May 13.

Minden—June 2 to 12.
Mer Rouge—June 15 to 25.

State for our pastor-evangelists:
Zachary—W. W. Drake, July.
Ringgold—A. I. Townsley, July 21 to 31.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

C. V. Brethaupt, Houma, La.
R. H. Bamberg, Vernon, La.
W. W. Holmes, New Orleans, La.
Wm. H. Coleman, Ruston, La.
L. N. Hoffpauir.
F. M. Freeman.
W. D. Kleinschmidt.
J. W. Faulk.
H. N. Brown.
R. H. Harper.
C. B. Carter.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also please write the said chairman.

Fraternally yours,
WM. H. COLEMAN,
Chairman Evangelistic Committee.

GREENVILLE, MISS.

Dear Brother Meek: Our meeting closed Sunday night. We were greatly hindered the first week by the rain; and then came the high water and the possible overflow. You know the excitement and strain such a time brings; and it made it impossible to accomplish much. I am sure if we could have had favorable weather we would have had a great meeting. Brothers Ramsey and Clark did faithful service. Brother Ramsey is a forceful and faithful dispenser of the word of God. We will receive 25 or 30 into the Church as a result of the meeting, 20 or more of these on profession of faith. I had hoped and prayed for 200 or more to be saved. They are here, and I fear before another opportunity comes, it will be too late for some. It is a great disappointment, as you know, to fail in doing what you realize is of the greatest importance to the salvation of souls and the upbuilding of the Church in the community. Much good has been done. Many have taken higher ground and others quickened into a better life, and we are sure that many results of the meeting will abide. Our District Conference has been deferred. W. S. LAGRONE.

MISSIONARY INSTITUTE.

The Missionary Institute of the Alexandria District was held in Lecompte, April 2, 3. Among the many interesting features of the program were the following discussions: "The Present Condition of the World and the Church's Opportunity," by Rev. R. H. Harper; "The World-wide Purpose of Christ," by Rev. F. M. Freeman; "The Spiritual Significance of the Laymen's Movement," by Rev. S. H. Werlein; "Enlisting and Developing Laymen in the Missionary Work of the Church," by Rev. J. F.

Foster; "The Place of Prayer in the Evangelizing of the World," by Revs. I. A. Alford, G. A. Morgan and P. A. Swann; "The Spiritual Equipment for the Task of Evangelization," by Revs. E. L. Cargill, H. W. Ledbetter and R. M. Brown, and "Missions in the Sunday School," by Rev. P. O. Lowrey.

Open discussions were engaged in on the needs of the district and how to evangelize the unoccupied territory, led by the presiding elder, Rev. Brisco Carter, who has studied the field thoroughly, especially the borderland along the outskirts of the district, which he hopes to develop in part this year.

Dr. Carter preached Tuesday night on "The Missionary Obligation," taking the "Great Commission" as his text. Rev. R. W. May preached Wednesday morning on "Service." At night Rev. J. F. Foster took the Transfiguration for his theme. The Lord's Supper was administered after Brother Foster's sermon. Some of the pastors were not able to come to the institute, but those present greatly enjoyed the occasion. All were helped by the inspiring preaching, and the practical discussion of the various subjects.

The good people of Lecompte entertained the visitors royally. Every home smiled a welcome. At the noon hour each day the ladies served an old-fashioned "dinner on the ground," under the wide-spreading oaks around the church. As the reporters often say, "The table fairly groaned under delicious viands of every kind." Perhaps some of the brethren groaned afterward. As in all the activities of the district, our already popular Elder was in the lead, and proved in one way a certain passage of Scripture, wherein is said, "Many that are first shall be last." He was closely and valiantly followed by your scribe and certain others. R. H. HARPER.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

NOTICE.

Dear Brethren: On account of a disastrous fire here, and other misfortunes that have injured the Oak Grove Charge in a financial way, it will be hard for me to pull through the year. I offer my service to any pastor for revival meetings that can use me. Arrangements have been made that will enable me to take some time off from my work. If you need me, write me.

LASTIE N. HOFFPAUIR, Pastor,
Oak Grove, La.

LOUISIANA CONFERENCE.

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McDonoghville Apr. 21,
Parker Memorial Apr. 28,
Algiers Apr. 28,
Carrollton Ave. May 5,
First Church May 5,
Bogalusa May 12,
Rayne Memorial May 26,
Felicity May 26,
St. Tammany, at Waldheim June 8, 9
Slidell, at Covington June 9,
Donaldsonville, at Vacherie June 16,
J. M. HENRY, P. E.

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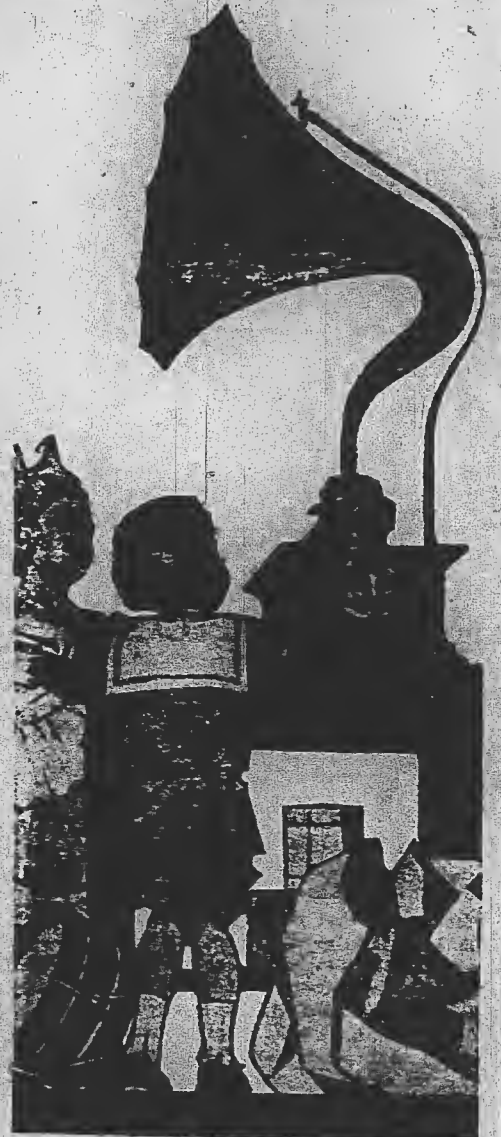
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 17.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2932.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, APRIL 25, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

The Northwestern Christian Advocate makes the following inquiry: "With China promulgating a republic, what becomes of the time-honored phrase, 'The Unchanging East?'" We are surprised at our distinguished contemporary. Why, of course, it has fallen into "innocuous desuetude."

Persistency conquers in religious work, as well as in other spheres of endeavor. We heard it said not long since that a pastor had achieved success in a meeting, that did not begin well, by holding on. Many workers give up too quickly. Where the forces of evil are strongly entrenched, it often takes a siege to dislodge them. There is much merit in perseverance.

Some time since the Church News Association announced that Congressman Underwood, who is being mentioned for the presidency of the United States, is a Baptist. A Georgia Methodist preacher now affirms that this is an error; that he is a Presbyterian. Why did not the Georgia brother keep quiet until after the Democratic National Convention? It is to be feared that he has materially weakened Mr. Underwood's chances of getting the nomination by his ill-timed correction.

Pope did not miss it much when he said, "An honest man is the noblest work of God." But true honesty involves vastly more than mere uprightness in one's financial dealings. It means perfect sincerity in all things—absolute freedom from deception of any kind. The man who does not speak the truth at all times and who does not act in harmony with his real convictions in all that he does is not honest. To pretend to be what one is not, or to try to win what one covets by a resort to sophistry and demagoguery is dishonesty of the most despicable character. It does not lead to the lock-up like the stealing of money or property, but, judged by the moral law of God, it is equally culpable.

The Fifth Avenue Baptist Church, of New York City, has called Dr. Cornelius Woelfkin, of Rochester, N. Y., to succeed Dr. Chas. F. Aked, who resigned as pastor several months ago, to take charge of the First Congregational Church of San Francisco. It is said that in selecting a minister this congregation, which numbers among its members, Mr. John D. Rockefeller and his son, declared that they desired "a pastor of mild temperament, quiet manners in conducting church affairs, and ability to work with other people." The last of these requirements strikes us as rather suggestive. There are few churches in this day that want their preacher to be a bigot. This is an age of fraternity, and ecclesiastical narrowness is becoming more unpopular with every passing year.

THE WRECK OF THE TITANIC.

The greatest ocean disaster of modern times occurred on Monday morning, April 15, when, after having collided with a monster iceberg about two or three hours before, the steamship Titanic sank to the bottom of the Atlantic, about 500 miles from Cape Race. This White Star liner was the largest and was considered the most up-to-date vessel in existence, and had just been built at a cost of \$10,000,000. She was 883 feet, approximately one-sixth of a mile, long; had a depth from keel to the main deck of sixty-two feet, and was capable of accommodating 2500 passengers, besides carrying her crew of 860. This huge ship, which was supposed to surpass in point of skill and safety of construction any sea-craft ever launched, was on her maiden voyage, having on board, including passengers and crew, about 2340 people. Of these 745 were rescued, and 1595 went down to a watery grave. The list of the lost included a number of men of national note. Among these were Col. John Jacob Astor, the New York millionaire and capitalist; Mr. W. T. Stead, the noted editor of the English Review of Reviews; Mr. Charles M. Hays, president of the Grand Trunk Railway; Benjamin Guggenheim and Isador Straus, American financiers; F. D. Millet, the famous artist, and Major Archibald Butt, Aide to President Taft. The night of the tragedy was a cloudless one and the sea was unusually calm. Those who escaped owe their lives to wireless telegraphy, by means of which the Carpathia, a passing ship, was summoned to the scene of the wreck. If the ill-fated steamer had had a sufficiency of small boats on board, it is probable that there would have been but little loss of life.

The temptation is strong to moralize upon this appalling disaster. To see how this boasted structure of man went to pieces with its precious cargo of human freight at the first touch of misfortune, shows how feeble human strength is in the presence of nature's mighty forces. God only is great, and in his power alone may be found protection and safety. Men are as mere grasshoppers compared to Him who sitteth on the circle of the heavens and reigneth over the universe, whose might upreared the majestic mountains, and whose voice said to the restless ocean, "Here shall thy proud waves be stayed."

In reading of the scenes of this awful catastrophe we were also impressed with the important fact that there are times in life when money is utterly worthless. In the face of this terrible calamity, millionaire and mendicant stood upon a plane of absolute equality. They shivered side by side on the deck of the sinking vessel; the ocean made no distinction between them; though wide apart in life, they went down to a common death. The rich in New York and London seeking to learn the fate of their loved ones were mocked by as profound a silence as that which greeted the cry of the unknown mother for tidings concerning her sailor son who was helping to navigate the ship. God's government in nature

is a universal democracy. It gives not the slightest recognition to the man-made discriminations that exist in human society.

Another outstanding truth seen in connection with this deplorable tragedy is that when people are overtaken by calamity, they turn to religion for succor and assistance. When it was realized that the vessel was sinking the card table was instantly forsaken, the dance hall was deserted, men and women were seen falling on their knees and invoking divine help; and later out over the waters floated the strains of the sweet hymn, "Nearer, My God, to Thee." Christianity alone can sustain man and meet his needs in the supreme crisis of life. One who has truly accepted Christ is prepared for any emergency, and can triumphantly meet anything that may come. He is the "Pearl of great price"—the one abiding and unfailing possession that a human being may obtain.

"EUCHRE FOR THE CHURCH."

There appeared a few days since in one of our New Orleans dailies, under the above caption, the following statement: "A meeting of the ladies of St. Stephen's Church, Napoleon Avenue and Camp Street, was held yesterday afternoon to start a fund for purchasing new pews. Arrangements were made to hold a mammoth euchre in the hall on Chestnut and Berlin Streets on Tuesday evening, May 7." Following this is an announcement of committees, and the additional statement that "several valuable prizes were donated at the meeting, including a beautiful dinner set."

St. Stephen's is one of the largest Catholic churches in New Orleans—a great brick structure, massive and imposing. That such a harmful expedient as card playing should be resorted to to secure pews for this congregation is both surprising and regrettable. We are not one of those who find pleasure in constantly arraigning and denouncing the Roman Catholics; we differ from them radically in our views, but we have often said that they deserve much credit for their widely extended philanthropy in the Crescent City. We once heard the lamented Bishop Galloway say that he never stood in the presence of a Sister of Charity that he did not reverently lift his hat, and likewise we have always entertained for them a feeling of great respect. But we cannot look with the slightest degree of tolerance upon the use of card games as a means of raising money for religious purposes. Such a practice is a positive shame, and deserves the severest condemnation. Cards are instrumental in the destruction of thousands every year, and a church had far better go out of existence than to invoke their use to gain a few dollars. The entertainment method of raising money for the Master's work, even when the entertainments are innocent, has little to commend it. The better way is to give generously of our substance, in proportion as God prospers us. What cannot be obtained in that way, the Church had better do without. "Doing evil that good may come of it," is a pernicious and ruinous philosophy that Satan only could have invented.

Our Monthly Sermon

FAITH IN GOD AND MEN.

By Rev. J. R. Countiss.

Text: Luke xv. 5—Increase Our Faith.

Read verses 1-5, noting, "It is impossible but that offenses will come." "Take heed to yourselves"—do not grow pessimistic—"If thy brother trespass against thee seven times in a day, forgive him," then the prayer, "Increase our faith."

Some call this an "Age of Doubt," others an "Epoch of Faith." It impresses one as a skeptical age because he looks at the laboratories, observatories, test-tubes, crucibles, and varied equipment for investigation, testing, sifting, delving, exploring. The other looks at results and congratulates himself that all the foregoing exist only that we may have rarer gems, purer gold, loftier faith, and nobler truth. I confidently accept the conclusion of the latter. Nevertheless, there are grave dangers which threaten the faith of many among us who do not investigate nor think for themselves.

Foremost among these evil influences, I would name the "yellow press," pouring daily—often several times daily—into our homes its sluice of filth and slander, of vituperation and abuse, of sneer and scorn at everything sacred and pure. Every crime and scandal of the world is reported by "wireless," printed on "lightning cylinder press," cried by loud-mouthed newsboys on the streets, and forwarded by special trains to every corner of the land. Foolish people shake their heads and lament that the world is growing worse, never stopping to reflect that the news is the extraordinary, the unexpected, the unusual. Reporters do not frequent the residence sections, but the slums. They hang around the police courts, not the schools, churches, and homes. Small mention is made of honest men and noble deeds. It isn't news. Faithful surgeons save a hundred lives and pass unmentioned; a drunken vagabond takes one life and gets an extra edition with two-inch headlines, and more to follow as long as shrewd reporters can scent a scandal or "fake" a story. A thousand ministers, earnest and devout, prosecute their work in the love of God and humanity, unheralded and unsung. One forsakes the way of truth and righteousness and is advertised to the limits of the continent. A faithful Mississippi couple lived together in loyal and devoted wedlock for fifty-six years, called their children and children's children with friends and neighbors for a feast and celebration. They got eleven lines in a local paper, nothing in the metropolitan dailies—it wasn't news. A social pervert marries an affinity (news), goes for a honey-moon (more news), gets a divorce (further news, and better), marries another affinity (best news of all). Then some weak brother sighs because humanity is "going to the bad." Why these wretches are not humanity! They have no more to do with humanity than a falling leaf has to do with the great lumbering interest, no more than an ill amell has to do with the limitless atmosphere, no more than the froth of a wave has to do with the opalescent depths of the ocean.

In this modern day we get all the news from all the earth and get it hourly. Should President Taft die, it would be known in every important city of the world before an undertaker could arrive. In the "good old days" George Washington was dead two weeks before it was known in Charleston. The difference between those days and these is not so much in what men do, as in what we find out they do; not so much in what they are doing as in what the sensational press makes us think they are doing.

After the sensational press, nothing is more destructive of faith than social gossip. Most of us are amateur reporters disseminating "news." It is not that our neighbors do well, are God-fearing and law-abiding. But a whisper, a rumor in-

volving a bit of scandal, indicating strife, failure, dissension, or bitterness will furnish interesting discussion for an hour. This miserable gossip is never so hateful as when robed in the hypocritical garb of regret and tinged with the language of sympathy. To predict failure or evil is next to desiring it. It is often the first inducement toward bringing it about. Some men are criminals because of diabolical prophets who, from youth up, have "told you so." Such prophecies foster what they forecast and produce what they presage.

In many homes the conversation of the evening is little more than a report of the evil observations of the day. The father criticizes his associates or competitors in business, the mother her social rivals, the children their playmates or school fellows. Public officials, teachers, and ministers are prime favorites for dissection, and he is a poor anatomist who cannot soon lay bare a grinning skeleton. The usual comment on the sermon does not refer to its sound doctrine, its broad vision, its inspiring ideals, its luminous hopes, its gospel of comfort, but to some supposed fault or trilling imperfection in its rhetoric or manner of delivery. Then, people lament the lack of faith and loyalty on the part of the very children whose faith they have themselves destroyed by their attitude toward church and minister.

To the foregoing causes add the spy system in business and in school, those in authority sneaking after employees and pupils, like detectives after criminals. Add investigations by Congress, by legislatures, committees, commissions: add, by all means, the gospel of mud, the ethics of dirt, as proclaimed from every stump in political campaigns by pusillanimous "statesmen," cheerfully willing to besmirch every other reputation and destroy faith in all other men, provided only that they may obtain office—add all these, and we have enough to shake the sturdiest faith and bring doubt to the calmest soul.

In spite of all these influences, I am persuaded that faith is on the increase, keeping pace with the increase of knowledge, for faith and knowledge are not contradictory, as some suppose. Faith and reason are handmaids, and we shall never lose faith till we lose reason. The more we know, the more we believe. The horizon of faith widens as we ascend the mount of knowledge. We may not measure that horizon till we conquer that mountain and stand transfigured and triumphant upon its sunlit summit. A hundred years ago none but the most daring had faith to believe a steamer could cross the Atlantic. Doubt was born of ignorance. Now we know more and are easily able to believe that men may navigate the upper ether and sail through the air across continents and seas. Our fathers could not believe that messages could be sent by means of wires. We have faith that wireless messages may flash over the uninhabited waste of land or the illimitable stretch of the mightiest ocean. Our faith is increasing with our knowledge. John the Baptist was greater than his predecessors among the prophets because he stood nearer the Messiah and knew more. His knowledge helped his faith.

Nor is faith limited to trust in God. It is easier to believe in the eternal, unchangeable God than in fallible, changeable men. Only the fool hath said "there is no God." It was a sore trial of the faith of the disciples to be called on to trust seven times in a day the man who had seven times offended. No wonder, after that command, they cried, "Lord, increase our faith." It is only through faith in man that faith in God becomes effective. Only by men can Bibles be printed, the gospel preached, the boundaries of the Kingdom extended, and the world saved. Against the gospel of distrust and unrest which is being disseminated to the undoing of multitudes, I set the gospel of love and trust. We must trust one another, for on this trust is our whole social life based. Trust of man and wife makes home. Home is wrecked when trust is gone. Trust of officials and citizens makes the republic. Destroy this, and the nation dies.

Trusting one another makes business life possible. In all these activities, we are showing our faith day by day. Every vote we cast, every check we draw, every bond we accept, every stock we buy, every bank deposit we make, every seed we sow, every endowment fund we build up, every provision we make for the future, shows our faith in God and men.

God himself sets us the example of trust and confidence in men. He has trusted man with freedom, binding the mighty ann in his orbit, but giving to man such liberty that none can trace his curve or calculate his orbit. He trusts man with talents according to his ability, giving to all that which, rightly used, will make them efficient citizens of the Kingdom. He trusted man with his Word. Even the Son of Man was wholly in the hands of sinful men, "and they did unto him whatsoever they listed." God trusts man more than seventy times seven. And they are worthy of his trust. Do I forget Judas? No. But do you forget John, James, Peter, Matthew, Bartholomew, and the rest? If one was a traitor, let us not forget that eleven were martyrs, sealing their faith with their blood, laying down their lives rather than betray their Master and ours. It must needs be that offenses come. It has ever been so. So will it be till at the end of time the tares shall be separated from the wheat. Let us not on this account lose sight of the multitudes of faithful men and pure women of whom the world is not worthy."

Man alone is too weak to claim our fullest confidence, but man plus God becomes a new quantity. Fickle Simon plus God becomes Peter, the solid rock. The adulterous Samaritan plus Jesus becomes a missionary of salvation to Sychar. The seven-fold possessed plus the Master becomes an angel of purity and light. The arch-persecutor, Saul, plus the Lord becomes the chief of apostles. The disciples could scarce believe his transformation and shrank from their erstwhile foe, but, with stripes, imprisonments, stonings, shipwrecks, perils, persecutions, afflictions, labors abundant, he fought the good fight, kept the faith, and was offered up a radiant, triumphant soul, coming nearer to showing us what man plus God can do than any other man who ever lived. Plus God, the thief becomes honest, the liar true, the moral leper clean. To doubt this is to doubt God. Perhaps our faith in God is measured at last by our faith in men, as our love to God is measured by our love to men. "Inasmuch" may take on some new and larger meaning if we ponder this thought.

Take this illustration from the business world: The year 1907 saw the high-water mark for commerce and industry, for dividends and profits, for plenty and prosperity, for widespread, abounding faith in men. In the autumn of that year, when the magnificent harvest should have been reaped, some wretched traitor, some inhuman skeptic, whispered, "this is too good to last, there must come a panic; I shall get out while times are good." He withdrew his capital and earnings. Another embraced the doubt and followed suit. Then men lost their faith and lost their reason. The panic was on. The rest is history. Months later, men took what was left of wrecked fortunes and wasted means and put it back in the same old banks, the same old bonds, the same old stocks, the same old industries, and business took on new life. Faith returned and prosperity came with it. It always does.

Our faith is but as a mustard seed, or less. Nevertheless, it sustains and fosters our homes, our schools, our churches, our friendships, our business, our government, our religion. It is our chief and most valuable capital. Without it, we are a bankrupt race, paupers without even the pitiful prospect of an almshouse. No traitor nor enemy does a tithe of the harm done by him of any station, clime, or creed, who weakens to the smallest degree our faith in God and men. May the Lord increase our faith till we shall have cast every mountain of hatred, strife, skepticism, and selfishness into the nethermost part of the sea.

THE CHANGES IN CHINA AND THEIR SIGNIFICANCE TO THE CHURCH OF TO-DAY.

By Rev. M. M. Black.

"O Rock, when wilt thou open?" were the words of Francis Xavier in 1552, regarding China, to which he had gone as a Roman Catholic missionary. He died that same year in Canton, and for over 250 years after his death the gates of the Celestial Empire remained closed against foreigners and missionary effort. "To-day China is open so wide," as one writer puts it, "that the commerce of Western lands pours in through every door." Travelers and missionaries may now go to any part of her territory and be protected. Nowhere in the wide world are more stupendous changes taking place than in the Chinese Empire, which for centuries had her face towards the past, but which now has her face towards the sunrise. After enduring the throes of a great revolution, with its attendant horrors, China has at last thrown off the shackles of tyranny and oppression, and established a republican form of government.

Dr. Arthur H. Smith declares that China has made more progress since the Boxer uprising in 1900 than any other nation in the same length of time. Six or seven years ago, by an imperial edict of the Empress Dowager, the old educational system was forever swept away, and candidates for official position are now examined in the same studies that are taught in our American colleges, such as mathematics, science, history, etc. Six years ago the Chinese government began a crusade against the opium traffic, steps being taken to bring about its total abolition in ten years. So earnestly has the campaign been waged that the cultivation of the poppy plant has already been reduced fully one-half, and it now looks as if China would be rid of the opium curse long before the United States is rid of the accursed whiskey traffic. Not many months ago Sunday was made a legal holiday by imperial decree.

Christianity has ever been the handmaid of liberty and progress, and beyond all question, the prime source of the recent revolution that has resulted so happily has been the leaven of the gospel introduced by Christian missionaries and teachers. Slowly but surely the Bible doctrine of individualism, of the infinite worth of man in the sight of God has made its way among the people of China, especially among the young men of the colleges, producing an irrepressible discontent with governmental oppression and misrule, until this culminated in the recent uprising against the old regime. The spirit of freedom is in the air, and the watchwords, "Liberty, equality, fraternity," are resounding round the globe.

If the Chinese Empire is to endure and become strong and beneficent, her people will need more than ever the uplifting, transforming power of our holy Christianity, which is the one foundation of noble and enduring civilization. It is gratifying to note that the President of this new republic and one or two members of his cabinet are Christians. On every hand the "new learning," as Western education is called, is being sought after, and teachers from America are in great demand, thus giving the churches of our land a golden opportunity to uplift the youth of that mighty Empire. It is a remarkable fact that during the recent revolution, missionaries were protected as far as possible by both the revolutionists and the Imperialists. This is, indeed, a striking evidence of the confidence in which they are held by all classes.

In the March (1912) number of the Missionary Voice, Dr. A. P. Parker states that the people in one of the towns not far from Shanghai have gathered up all the idols from their homes and small temples, and carried them to an old, out-of-the-way temple, and piled them in a promiscuous heap, saying that they had no further use for them. The missionaries are strongly convinced that the near future will witness mass movements of the Chinese towards Christianity

such as are already taking place in India among the lower classes, and that within the next twelve months or two years, scores and hundreds of additional workers ought to be sent out to preach to the millions in China who are looking for and longing for the light of the blessed gospel.

At the first Missionary General Conference held in Shanghai in 1877, statistics showed that there were only 13,000 native Christians in China after seventy years of missionary effort. The rate of increase is now 20,000 converts per annum, and the native Protestant Christians at present number more than 260,000. As the result of an operation on a boy patient in one of the Christian mission hospitals, ninety people of his village became inquirers.

Some people are skeptical of the sincerity of the Chinese converts, and sneer at their piety, calling them "rice Christians." But, as one of our missionary leaders well says: "Men do not give their lives with a freedom and cheerfulness, such as characterized thousands of Chinese during the Boxer uprising, for a cause that has not got hold of their hearts. Men and women had their tongues cut out rather than deny with those tongues the Lord Jesus Christ. They suffered themselves murdered by slow tortures rather than burn a stick of incense to an idol. They saw their children beheaded before their own eyes; mothers suffered their little innocent ones dragged from their skirts and butchered, and they themselves swiftly followed to the altar of martyrdom when a simple word of renunciation would have set them free. They died rather than utter it!"

America has a God-given opportunity for impressing her ideals and civilization upon the nations of the East, and of leavening them with the glorious principles of Christianity. Because of her freedom from graft in dealing with weaker nations, the United States occupies a point of vantage in China and some other lands that no other nation has. The reform party in China holds up before the people as its ideal, America's self-government. Our Government has never seized a foot of Chinese territory, and she has constantly stood for the "open door" policy which has saved China from disintegration and ruin. The people of China will long hold our Republic in grateful remembrance because she remitted half of the Boxer indemnity fund, which otherwise would have amounted to \$25,000,000—a sum far in excess of the actual proven losses and expenditures. Chinese students have been officially invited to our colleges and universities, and in time of famine no country has been so prompt and generous in sending relief as America.

Says the Hon. Samuel B. Capen, of Boston: "A thousand million people in Asia have caught a vision of something better than they now have, and they are filled with the spirit of unrest. They have heard of the liberty we have here; they know something about brotherhood, and they are eager to have these things for themselves." The people in Oriental lands are rapidly losing faith in the old religions, the absurdities and superstitions of which cannot stand before the light of Western science; and unless the gospel is supplied in their places, infidelity, atheism and materialism will take root and flourish vigorously among these Christless millions, and their last state will be worse than the first. Already the books of Herbert Spencer, John Stuart Mill and other skeptics are having a wide circulation in Japan, China and India. We in the home land have in our possession that which satisfies the deepest longings of the human heart, which transforms nations as well as individuals, and makes "the desert rejoice and blossom as the rose." How shall we escape the just condemnation of our Lord, if we fail to share the blessings of his kingdom with those who have never heard the gospel story?

"The heathen have gotten along thus far without the gospel," says some heartless, selfish man or woman; "why should we bother about sending it to them?" Men can live in prison cells, and some are forced to do so by the strong arm of the law, but what a miserable existence. The Lord will not hold us guiltless, if we neglect

to open the doors of the dark and loathsome prison-house of heathenism, and let the captives of sin and superstition go free. Who is to be authority on the Church's obligation to mission work, the Bible or the "yellow journal?" Christ or godless newspaper reporters and mammon-worshipping business men?

Brewers are active in debauching the Christless nations with beer and strong drink as soon as the doors of commerce are thrown open. Shall Christian men and women lag behind in sending the blessed gospel to China and India and Africa, while the agents of King Alcohol diligently push their nefarious business in these new fields? God forbid! Shall we send to the nations of the Orient our locomotives and electric cars and telephones and latest mechanical inventions, our political and educational ideals, and fail to send them our Christian ideals and principles which are the very heart and core of our Western civilization?

The man in whose heart the love of Christ burns feels the thrill of holy desire to relieve the world's sorrows and miseries, to remove its darkness, and to give the water of life to the perishing millions in heathenism. By every token our Heavenly Father is bidding us utilize the glorious opportunities before us for the extension of his kingdom in this momentous hour, when such marvellous changes are taking place in the heathen world before our very eyes. What shall be the answer of the heaven-favored and opulent West to the pitiful cry of the East for the Bread of Life? Alas, that so many modern churchmen are big in their own business, but little in the Lord's business.

"Let none hear you idly saying:

"There is nothing I can do,"

While the souls of men are dying,

And the Master calls for you."

ARE THE WICKED IMMORTAL?

By Rev. D. M. Geddie.

IV.

The spirit of liberty with which the people of our generation are so thoroughly imbued, when understood and practiced in the true democratic and Christian sense, is the most benevolent aspiration of patriotic and Christian righteousness that dignifies the individual and the nation. But when it degenerates into a disregard for authority, law and order, as in the writings of Rousseau and the French infidels of a later date, and as seen too often in our day and country; it is the most anarchistic and destructive force in either divine or human society. It then assumes that might is right, if might is in one's own keeping; but that neither might nor right is right, if in the keeping of another. Goodness ceases to be a virtue, unless it tamely submits to the pillaging and rapacious hand of greed and passion. But if it offers to enforce administration and retributive justice, it is pronounced cruelty and vengefulness. God is good, if he allows men to do whatever the lower passions of their unregenerate and unregulated natures may desire; but if he inflicts punishment upon evil-doers he is unjust, retaliative, and cruel.

But such an hypothesis cannot be true. God is the great Father of all men. As such, he must protect and encourage the obedient, as well as show leniency and mercy to the disobedient. He must recognize that each one of his human creatures has rights which all others must concede and respect, and, if need be, enforce the laws necessary to conserve and protect them. Anything less would be injustice, and would make heaven itself an anarchistic pandemonium.

And now, in the light of these preliminary statements, I wish the reader to follow me in the examination of the idea that divine punishment in eternity would be cruel and vengeful. Since the Bible plainly says that "He that sheddeth man's blood, by man shall his blood be shed," no one, I suppose, will gainsay that death

in some instances is divinely appointed as a punishment for crime. But the question is, is such punishment adequate? All men, good as well as bad, have to die, and if death is an adequate punishment for the worst of crimes, it would seem that good men should be released from death. In thousands of cases they suffer as much or more than do the worst criminals. Perhaps, the man who murders his wife and three children, that he might elope with another woman, did not suffer any more in his death on the gallows than did any one of his four innocent victims. Will any one say that God is unjust in punishing that man after death? Certainly his death was not an adequate punishment for the four-fold crime he had committed.

But the doctrine of eternal punishment does not hinge entirely on the positive crimes that men commit. The opportunities we have for doing good to our fellows in this world are many and great. To waste them in needless indulgence and self-gratification, while thousands are living in ignorance, penury and want, is a sin—a very low form of ingratitude to God, the great Giver of all mercies. It is a distortion and an abuse of the mental, moral, social and material powers and possibilities that God has endowed us with, and which, if used as Inspiration has taught us, would yield the most benevolent results to us and our more unfortunate fellows. Even the non-use, to say nothing of the abuse, of these heaven-intusted talents, is culpable. It is the sin of non-use and empty-handedness that Christ deals with in the twenty-fifth chapter of Matthew. As seen there, it not only shows coarse ingratitude, but it also involves the most serious and damaging charges against the Lord and Giver of life. It accuses him of austerities and the meanest covetousness, injustice, and even robbery. "He reaps where he has not sowed, and gathers where he had not strawed"—taking from men that to which he has no right. It should be no surprise that such an ingrate should be cast into outer darkness. His ungrateful heart has no desire for that which is just, holy, and good. His dirty fingers, that have handled only the sordid and unclean in this world, would smirch the whitest robes of heaven, if allowed to touch them. If not cast into outer darkness, he and his motley tribe would soon turn heaven into such a place. Christ said that some men love darkness rather than light. To offer them the tender mercies of God is casting pearls to swine to be trampled under their feet, and that which is holy unto dogs that they may rend you. (Matt. 7:6) There can be very little, if any, hope that such men would choose differently in eternity, if given a chance to do so. Christ says: "When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: he shall answer and say unto you, I know not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know ye not whence ye are; depart from me ye workers of iniquity. (Luke 13.) From these words of the Master it is seen that they are still workers of iniquity, and that their only reason for seeking admission to heaven is to perpetrate their evil deeds. The door shut in their faces, is the door that their own wicked hands have deliberately and wilfully made.

But the greatest of all reasons for eternal punishment is the wilful, persistent and final rejection of Christ's offered mercy and pardon on the condition of repentance and faith. It is for the rejection of offered mercy that the children of the kingdom shall be cast out into outer darkness, "where there is weeping and gnashing of teeth." It was for this same offense that the people of Chorazin, Bethsaida and Capernaum are to suffer a more intolerable doom in the day of judgment than the people of Sodom and Gomorrah. And when we consider the greatness of the mercy offered, and the exceeding love and goodness of God in making it—that it means the purest, best, most successful life here, and eternal blessedness and glory hereafter—we get some dim idea of the turpitude of the sin of rejecting it. The rejection is not a mistake, or mere blunder, caused by a misguided judgment,



but a voluntary, deliberate and wilful acceptance of sin and its direful consequences in preference to light, salvation and heaven. If eating and drinking the emblems of Christ's body and blood unworthily incurs guilt of the body and blood of the Lord (I Cor. 11:27), then to wilfully, persistently and finally reject Christ's offered pardon looks to me very much like crucifying Christ afresh, and putting him to an open shame. (Heb. 6:6.) Can the physical death of the sinner be an adequate penalty for this crime? If you think so, you should remember that thousands who commit it do not pay the penalty any more than do the best Christians who die the physical death, just as do the impenitent. And if we will only consider that punishment in eternity, like punishment on earth, will be proportionate to the sin committed and the guilt incurred, we can scarcely conceive of its being vindictive and vengeful. The Lord is just and holy in all his ways, and his tender mercies are over all his creatures.

Sallis, Miss.

FROM REV. N. G. AUGUSTUS.

Dear Brother Meek: After vainly trying for some months to get well and continue work, I decided last week to take a rest, the first I have had in three years, and Tuesday morning found me in Hot Springs. Running up to Memphis early Monday morning, I found that the only open way across the Mississippi from New Orleans to St. Louis was via Helena: so I boarded a Y. and M. V. train for Lula and State Levee, and at the latter point found a small ferry-boat plying between Helena and the Mississippi side. The little steamer took over at least a hundred passengers, besides trunks, freight and mail bags in abundance.

The upper Yazoo levee "looks good." It is some six feet above the flood line opposite Helena, with dry land and farming in progress in the portion of the Delta protected by this line. In fact, I saw more plowed land and better farming conditions in De Soto, Tunica and Coahoma Counties than in any section I have visited this year.

At Helena, we took the Missouri and North Arkansas Road, which goes out of Helena on the lower side of Crowley's Ridge, and is thus protected from the overflow of the Mississippi. In crossing the valley in this way, the Mississippi River proper at Helena is the only water along this route.

I want to spend a few days resting in this place to be ready for the arduous work which lies before us all in Mississippi this year. Certainly conditions were never more difficult than those prevailing with us just now, and it is going to tax us all to maintain the work of the Church at the usual level. These conditions seem to have especially discouraged our country churches, where it has been very difficult to carry on the regular work of the Church at all. In many instances weather and road conditions have interrupted our services in the country for four months.

As you know, my work is chiefly among country churches in the hill country. I have always held that right here is the point of greatest interest in the work to be done by our Church in the bounds of the North Mississippi Conference. The problem of Methodism is the problem of the

country church. Without minimizing the importance of other fields or criticizing the importance given to other interests by our Church, I still feel free to say that we have not done our duty in this, the most important field of the Church in Mississippi.

From various causes, the tendency upon the part of well-to-do farmers to move to the town schools, the overloading of our country pastors, etc., it does look as if our Church is not prospering in the country community. In our administration, we have vacillated from one of two places to the other. We have grouped our country churches into large circuits, upon the plea of getting adequate support for our pastors. We have gotten the better support for pastors, at least for a time. This plan is also one that makes less work and an easier time for our presiding elders, for, plainly, it is easier for the elder to visit a group of eight churches once a quarter than it would be to visit two groups of four churches each once a quarter. The larger group system also prevents proper pastoral oversight of the people. In many of our country charges regular and frequent pastoral oversight is a physical impossibility. Another consequence of this larger group system is that the entire part of the year set apart in this section for revivals is spent in holding meetings in the bounds of his own charge, leaving the over-taxed pastor neither time nor opportunity to enlarge our Zion by holding meetings and effecting organizations in new fields.

The other extreme in our administration is to divide our work excessively and overload our Mission Board with burdensome assessments—a most serious matter, for it will take several years to educate the Church up to the level of the assessments we now have.

During the past three years I have steadily tried (with but partial success) to raise the support of the country congregations to the point of dividing charges without making excessive calls on our Conference Mission Board, and wherever charges have been divided to secure a preacher's home for the new charge. At the end of the present year two charges with two homes will be reported as changes made along this line in the Durant District during my administration.

I write of my poor efforts, Brother Meek, merely to call attention to what I consider the vital problem in Mississippi Methodism. We are in the midst of a trying year, trying to our country churches and trying to our country pastors. I trust our preachers and people will measure up to the situation.

Yours truly,

N. G. AUGUSTUS.

DR. HILL COMMENDED.

The following paper was unanimously adopted by the Board of Education of the Louisiana Annual Conference of the M. E. Church, South, in a called session at Shreveport, April 17, 1912:

"In view of the fact that Dr. F. R. Hill, President of Centenary College, has tendered his resignation, to take effect at the close of the present session of the school, be it

"Resolved, That we express our sincere regret that Dr. Hill finds it impossible to continue his services for Centenary College, and that we express to him our great appreciation of the inestimable service he has rendered our Educational enterprise.

"Dr. Hill came to the relief of Centenary College at a time of perilous crisis. With unsurpassed ability, wise management and skillful financiering, he has administered the affairs of the College. At great personal sacrifice, he has established the College on a firm basis, maintaining the work amidst great stress and financial strain. He has aroused popular confidence, and leaves the work in the best condition since the removal of the College to Shreveport.

"We admire Dr. Hill's great faith, his excellent spirit, his splendid administrative ability, his personal charm and beauty of character. We deplore his loss to our College, and feel that his resignation is in the nature of an irreparable loss to our educational interests.

"We pray the blessings of our Heavenly Father upon Dr. Hill, and trust that some arrangement may be made whereby his influence and connection with our educational work may be retained."

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Church News

Dr. Charles M. Levister, editor of The Methodist, of Baltimore, Md., has tendered his resignation.

The North Alabama Conference has set a good example in the building of homes for its superannuated preachers. It now has twenty-nine of them, valued at \$32,000.

Mrs. Cyrus D. Foss has issued a memorial volume containing the addresses and accounts of the services held in honor of her husband, the late Bishop Foss. It is stated that the book is for private distribution.

Bishop J. S. Key formally opened the Laurel Heights Methodist Church of San Antonio, Texas, on Sunday, April 7, preaching an appropriate and helpful sermon. The pastor of this growing congregation is the Rev. J. D. Young.

Bishop W. F. McDowell was the preacher at the University of Chicago on Sunday, April 7. This distinguished chief pastor of our sister Church is, perhaps, in as much demand for important occasions as any minister in American Methodism.

Rev. George R. Stuart has been conducting a revival meeting at Travis Park Church, San Antonio, for two weeks or more. The Texas Christian Advocate pronounces him "the leading evangelist of Methodism," and we are not disposed to dispute the claim.

In the course of its history the Princeton Theological Seminary has graduated 5,803 students, 3,000 of whom are still living. It is reported that 500 of its alumni have already accepted invitations to attend its centennial celebration, which will take place, May 5-7.

Bishop E. D. Mouzon recently presided over the Dallas District Conference at Lancaster, Texas. Though most of those present had previously contributed to the endowment fund of the Southern Methodist University, an additional subscription of \$1,500 to this cause was taken.

The Commencement sermon of Mississippi College (Baptist) at Clinton, Miss., will be preached on Sunday, May 26, by Dr. E. Y. Mullins, President of the Baptist Theological Seminary at Louisville, Ky., and the annual address will be delivered on May 29 by Dr. B. D. Gray, of Atlanta, Ga.

Dr. W. F. Tillet has been giving a series of lectures on "Hymns and Hymn-writers" at Wesley Hall, on the campus of Vanderbilt University. Having brought out an annotated edition of both our present and former Hymnals, he is exceptionally well qualified to speak entertainingly on this fascinating subject.

The Commencement sermon of Southern College, at Sutherland, Fla., will be preached by Bishop H. C. Morrison on Sunday, May 19, and at the evening hour the discourse before the College Societies will be delivered by Rev. J. B. Mitchell. The literary address will be delivered by Rev. S. W. Walker, D.D., of San Jose, Cal., on May 21.

Bishop E. E. Hoss attended the Conservation Congress of the Men and Religion Forward Movement in New York City, April 20, and delivered an address on the "Religious Newspaper." He will also deliver an oration at the cornerstone laying of the Carmack Monument, on the Statehouse Grounds, in Nashville, Tenn., in September.—Central Methodist Advocate.

It is announced that the Baltimore Southern Methodist will soon be issued as a twenty-two, levered an address on the "Religious Newspaper." Conference, at its recent session, continued the assessment for its maintenance. This journal has made great improvement within the past twelve months, and is rendering its constituency excellent service. We congratulate Brother Harris upon the good showing made.

Prof. Martin L. Pierce, who for the past fourteen years has been a teacher in the Johnson Bible College, a school for young men at Kimberlin Heights, near Knoxville, Tenn., has been chosen President of the Southern Christian College at West Point, Miss., and has signified his acceptance. This institution, as its name indicates, is under the control of the Church of the Disciples (Campbellites), and is, we believe, the only school maintained by that denomination in Mississippi.

The following statistics were given out at the recent session of the New Orleans Presbytery of

the Southern Presbyterian Church: Ministers, 29; communicants, 5310; churches, 38; adults baptized during the year, 112; infants baptized, 168; Sunday schools, 51; enrollment of pupils, 4129 in the main department, 485 on the Cradle Roll, and 706 in the Home Department; contributed for foreign missions, \$11,202; for Assembly home missions, \$3936; for local home missions, \$8,190; for pastors' salaries, \$24,184; congregational expenses, \$35,582. This Presbytery embraces some charges outside of the city of New Orleans.

The Board of Directors of the Methodist Publishing House in China met in New York City on March 20. Our representatives on the Board are Dr. O. E. Brown, Mr. J. B. Morgan, and Mr. W. C. Dibreil. Notwithstanding the interruption of business by the Chinese revolution, the condition of the House was reported to be satisfactory and the outlook for it quite promising. This plant, which is jointly owned by our Church and the Methodist Episcopal Church, is located in Shanghai. It has been in operation since 1903. According to the New York Christian Advocate, "It does an extensive business, and is a fountain of Christian and Western ideas in the Chinese Republic."

Dr. I. K. Funk, of the well-known publishing firm of Funk & Wagnalls, of New York City, died at his residence in Montclair, N. J., on April 4, in the seventy-fourth year of his age. He was a Lutheran minister of distinction, and rendered the cause of Christianity and literature an important service by being instrumental in bringing out a number of scholarly and signally useful volumes. Among these may be mentioned the Standard Dictionary, the Schaff-Herzog Encyclopedia, and the Jewish Encyclopedia. He also was the founder-editor of The Homiletic Review, The Missionary Review of the World, The Voice (Prohibitionist), The Literary Digest, and The Circle. He was an earnest student of psychic phenomena, and achieved some notoriety by his investigations in that unexplored field.

It is stated that the bankers of Nashville, Tenn., have rescinded their action, taken some time ago, boycotting the periodicals of the Methodist Publishing House in placing their advertisements. This was the wise thing for them to do, for this institution is about the biggest thing that is domiciled in that municipality. There is a growing sentiment in the Church that, perhaps, it would be better if this plant were located in one of the larger and more progressive cities of the South, such as Louisville, St. Louis, or New Orleans, instead of the conservative and slowly-moving little city on the Cumberland. And it is quite within the range of possibilities that such a change may be made sooner or later. If it is desired to have an establishment do a large business, it is important to have it situated in a great commercial center, where the spirit of enterprise is in the air.

In the New York Christian Advocate of April 11, Dr. J. M. Buckley, the editor, devoted two and a half pages to a history of the time-limit controversy in the Methodist Episcopal Church. He does not take either side, but gives an account of the movement which led to its removal, and states briefly the arguments of those who wish to continue the present regime of unlimited pastorates, and also the reasoning of those who would restore the limit. Evidently, this is still a live question in our sister Church, and it promises to be one of the most important issues before the approaching session of its General Conference. The Philadelphia Annual Conference, by a vote of 140 to 80, recently petitioned for the restoration of the time limit, and some of the lay Electoral Conferences have taken similar action. A twelve years' trial of the unrestricted system seems to have come far short of establishing conclusively the wisdom of it.

Secular News and Comment

By Rev. A. J. Gearheard.

The damage in loss of property and life because of the unprecedented floods and overflows of the Mississippi River and its tributaries is impossible to estimate at this time.

The Dan River and Riverside Cotton Mills of Danville, Va., have decided to add \$1,500,000 improvements to their plant, which will make it the largest cotton mill in the South and the largest individually owned mill in the world.

On account of the flood conditions in the Mississippi Delta, the State Bar Association of that State will meet in annual session in Jackson,

May 9-10, instead of at Greenville, as was formerly announced.

There are said to be 7000 centenarians in Europe, of which number 3888 are residents of Bulgaria. The more active and aggressive people of Europe are the English and Germans, and they have few centenarians.

The United States has, though somewhat tardily, commemorated the heroism of John Paul Jones, the commander of the "Bonhomme Richard" in its fierce battle with the "Serapis" 120 years ago by unveiling a statue of him in Washington, D. C., on April 17.

Dr. Charles Cassidy Bass will head a delegation from the Tulane University, composed of himself, Dr. Foster Johns and Prof. Joseph Deutsch Weis, which sails on April 30 for Panama, to make a study of the cultivation of germs of malaria upon artificial media.

The National Drainage Congress, which closed its session in New Orleans last week, passed a resolution praying Congress to appropriate a million dollars annually until the completion of the Panama Canal and fifty million dollars annually thereafter for the purpose of drainage and reclamation.

Dr. Rupert Blue is endeavoring to make San Francisco rat-proof. Twenty blocks, composing Chinatown, where the rats were the most numerous, were covered with a cement flooring by raising the buildings and running the cement under them. All holes in building floors were covered with wire.

On account of the confusion resulting from so many amateur wireless telegraphers trying to secure news of the Titanic disaster, action has been taken to cause the Government to assume charge of all wireless stations in the United States, whether private or corporate. This is a step in the right direction.

President Hadley, of Yale University, and others are discussing the revision of our calendar making the year contain thirteen months and one day over. Each month, excepting the one with the extra day, would be just four weeks long. A secular paper suggests that the "improvement" would allow each month to begin on Sunday, which would be true one year out of every seven.

One of the most important conferences on the welfare of the negro was held last week in Tuskegee, Ala., and was called more than a year ago by Booker T. Washington. More than 200 delegates, representing almost every nation in the world that has any considerable negro population, were present. The three general subjects for discussion were "Conditions," "Missions," and "Methods." These subjects were subdivided and handled by some of the ablest scholars in the world.

Of the men who went down on the ill-fated Titanic, the one who was really the greatest loss to the world was not John Jacob Astor, the millionaire; not Major A. L. Butt, the soldier, but Wm. T. Stead, the scholar and peerless editor of the English Review of Reviews. A millionaire is often a creature of chance; a soldier is a sort of human machine that stands for physical force and discipline, but a scholar of the rank of Mr. Stead is the product of unceasing devotion to self-culture and high thinking, and his duplicate cannot easily be found.

In discussing the Rockefeller Hook Worm Commission's work and the willingness of the American people to swallow medicine for a disease they never heard of before, a New York paper offers the following explanation: "As a people, we are the greatest medicine consumers in all the tides of time. There is nothing an American will not take if you tell him it's a medicine. Give it that mystical name and a Prohibitionist will swallow alcohol, a Kentucky Colonel will take water. There is no need of a Rockefeller Commission to encourage medicine taking."

In commemoration of the centennial of its admission into the Union, Louisiana will, on April 30, 1912, enjoy what promises to be, possibly, the most eventful celebration in the history of New Orleans. Secretary of State Philander C. Knox will be the official representative of President Taft. The Ambassador of Mexico, Ministers from five nations, the Lieutenant Governor of Canada, the Mayor of Quebec and the Governors of five States and representatives from four State Historical Societies constitute a partial list of the distinguished visitors who will be present. Banquets, inspection of visiting battleships, sight-seeing tours, parades, and the raising of the United States flag of 1812 at the Place d'Armes in the presence of the statue of General Jackson are features of the program.

CORRELATION OF THE SCHOOLS OF THE MISSISSIPPI CONFERENCE.

The question suggested by the above caption has been under consideration by some of the educators and ministers of this Conference for the past two or three years. By this agitation, in a limited way, many others have become interested in such a movement, and the practicability of its establishment is growing more rapidly than was at first hoped for.

Those who have studied it to any appreciable extent are impressed with the possibility of our educational interests becoming very much improved by the adoption of such a policy. To my mind, having given more or less thought to the work of Christian education during the past eight or ten years, it is vitally important to us that we should adopt the policy that will best conserve the general good of all our schools, and give us a better and stronger hold upon the people called Methodists.

Nothing more advantageous can be done at this time than to have a definite plan which will give all our schools their legitimate place in the esteem of the people, and, at the same time, add to their qualifications for the very best service to our constituency. To do what is anticipated in this advance movement may require some time, and evidently will; but it is very certain that the agitation and planning in the meantime, will greatly enhance the value of the system.

While all our schools are the property of the Church, and in a way under the control of the Conference, each school is separate and distinct from every other; and as a consequence the administration of each has a distinct interest, which, to say the least, should not exist to the detriment of any school, whatever may be its place in the system as now operated. We are connectional, or this is the policy of the Church, in all our interests; but, when it comes to our educational work, each school stands for itself. The adoption of a system of correlation would greatly relieve this situation, and bring to pass a real co-operative spirit among our school men which is very much to be desired.

One of the most important features of this plan is the relation of the courses of study of our several schools, so that there will be perfect harmony in the work, thereby increasing the efficiency of each. The advantages of this appears to me in the representations that are made relative to the work by the presidents and students of this system. There is as much of disappointment growing out of the fact of the actual difference in the courses of study on thorough investigation, as at any other point, and something should be done to make such a showing possible. I do not pretend to intimate that this is intended, but whatever may be the motive, if this be the result, it is unfortunate in the extreme. A friendly rivalry in our school work is altogether permissible; but the excellencies of one institution should not be permitted to work against another. This, however, has been the result under the present order of things. As a great Church, engaged in the great work of education, we can have a fixed policy which will do away with anything like hurtful competition, and it is our duty to do this thing. It is to be admitted that there is a difference in the standards and equipments of our several schools, but we need to have this difference so presented that there will be no reflection upon any one school to the aggrandizement, without right, of another.

Another thing of inestimable value to such a system as this is, that the people may know just what we are doing educationally, and this will greatly reduce the ignorance and indifference of the people we must depend upon for moral, financial, and student support. After all, the main issue before us is the training of the people whose lives we may touch through our schools, and the best way to touch them is to gain their confidence and support in a wide open policy which stands for the betterment of their children. It is my pro-

found conviction that when we have perfected such a policy as this needs to be, and go before the people with it, there will be little difficulty in securing their endorsement and support. This, of course, requires time and practice, as well as intelligent presentation, but it will come to pass.

There is another feature in this which will greatly add to our school work, and that is, that the preachers themselves will have a better understanding of our school work, and would be in better position to talk up the institutions of our Church. The preacher is the main advocate of Christian education as it is to be administered by the Church, since he is the man who comes closest to the people in their need of educational training. With a policy that is understood by the pastor, and that has his support unqualifiedly, there is no agency that can excel it. There is not a college president in the State who does not realize this, and he is sure that, with such a co-operation as the intelligent interest of the pastor would realize, we would have to furnish more room for the increase in attendance at all our schools. It is not right that we should expect all the work to be done by the one man who is at the head of the school, since it is as much our work as his, and really we are as much responsible for its success in many ways as he can be. I would stress the importance of the connectional and co-operative nature of our work in every department, and absolutely no less so in school work than in missionary work. The time has come when this should be more appreciated than it has been. I do not think I am wrong when I say that it can be realized by the adoption of a system of correlation.

As to the plan itself, it may be well to give an outline which may be enlarged upon sometime in the future. This is the policy:

1. All our schools should be under one general administrative board, by which means every interest of each school could be given the most careful attention, both as to administration and curriculum. This would make possible the most thorough work and the most impartial supervision. This would provide, of course, for a president of the entire system, as there is with the Randolph Macon system and others in our Church. This would, furthermore, do away with any probability of undue influence in respect to any one school. Every detail of interest would be given the supervision that it might need from this board of general administration.

2. Each school would have its president, though he would be expected to work under the direction of the general head, yet having all the prerogatives common to such a position. Each school would also have its board of managers or trustees, under the control or management of the general board. It is not to be thought of that there is any possibility of failing to adjust any difficulty that might arise, for whatever would be of interest to the local or individual school would be of just as great interest to all of them.

3. Some one school in the system should be recognized as the central or head school, with which all the others should work in reaching the highest standard of efficiency in an educational way. The student body of the lower schools should at least have their eye on the highest as their goal to be reached. This would necessitate great care in arranging the courses of study so that there would not be any friction or lack of harmony in the work at any point or time.

4. Of course, it is to be understood that all the officers and teachers under this system would be employed and paid out of the funds that are collected from all sources by the general board, or the subordinate boards, as would be most agreeable to the management.

5. It is reasonable that those in charge would have as much interest in the growth and prosperity of this system as any man has ever been under the present policy—if it may be called a policy—but there is place for some man who would give all his time to this special work of the Church in the bounds of the Conference.

6. The question of money would play an important part in this proposed system, and yet why should it not solve itself? With an aroused conscience, as is sure to be the case with this organization, we would be in a position to increase our endowment, and it is believed that the Conference would pay much more than it is paying now.

This much is true, and it cannot be denied, that we need to hestle ourselves in the matter of our educational work; and that if we do not, some others will speedily take our crown. Shall we be untrue to our heritage by failing to enlarge our possibilities for the coming, as well as the present generation? If we are not alert to the demands and opportunities that are ours, we shall have cause to regret it when we become shorn of the power of adjusting ourselves to the vast possibilities before us.

ROBT SELBY,

Conference Secretary of Education.
Brookhaven, Miss., March 28.

Concerning Missions

NOTICE.

Let all who expect to attend the Annual Meeting of the Home Mission Society of the North Mississippi Conference send their names at once to Mrs. W. E. Stokes, Macon, Miss., chairman of the entertainment committee. We ask this for your comfort. MRS. WALTER PRICE, Pres.
Macon, Miss., April 18.

NOTICE.

MISSISSIPPI CONFERENCE.

The joint annual meeting of the Woman's Home and Foreign Missionary Societies of the Mississippi Conference will be held in Capitol Street Church, Jackson, Miss., April 27 to May 1, 1912. Dr. E. H. Rawlings, Educational Secretary of the General Board of Missions, will preach the annual sermon on Sunday at 11 a.m., and deliver a missionary address the same day at 7:30 p.m. There will be a rally for children and young people Sunday afternoon, led by the first and second vice-presidents of the two societies. The remaining days of the meeting will be given to business sessions. The evening hours will be filled by missionaries, deaconesses and Conference officers.

MRS. B. W. LIPSCOMB.

Conf. Pres., F. M. S.

MRS. T. B. HOLLOMAN,

Conf. Pres., H. M. S.

Geo. W. Riehl. Aug. Rauxet, Jr.

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BEST OF ALL.

"Twas a brown little, plain little, thin little girl. Her nose was a failure, her hair wouldn't curl. But the children all loved her, 'Because,' they all cried, 'She's so kind, and so bright, and so lovely inside!'"

—New York Christian Advocate.

THE RAINY DAY.

Nellie stood at the window and watched the rain falling in torrents.

"O dear, what a dismal day!" she cried. "Why did it go and rain to-day? I wanted to play in the garden and now my games will be spoiled."

"But, Nellie," said Uncle Harry, "you must remember that there are others who like their games as well as yourself, and perhaps they prefer the rain."

"Why, Uncle Harry, who in the world wants to play in the rain?" exclaimed Nellie.

The rain had now subsided somewhat and was falling softly in little "drizzles," as Nellie called it.

"Come with me to the dining room window, Nellie," requested Uncle Harry.

They walked over to the side window and looked out at the shallow pond where the geese and ducks were wont to play when there was enough water. The pond had been filled by the rain, and it was covered with snowy white ducks and geese, who were swimming, diving and thrashing about in the water like happy school-boys. Soft happy quacks and calls arose from the pond.

"O Uncle Harry, how contented and glad they are, and, Uncle, look at the little frogs jumping about in the garden! They are glad, too. And see the flowers and leaves, how bright and fresh they look! O I shall never be so selfish again as to want to have the weather all my own way."—*The Child's Gem.*

ONE DAY AT A TIME.

"That's near enough," exclaimed Harry Osborne, shutting his algebra emphatically and picking up the evening paper. "There are three or four problems that didn't come out quite right, but I'll get Sid Thurston to help me a little before class in the morning."

"Who's helping Sidney?" inquired Mrs. Osborne, quietly, looking up from her sewing.

"Sid? Sid never needs help, I guess. Algebra comes easy to him," the boy replied, recovering from his temporary embarrassment as the well-worn explanation occurred to him. "It was just so in arithmetic last year. There'd always be some examples that the rest of us didn't get—that is, after we got over in the book—and Miss Winslow used to send Sid to the board almost every day. Toward the last she didn't even stop to ask if he'd done that particular one, for he always had. Sid's got a great head for mathematics, and no mistake. You know, some fellows take to this thing or that, like ducks to water. It's kind of second nature or something of that sort."

"You've been finding some problems that troubled you a little almost every evening, haven't you?" said Mrs. Osborne, shifting the subject from the general to the particular.

"There are generally one or two," Harry admitted. "There have been more the last month or so. Miss Winslow picked me up twice this term, when Sid didn't get time to show me. Sometimes he's in a hurry and I don't quite understand."

"And every time this happens, you lose ground," replied his mother. "The thing you don't understand this week adds one more to the difficulties you will have to meet next week. Isn't it likely that in the end the difficulties will accumulate, until you will have to come to a full stop, and go back to take a fresh start?"

"I think I'll look over those problems again,"

said Harry, taking up his book. "I've been a little uneasy myself for a while past."

"In my girlhood days," said Mrs. Osborne, "there was a boy in our neighborhood, whose father died when he was sixteen, leaving to him the care and support of his mother and two younger sisters. He'd been intending to work his way through college, but that had to be given up—for a time, at least. He hired to the farmers during the summer seasons, and earned considerable money in that way; but he kept on studying all the while, and generally managed to be in school three or four months every winter."

The winter he was nineteen, he took a school to teach 'over to the Ridge,' as we called it. It must have been fully three miles from his home, but he trudged back and forth every day through the deep snows the whole winter long.

"People used to pity him, but he never seemed to pity himself. I remember his being at our house one Saturday, and mother's saying something about his long, cold walk. I was a little girl then, but I shall never forget how he said cheerfully: 'Why, Mrs. Slocum, it's only one day at a time.'"

"I suppose he went through college on that principle, for he had little else to go upon. It required more days in his case than most young men, for he had to earn money to pay his term bills and provide for his mother and sisters. But, taking one day at a time, using it for what it was worth, making it the foundation for another day's building, he finally succeeded, and he has succeeded in everything that he has undertaken, so far as I can learn."

No enterprise, unless it be a visionary one, is an endless chain. Any reasonable undertaking, whatever its proportions, has a beginning and an end. Therefore, an honest day's work, conscientiously bestowed at the right place, leaves so much less to be done. Then, another and another and another—the series seems infinite, but there is an end somewhere, and "one day at a time" will reach it.

In building for the future, make every day a square hewn stone, firmly set, upon which others may be laid in safety. Then let the day offer what it will of satisfaction and rational enjoyment, accept it gratefully before the day and its blessings slip away into an irrecoverable past.

—The Wellspring.

THE CLERGY IN THE WRONG BOX.

(The following editorial in the Century Magazine states an important truth so impressively that we take pleasure in reproducing it.—The Editor.)

A symbol of all progress is the act of walking—first one foot and then the other. We proceed by an alternation of emphasis. We are intent now on this truth, now on that. Thus there is always a neglected truth, and the advance of man consists in bringing it up to an equality with the present interest, and swinging it beyond.

At present, the emphasis in religion is on the side of philanthropy. The Church is perpetually busy doing good. Beside the sanctuary stands the parish-house, and in this building are carried on all manner of beneficent undertakings. The year-books of the active parishes are filled with accounts of these activities, page on page, accompanied by pictures of boys who are learning to use saws and hammers and to set type, and of girls who are learning to cook and to sew. The church maintains a dispensary and a laundry. It has a nursery, a kindergarten, a library, a summer camp, and a boat-club.

These things are excellent, but they are not the proper business of the clergy.

In all large cities large parishes are employing increasing numbers of assistant ministers for the purpose of keeping this philanthropic machinery in motion. Young men come out of theological schools where they have been taught how to teach religion, to preach the gospel, and to minister to the soul, and are set at tasks which could be done as well by any intelligent layman.

These men ought to be occupied with their specialty. They ought to be preaching in mission fields and bringing religion along with civilization into new settlements. They ought to be doing the pioneer service of evangelization. The proportion of energy is altogether out of balance when these young men, in their freshness of spiritual enthusiasm, are assigned to the direction of boys' clubs, the management of reading rooms, and the providing of parochial entertainment. What these parishes need is not a larger staff of clergymen, but a larger company of active laity—employed, if necessary—to do the institutional work. The proper work of the minister is inspirational.

The minister is a specialist, and we look to him for the things which pertain to his specialty. We are jealous of the distractions which tempt him away from his supreme service to the community into undertakings which other people can do quite as well or better. We would have our physician absolutely devoted to the study and practice of medicine. We wish him to read the books of his profession, to be informed as to all that is new and useful in it, to give himself to his patients in particular and to the public health in general. If he is actively interested in politics, attending meetings, making speeches, and serving on committees, and is quite as apt to be found at the city hall as at the hospital, and seems to be more interested in the tariff than in tuberculosis we are troubled about it. We have the same feeling about our minister.

Jesus made his choice between a ministry to the body and a ministry to the soul. He might have filled his days with the good work of healing; he might have cured ten thousand sick persons. He chose instead to devote himself to ideals. He kept himself quietly and constantly conscious of the divine presence. He emphasized in himself and in others the supreme importance of personality. He said that what we do depends on what we are. He said, "For their sakes I sanctify myself." Thus he began the transformation of the world by sanctifying himself and others. He taught the truth. When he was asked to divide an inheritance between two contending brothers, he refused to touch a penny of it. That was a matter for the lawyers. His part was to declare the everlasting principle, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

That is the emphasis which is needed in the busy, useful church. The function of the minister is to do the things which belong to his splendid profession. He is to study and pray; he is to lead the worship of the people; he is to preach; he is to go about on errands of ministry to the sick and sorrowful and sinful. In the midst of a generation occupied with things material, he is to uphold ideals and to represent the supreme importance of religion. There are plenty of people to lecture on sociology and to organize philanthropy. The minister's specialty demands all his time and thought. He is to save our souls by building up character that shall be buttressed in principle.

For he that feeds men serveth few;
He serves all who dares be true.

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Editorial.

MISS CLARA BARTON.

The death of Miss Clarissa Harlowe Barton, who died at her home at Glen Echo, Md., on April 12, 1912, in the ninety-first year of her age, removed from earth one of the noblest of American philanthropists. She was born at Oxford, Mass., on Dec. 25, 1821. Her father was Captain Stephen Barton, who rendered service in some of the earlier Indian wars, and her mother was Sally Stone Barton. Evidently, Clara must have had good school advantages, for she began teaching at the age of 16. She saved the money thus earned, and later attended the Liberal Institute at Clinton, New York, from which institution she was graduated. She then resumed the work of teaching and organized a system of public schools at Borden, N. J.

Miss Barton was forty years old at the outbreak of the Civil War, and apparently had not thought of the sphere of service in which afterwards she became so distinguished. Her entrance into that field of work seems to have been under providential leadings. She had a brother engaged in the distillery business on the James River, who had been imprisoned by the Federal authorities, and with a view to securing his release she went to Washington. Soon after her arrival in that city, she was impressed with the view that the best way to accomplish the mission of rescuing her brother was by going to the front as a nurse, which was rather a venturesome undertaking, as the idea of having women at the front in any capacity was at that time unpopular. But, notwithstanding this prejudice, she announced in the New England papers that she would receive and distribute supplies for the sick and wounded soldiers of the Union army, and her public statement to this effect met with a prompt and generous response. The work rapidly grew and she became so devoted to it that, after freedom had been given her brother, she remained with the Federal soldiers in Virginia until the war was nearly ended. In the meantime, the splendid service which she had rendered had been accorded official recognition, and her name had become known in every part of the country and even in other lands.

It was in 1863 that she first came into touch with the Red Cross movement. Going to Geneva, Switzerland, in that year, she was waited upon by the International Relief Committee for the Wounded in War, and was shown a treaty which allowed persons wearing the Red Cross badge to minister without hindrance to those injured on the field of battle. This treaty, which had been approved by most of the civilized nations, had not received the signature of the United States. She at once became greatly interested in influencing her country to co-operate in this movement, which she finally succeeded in doing in 1881, when Garfield was President and James G. Blaine was the Secretary of State.

Miss Barton happened to be in Europe when the Franco-Prussian War began, and, upon the invitation of the Red Cross leaders, assisted in the humanitarian work which that organization conducted during that memorable struggle. Her labors attracted widespread attention, and as a result she soon came to be highly esteemed abroad, even some of the crowned heads joining in, doing her honor. After the organization of the American branch of the Red Cross Society, Miss Barton was its leading spirit, and also its official head until 1904, when she retired from its presidency. During the years of her efficient leadership this organization abounded in philanthropic service and made its helpful influence felt wherever disasters occurred and suffering existed.

It scarcely needs to be said that Miss Barton was a woman of unusual force of personality. Her career proves this conclusively. She had a genius for organization, and it did not take her long to systematize any work that she undertook and make it effective even to its remotest details. Her fame is secure—she will ever be held in loving remembrance on both sides of the Atlantic. Her life is another illustration of the fact that service is the pathway to true greatness; of how, by forgetting self and living for others, one may win earthly immortality. In the list of great American women there is no brighter name than that of Clara Barton.

THE DISTRESSING FLOOD SITUATION.

The levees along the banks of the Mississippi river have broken in a number of places, and vast areas of land in Arkansas, Mississippi and Louisiana are under water. The situation is the most distressing that the Mississippi Valley has experienced since 1897, and possibly since 1883. The break which has resulted in the greatest damage is probably the one which occurred on the east side of the river, near Beulah, Miss. Already it has caused considerable loss of human life and destroyed large numbers of horses, mules and cattle. It is expected that the populous counties of Bolivar, Washington, Sharkey, and Issaquena will be very generally inundated, as will also parts of Sunflower, Yazoo, and Warren. Thousands of people have been driven hastily from their homes and are sorely in need of assistance. Realizing this fact, Governor Brewer has issued to the people of Mississippi the following urgent appeal:

"The breaking of the levee near Beulah has overflowed a large area of the delta lying south of the break in Bolivar County and extending as far east as Sunflower River and as far south as the Yazoo River, where it empties into the Mississippi. This break renders people in this territory without homes and leaves them and their families in dire distress. The people of the more fortunate portions of the State should quickly come to their relief, and I have established relief stations and put in charge of each station a responsible man, and I ask the people to contribute as liberally as possible and to do so immediately to the following named persons: Mr. Wood Thompson, Leland; Captain J. M. Grasty, Greenville; Mr. Thos. Owens, Cleveland; Mr. W. Sillers, Rosedale; Mr. L. G. Dean, Shaw; Mr. R. L. Payne, Benoit, Miss. These parties are authorized to receive and disburse any and all contributions that may be made. There are thousands of people who are now actually in need of food, and this number is constantly increasing. In a few days actual starvation will be confronting them."

We have been pleased to note that Moss Point, Jackson, and several other places have taken up and forwarded contributions in answer to this appeal, and we hope that many other communities will at once follow their good example. In Louisiana, though there has been considerable distress, the extent of it as yet is much more limited than in Mississippi. The Times-Democrat of Tuesday morning announced that no more money is at present needed for the Louisiana sufferers, though clothing and supplies can still

be used to good advantage and are desired. New Orleans has responded nobly to the call for assistance from the flooded districts in the northern part of the State.

OUR PREACHER FOR APRIL.

Our sermon this month is by Rev. John Richard Countiss, the President of Grenada Female College. He is a son of Mr. John B. and Mrs. Harriet Ray Countiss, and was born in Calhoun County, Miss., near Pittsboro, in 1871. He was converted when 15 years of age, decided to preach at 16, and was licensed at the age of 19. He first attended the county public schools, and afterwards took a degree at the Houston Normal College, where he also taught one year. After leaving that institution, he was principal of a high school for one term, and in 1894 he joined the North Mississippi Conference, and was in the active work of the itinerancy until 1900, when he went to Millsaps College, from which he was graduated with the A.B. degree in 1902. While taking his college course he stood at the head of his class, and in the year that he finished won the medal for oratory in the Mississippi Intercollegiate contest. Immediately after the Commencement at which he received his diploma, he was appointed to serve Grenada Station, which he did until the ensuing Annual Conference. He was in charge of our church at Oxford, Miss., from 1903 to 1905, and while there did graduate work in the State University. The quadrennium from 1905 to 1909 was spent in the pastorate at Greenville; from there he was sent to Aberdeen, where he was serving, when in 1910 he was called to the presidency of Grenada College, which position he has filled for the past two years with great acceptability and success. Brother Countiss' father was a local preacher, and his house was the preachers' home. As the sermon which he has given us attests, President Countiss is a man of studious habits, of accurate scholarship, and of large capacity for service.

PERSONAL AND OTHER NOTES.

Rev. G. W. Bachman, colporteur for the Mississippi Conferences, has our thanks for five subscriptions recently sent in.

Rev. J. C. Price, of Bernice, La., will assist Rev. C. B. Powell, the pastor at Pollock, in a revival meeting beginning the first Sunday in May.

The Holly Springs (Miss.) District Conference will be held at Taylor, June 18-20. We acknowledge a cordial invitation from Brother R. A. Tucker, the presiding elder, to be present.

During a terrific hailstorm that swept over the country in the vicinity of Pontotoc, Miss., on Monday of last week, a large memorial window in our new church at that place was broken in nine places.

Rev. C. C. Gibson, the pastor of the Coalville (Miss.) circuit, reports progress in every department of church work. His congregations are increasing at every point, and a growing prayer-meeting has been organized.

Brother T. V. Peters, pastor of the St. Tammany (La.) "district," has eight appointments, and has the prospect of building a number of new churches this year. He has received a large number of new members since Conference, and everything is in a prosperous condition.

Brother B. E. Meigs, who is a student in Millsaps College and pastor of our church at Thomasville, Miss., has our thanks for a list of four renewals sent in last week. He has been seriously inconvenienced on account of the wet weather, but has things well in hand on his work.

Seven new subscribers and one renewal is the record made by Brother Robert Randle, our faithful pastor at Cotton Valley, La., in a short canvass made in the interest of the Conference organ. A little personal work will do wonders in placing the Advocate in the homes of our people.

Rev. T. J. Hopper, of Cedar Bluff, Miss., writes: "The Advocate makes our people more loyal to the Church and better Methodists." In support of his opinion he has begun a campaign to place the Conference organ in the homes of the official members of his charge. Three subscribers sent in this week are the first results of his work in the Advocate's behalf.

Rev. D. H. Crowson, the pastor of our church at Paris, Miss., writes: "I am gaining a little strength after having been laid up for repairs

almost all winter." He held an all day service at Palestine on the second Sunday of this month, the morning being devoted to an old folk's service and the afternoon to the children. An offering of \$22 was received for missions.

Rev. John Paul, pastor of the Poplar Springs Church, Meridian, is assisting Rev. George S. Bearden in a meeting at Edenton, N. C. He has unusual gifts as a revivalist and is in much demand for such work.

Our good friend, Rev. J. M. Wyatt, of Ackerman, Miss., forwarded us an additional list of subscribers last week. His work continues to progress favorably, and the promise is for a year of large fruitfulness in his growing field.

Dr. W. R. Tillett, the accomplished Dean of Vanderbilt University, delivered a lecture on "The Women Hymn Writers," in Wesley Hall, on the University campus, Tuesday evening of this week. That this discussion was an able and entertaining one, scarcely needs to be said.

Brother W. L. Doss, Jr., the ever-faithful pastor of Epworth Church, New Orleans, handed us two new subscribers this week. Brother Doss recently preached on the subject of Christian literature and mentioned the reading of the church paper as a good habit to acquire. The fruits of his sermon are already in evidence.

We have an interesting unsigned communication, from Duck Hill, Miss., which we judge to be from the pen of a lady. We will gladly publish it, if the author will claim it and tell us what signature to attach to it. It is our rule never to publish an article, the source of which we do not know.

On Sunday evening, April 14, the six Methodist churches of Meridian, Miss., united in an inspirational rally at the courthouse at which stirring addresses were made by Judge A. B. Amis and Dr. W. F. McMurry. The service resulted in securing a number of new members for the City Board of Church Extension and in a revival of church-building sentiment.

The young people of the Oak Ridge charge, in Warren County, Miss., recently gave an entertainment for the benefit of the parsonage, which netted \$60. Among the interesting features of the program rendered were three charming readings by Miss Lillian Williams, of Jackson, a daughter of the Rev. W. M. Williams, Manager of the Methodist Orphans' Home in that city.

Our popular pastor at Pontotoc, Miss., Rev. W. D. Wendel, continues to extend the circulation of the Advocate in his good charge, for which he has our hearty thanks. He has one of the most substantial houses of worship in North Mississippi, which he hopes to be able to free of debt and have dedicated in the future not remote. The cause is prospering in his field.

Dr. W. H. Huntley, the presiding elder, requests us to announce that the Port Gibson District Conference will be held at Fayette, Miss., May 28-31. The organization will be effected and preliminary work done Tuesday afternoon, and at the evening hour, Rev. H. W. Van Hook will preach. The Publisher and Editor are grateful to Dr. Huntley for a most cordial invitation to be present upon this occasion.

Eugene B. Troy, the practical superintendent of our Sunday school at McDonoghville, was elected Field Worker for the Louisiana State Sunday School Association at the recent State Convention at Shreveport. Brother Troy is the son of a Methodist preacher, is well equipped for this kind of work, and will no doubt reflect credit upon the cause of Christ in his new field of service.

We acknowledge the reception of an invitation to attend the Cole Lectures at Vanderbilt University, which will begin with an introductory sermon in the chapel of that institution next Sunday. As has been before stated in the Advocate, these lectures will be delivered by the Rev. W. H. P. Faunce, D.D., LL.D., President of Brown University, and the general theme of them is, "What Does Christianity Mean?"

Rev. B. P. Fullilove, who serves the Boonville (Miss.) Circuit, reports that he has had to contend with rain and mud nearly ever since the session of the Annual Conference. He states that he has to travel slowly in going to meet his appointments. But the battle is not always to the swift, and, notwithstanding the difficulties in the way, the work is being taken care of by this faithful pastor.

Dr. T. B. Holloman, our pastor at Port Gibson, Miss., writes as follows: "The Commencement exercises of the Port Gibson Female College and the Chamberlain-Hunt Academy are only a few weeks off. Both institutions have had record-breaking sessions—have been full to the limit of their capacities. We will greatly miss the going away of these students. Our congregations here have been really an inspiration. Last Sunday sitting room was at a premium."

Rev. J. H. Bell, of Black Hawk, Miss., has recently been pressing the claims of the Conference organ in his charge, with gratifying results. We appreciate the interest which he has manifested in the Advocate, and we pray that it may reinforce him in his work for the Master in his field. The names which he forwarded had quite a familiar look. There are no better people to be found anywhere than those whom Brother Bell is serving with such marked acceptability.

The meeting at the Carrollton Avenue Church of this city closed last Friday night, after having continued three weeks. The pastor, Rev. J. G. Snelling, was assisted during the last week of the services by Dr. J. W. Moore, pastor of the First Methodist Church of New Orleans. The meeting resulted in a general quickening of the membership of the church and six additions. Those joining were received at the evening service last Sunday.

Rev. T. J. Durrett, of Buena Vista, Miss., writes that Brother R. S. Westbrook, the superintendent of the Sunday school at the Ebenezer Church on his charge, died on Thursday morning, April 11. He is the third superintendent of this school who has died within a little more than a year. The church and community are reported to be in mourning for the loss of this good man. May the Heavenly Father lay his healing hand upon every heart that has been made to ache by this sorrow.

We acknowledge our indebtedness to Dr. B. F. Jones, of Shubuta, Miss., for a nice list of names for our subscription files, sent in on April 16. Referring to conditions in his section, the Doctor says: "The recent constant rains are presenting quite a serious problem to the farmers in our part of Mississippi, but notwithstanding, church affairs are progressing fairly well. Our congregations are good in size and attention, and plans are being formed for a year of active and aggressive work."

Rev. C. C. Miller, presiding elder of the Baton Rouge District, favored our office with a call last Tuesday. He was in the city to meet Mrs. Miller, who was en route home from Oxford, Ga., where she had been on a visit to her sister, who is the wife of Dr. W. F. Melton, Professor of English in Emory College. Brother Miller reports things as moving on well in his district, notwithstanding "hail and high water." He thinks that no part of the territory under his supervision will be inundated.

The local paper printed in Leakesville, Miss., gives an extensive report of the revival which was held in our church there recently by Brother D. E. Kelly. Among the results were 34 additions to our Church, 10 to the Presbyterian, and 5 to the Baptist. Thirty-five backsliders claimed a revival of Christian experience, 12 family altars were erected, and \$220 were subscribed to the Conference claims. We congratulate Brother Alsworth on this work of grace that has been done in his church.

Rev. J. R. Bright, of Moorhead, Miss., favored us last week with a fine list of subscribers. We assure him of our hearty appreciation of his kindness. Brother Bright is a Vanderbilt who left Wesley Hall last June. He is now making proof of his ministry in the fast-developing Yazoo Delta. Whether he numbers swimming and boat-rowing among his accomplishments we do not know, but we hope that they are included in his repertory of acquisitions, since, from the way the papers read, he possibly may need them within the next few days.

Sister D. D. Gibson sent in seven subscriptions to the Advocate from Hickory, Miss., last week. She says in her letter: "I am proud of this small number of subscribers. I feel that I can't get along without the Advocate." We highly appreciate Sister Gibson's good work in behalf of the Conference organ. If we had more women who realize the importance of circulating good literature among the people, we could make greater strides of progress in building up the Master's kingdom in our territory.

Mrs. H. A. Gatlin, of Whitworth College, Brookhaven, Miss., informs us of the sad death of her brother, Mr. Thomas H. Talbert, who died in the Sanitarium at Vicksburg, Miss., Tuesday, April 16th. He died a triumphant death, assuring his devoted sister, who was with him during his illness, that he was at peace with God. The funeral services were conducted Wednesday afternoon at the family cemetery three miles north of Gloster, Miss., by the following ministers of Gloster: Dr. Reed, the Rev. Mr. Gunn and the Rev. Mr. Johnson.

Mrs. Laura L. DeLap, of Natchez, in renewing her subscription, takes time to write a few words commendatory of the Advocate, which are much appreciated. She has not been able of late years to attend church services often, and enjoys reading the paper. She finds home exceedingly lonely, since her beloved husband and another member of the family, in answer to the Master's summons, went away last year. Such

a separation from loved ones is, indeed, a great trial, but it will not be long before the day of happy reunion.

Rev. H. E. Carter, of Monticello, Miss., writes: "The revival season is coming on and we are expecting good results. Brother W. J. Ferguson is to help me at this place the first Sunday in June; the second Sunday in July, Brother J. V. Bennett will be with me at Georgetown, and on the third Sunday in August, Brother C. A. Shultz will help me at Sontag. I will, with the assistance of my junior and local preachers, hold my own meeting at Bahalia Chapel. We are moving on very well, considering the bad weather and other hindrances."

We take off our hat to Rev. W. L. Duren, our gifted and efficient pastor at Tupelo, Miss. He sent us a few days since 27 subscriptions from the progressive and growing little city in which he resides and represents Methodism. He states that the work has been moving off somewhat slowly this year, but that he is looking hopefully forward to a gratifying outcome in the end. There is no choicer charge than that which Brother Duren serves in the North Mississippi Conference, and under his aggressive leadership it is making a fine record.

Dr. Sawyer returned from Shreveport Tuesday, and reports that Rev. W. W. Perry, assisted by Revs. D. B. Boddie and F. C. McCoy, will continue the meeting at Texas Avenue Church for another week, which began on April 7. A number of conversions have been had, and the membership have been greatly strengthened. He says that Pastor Perry is doing an excellent work, and will doubtless have a splendid report to make at the Annual Conference in Monroe next December. He has already received many new members, and there are more to follow. He is untiring as a pastor, and he gives his people pure and strong gospel preaching.

We received a few days since a card from Dr. F. N. Parker, the distinguished head of the Trinity College Bible School, bringing us greeting and good wishes. The card contained an interesting picture of the Green Hill House at Louisville, N. C., where the first Methodist Conference of America was held, April 8, 1785. We have had it from more than one source that Dr. Parker both in the lecture room and pulpit has made a deep impression upon the Methodists of the Old North State. But the brethren up that way must not forget that we have only loaned him to them awhile, and that he still belongs to Louisiana. He is here universally beloved and greatly missed.

A great work is being done by our church at Bogalusa, La., under the consecrated leadership of the pastor, Rev. L. I. McCain. Fifty members have been received into the church since Conference; the missionary assessments have been paid in full; a large offering has been made to the Orphanage; the prayer meeting and Sunday school are the best in the history of the church; a Junior League has been organized; the church is being re-covered; new matting has been purchased, and new songbooks have been installed. All of this has been done, and the church is out of debt; has paid up in full on the pastor's salary, and has no notion of resting from the good work already accomplished.

From Clarksdale, Miss., the queen city of the Northern Mississippi Delta, there came a few days ago a pleasing list of subscriptions, for which we are indebted to our worthy young pastor at that place, Rev. John Tillery Lewis. They numbered 19, two of them coming from Lyon, Miss., and one from Senatobia, Miss. The country surrounding Clarksdale has not been at all affected by the recent overflow of the Mississippi River. The levees of the upper district, which extend from the Bluffs at Memphis to the northern boundary line of Bolivar County, have scarcely been imperiled at all by the present high water. They are among the best to be found anywhere in the valley of the Great Father of Waters.

The following portion of a letter, containing three new subscribers and two renewals, from Brother Osmond Lewis, of Brandon, Miss., contains encouragement and interesting news: "Later on in the summer I will send you another big batch of subscribers. Our people are as loyal to the interests of the Church as any that can be found. But some are in need of more of the religion of Christ in their hearts. I am working, praying, and hoping to the end that many souls may be born of God's Spirit, and that all believing hearts may be strengthened and blessed this year. Our meeting will follow the District Conference, which will begin on the 28th of May. Brother W. B. Hogg, of Madison, will assist in the revival services."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

DR. HENRY CHRISTMAS was born February 1, 1842, in Madison County, near Clinton, Miss., and died at Tchula, Holmes County, Mississippi, December 13, 1911. He was laid to rest the next day, Sunday, with the impressive rites and honors of the Masonic fraternity, in the cemetery at Lexington. He was united in marriage in 1863, to Miss Lucie R. West, with whom he lived most happily to the close of his life. Six children blessed this union. His wife and three children, Mrs. Ira Jones, Mrs. Henry Waterer, Mr. Raiford Christmas, and several grandchildren survive, in deep sorrow for the passing away of one so dear to them. My acquaintance with Dr. Christmas began with the opening of my pastorate at Lexington and Tchula, the first of January, 1900, or in December preceding. And during the four years following, as his pastor, I was intimately associated with him as a leading member of the Methodist Episcopal Church, South, at Tchula. Our association ripened into a firm personal friendship. He was helpful to his pastor in the work of the Church. He loved the Church and was ever ready and willing to do his part toward its support and the promotion of its prosperity. When not professionally engaged or otherwise prevented, he was a regular attendant at the house of worship, and was always ready when called upon to lead the public prayer, or say something for the encouragement of the brethren. At the opening of the War between the States, he joined the Confederate Army, and served as assistant surgeon to the 40th Mississippi Infantry. Twice he was honored by his fellow citizens of Holmes County, by being elected a member of the State Legislature: first in 1882 and again in 1884. Besides his regular practice as a physician, he was, for some years, surgeon to the near-by Belmont State Farm. In 1894, he became local surgeon for the Yazoo and Mississippi Valley Railroad, which position he still held at the time of his death. Thus, it seems that his life from early young manhood was one of active usefulness, and so continued until failing health interfered with his wonted activity and usefulness. Dr. Christmas was a genial and accommodating friend—one of those cheerful, optimistic spirits who love always to look on the bright side. It was a pleasure to meet his cordial greeting, and to be associated with him in social and Christian companionship. His wife, she who for so many years was his life companion and comrade, writes in a letter to me, these words of high commendation: "He was a patriotic citizen, a true, faithful Christian, and an affectionate, devoted husband and father." To his sorely bereaved family, we extend our prayerful sympathy. May our Father in Heaven sustain and comfort them by his abundant grace. T. C. WIER.

BROTHER WILL L. JONES was born April 7, 1868, and died February 28, 1912. Brother Jones had been a consistent member of the Methodist Church here in Bolton for many years. He was a member of the Sunday school and a very appreciative church attendant, often informing the pastor of how much good the sermon had done him. He was very devoted to his mother and sisters and gave the strictest attention to his business, ever keeping in view their

temporal welfare. He was free from selfishness. His thoughts were concerning others, and this beautiful characteristic in his life actuated all his daily walks and business transactions. One of his friends wrote of him thus: "He was one of the finest and most unselfish characters I ever knew." Everybody spoke well of Brother Jones. His Sunday school superintendent and also one of the firm for whom he had worked for several years, said of him, "He was a very conscientious man, and never made a conscious mistake." He took great pleasure in accommodating anybody when it was in his power to do so. So kind was his nature that the negroes all loved him. One of his Jackson friends writes of him: "I have never known a kinder, more accommodating disposition than his. To have lived such a life as he lived was a benediction to any community." To have known Brother Jones was to love him and to have your life enriched by his example. One of our young preachers who boarded in the Jones home previous to his entering the ministry writes of him thus: "I have no words to express my appreciation of Brother Will in the help he has been to me, and the good impression he made upon me by his life." Brother Jones was never married, having bestowed his affections on his mother and sisters. In his death the family has sustained a very great loss and bereavement, the town has lost one of her best citizens and the Methodist Church one of her most consecrated members.

W. A. TERRY, P. C.

SARAH ADLINE BUCHANAN was born in Alabama on Sept. 10, 1836. Her father and mother, Judge Hugh and Winnie Adline Gaston, moved to Calhoun County, Miss., and settled two miles east of Pittsboro when she was four years old. They then moved to Benela, in the same county, and there, on Nov. 13, 1853, she was happily married to Dr. Sihan Thomas Buchanan. She was the mother of six children, four of whom, with the faithful husband, preceded her to their heavenly home. She leaves two children: Walter Buchanan, of Eupora, Miss., and Sister Lawrence, of Derma, Miss. At these two places, in turn, she made her home till the Lord called her to the mansions above, Dec. 31, 1911. This sketch brings before us a character of which her two children, grand children and friends may well be proud. She died at her son's home at Eupora. Among her last words to her son-in-law, Dr. Lawrence, was, "Tell all my neighbors good-by. I loved them to the last, and want all of them to meet me in heaven." I met sister Buchanan in 1855. I was her pastor for eight years, and always found her the same sweet, spiritual Christian woman. She was an invalid for years, but I never heard her murmur or complain. Her Bible was her constant companion. She read it through yearly for a number of years. She joined the Methodist Church at 19 years of age, and it can truly be said of her that she lived an ideal Christian life. She was a constant reader of the New Orleans Advocate. She read it profitably, for she often mentioned something she saw in the Advocate. She was a Methodist; was broad in her views; loved all that was good in all people, and condemned all wrong. Weep not, children and friends; her life's battles are fought, the victory is won and she has anchored on the beautiful shore, so safe and so free from suffering or sorrow. Let us all so live as to meet her in the "sweet by and by." Her former pastor,

R. P. GOAR.

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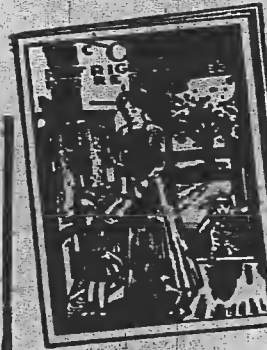
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See Announcement on Page 16

Tidings From the Field

Laurel, Miss. (Kingston Church.)

I am glad to say that the Kingston Church (Laurel), of which I am pastor, has encouraging prospects. We have had several valuable additions to our membership recently, and the members seem to "have a mind to work." The parsonage has just received two coats of paint, and we expect this month to repaint our house of worship and put some much-needed repairs thereupon. On account of bad weather, we held our special Easter service Sunday night. An attractive program was given by the Sunday school, which was followed by a sermon by the pastor.—M. M. Black.

Court Street Church, Hattiesburg.

We have just closed a good meeting at Court Street Church, in which we were favored with the leadership of Brother J. A. Bowen, Conference Evangelist of the North Alabama Conference. The services did not continue long enough—only eleven days. There were many conversions and about thirty-five accessions. The intensive rather than the extensive revival was emphasized. Brother Bowen had conducted a meeting in Hattiesburg some ten years ago, and they who heard him on both visits say that with increased years have come increased ministerial gifts and grace. His great optimism, unquestioning faith, deep love, and intense zeal make association with him pleasant and profitable. We learned to love him much.

GEORGE H. THOMPSON.

Foxworth, Miss.

This is pretty early to write a report of my work, but I feel like I ought to tell what we have done since January 1. The pastor has been in a new parsonage for three weeks. With the help of some of the good men of Foxworth, and by paying out only \$25 for labor, the pastor built the parsonage himself. It is a snug house with five rooms and a hall—good enough for any Methodist preacher to live in, or any other preacher, as for that. We have the parlor painted inside, and have secured the paper to paper it; I expect to do this work myself. We have not yet painted the outside of the house. We only lack \$80 raising the amount needed to set our \$100 donation from the Church Extension Board. We expect to try to be out of debt within the next ninety days. We are also planning to build at least a \$1000 church at Foxworth, and have two or three hundred dollars already collected for this purpose; we want to have this up and in use before the Annual Conference. We have just had our first quarterly conference. Brother Leggett came as usual with a great Gospel message. We love our presiding elder very much. He has been a friend, indeed, to this preacher. May God bless him with a long life of usefulness. This is his last year on the Brookhaven District. We believe that the district or church that gets him next year will have reason to rejoice.

W. B. WALDROP.

P. S. (one week later)—The revival meetings on my charge are planned to begin as follows: Sumner Chapel, July 7, Rev. H. E. Carter, of Monticello, assisting; Knox (Old Walter Hole), July 14, Rev. Dan Scarborough assisting; Foxworth, July 28, Evangelist D. E. Kelly assisting; Jamestown, August 18, Rev. David Uimer assisting; Old Hopewell, Sept. 15, Rev. M. L. White, of Prentiss, assisting. We are trying to organize a temporary camp meeting at Sandy Hook, which, if we succeed, will be announced later. The neighboring pastors will meet on Thursday before

the fourth Sunday of this month to discuss the camp meeting proposition and make a final decision. Since writing last week the writer has decorated one of the parsonage rooms very artistically, which adds materially to the pleasant appearance of the interior of our home.—W. B. W.

Buena Vista, Miss.

I see the other boys are taking a good deal of space in the columns of the Advocate, so I presume you will allow me to write a letter, too. I can't say, however, as I see most of the boys are saying, that prospects are the most encouraging. I have gone to my appointments this year, except on two Sundays when the ground was covered with snow; but I have been traveling the lower route—the entire year, from two to five feet under the upper route. I have been in the mud till I am almost a mud man. We cannot let our light shine very bright up here, for there is no oil in town, and the merchants haven't been able to get any from the railroads for months. The people here said last winter that the roads don't get as bad now as they used to, but now they say they didn't use to get as bad as they do now. We have had one quarterly meeting, but had to take two trials at that, and then struck mud, rain and cold. However, our good presiding elder came to us riding a mule. Now, I am not a pessimist, but I don't see how the boys can write so encouragingly. Here it is, almost the middle of April, and scarcely any plowing has been done. It is too wet to work and to muddy to visit the neighbors. I am sure I have as good people as there are in the North Mississippi Conference—I do not believe the people of Buena Vista, McCondy and Pleasant Grove can be excelled anywhere, but they have the blues now and I don't blame them. These three churches, all in the country, have their Sunday school twelve months in the year, but they have had a hard time keeping their heads above the water this winter, or rather above the mud. Both Ebenezer and Pleasant Grove churches have Epworth Leagues which are very much alive when they have a chance. Both Buena Vista and Ebenezer churches had a splendid Easter program, rendered on the night of Easter Sunday. It was my pleasure to attend at Buena Vista. The program was fine and a collection was taken for the Orphans' Home, which amounted to \$3.50. I haven't heard from McCondy. The good women of that neighborhood had a sewing meeting last Thursday, to prepare a box of clothing for the Orphans' Home; I think they will be able to send it this week and I am sure they also took a collection for the Home last night. I think Ebenezer has the best Sunday school you will find anywhere in the country, but their efficient superintendent, Brother R. S. Westbrook, is in very bad health. Pray for his recovery. I had two churches added to my work this year, Boone's Chapel and Egypt. I have been able to preach at Boone's Chapel twice and Egypt once, since Conference. I have been there more than this, but the people couldn't get there. I think they are splendid people, if I could only get a chance to get acquainted with them. Now, Brother Meek, there is nothing so bad but that it could be worse. I thank God that there has not been a single death on the charge this year among our membership, and I have received eight into the Church since Conference. So, all things considered, I suppose I am getting along about as well as the other boys. Now, excuse this long letter, as it is my first this

year. We love our presiding elder, Brother Cunningham. Success to you and the Advocate. I sent you a

list of thirteen subscribers last week. Will try and send more soon.—T. J. Durrett, P. C.

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NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference convened in Slidell, La., Thursday morning, April 10, with Dr. J. M. Henry, presiding elder, in the chair. After devotional exercises conducted by Rev. W. L. Doss, Jr., Rev. A. J. Gearheard was elected secretary. To the calling of the roll 11 answered present, all of whom were ministers. After the appointing of the usual committees, Rev. R. F. Vaughan, superintendent of the Louisiana Orphanage, gave an account of his work. Rev. N. E. Joyner delivered an address in the interests of education. At 11 o'clock Rev. J. G. Snelling delivered a helpful sermon. The entire afternoon was given over to a discussion of the problems of the Sunday school, led by Rev. P. O. Lowrey. Brother Joyner preached at night on the subject of missions to a large audience.

Friday's session showed an attendance of very few laymen; ten preachers were present. The Conference voted to effect an organization of a District Sunday School Union, following the plan advocated by Brother Lowrey and adopted by the Shreveport District. The characters of all the local preachers were passed and the licenses of those not in orders were renewed. Dr. R. A. Meek represented the New Orleans Christian Advocate, and Dr. Henry spoke in the interest of both the Conference organ and the General organ. Rev. W. W. Holmes addressed the Conference in behalf of the Seashore Divinity School and a collection amounting to \$33.50 was taken to assist in meeting the expenses of the approaching session. Dr. Meek preached an inspiring sermon at 11 o'clock.

Friday afternoon was given over to routine work. The following lay delegates were elected to the Annual Conference: W. W. Sutcliffe, C. O. Chalmers, J. B. Snider and W. L. Ellis. Alternates: B. H. Meyers and Dr. J. N. Bell. The following were elected as trustees of the Seashore Camp Ground School: W. F. Sherwood and S. H. Meyer for four years and Alexander Savage and Alton Foster for one year. The following were named as a licensing committee, to serve until annual Conference: C. A. Battle, W. W. Holmes, W. L. Doss, A. G. Shank, H. R. Singleton, and J. W. Booth. The pastors gave encouraging reports of their work. The invitation of Bogalusa was accepted and the next District Conference will be held there. The closing sermon was preached by Rev. P. M. Thompson on Friday night.

A. J. GEARHEARD, Secretary.

REV. J. W. HONNOLL

Many hearts were made sad by the tidings that Rev. J. W. Honnoll had passed from earthly scenes and labors; tidings, indeed, that caused a wave of sorrow to sweep over the North Mississippi Conference.

Brother Honnoll, as a man and a minister of the Gospel, was greatly esteemed by his brethren. He was worthy of the estimate given of him in an editorial in the New Orleans Christian Advocate, under the caption, "A Prince in Israel Fallen." He was a man of strong character, of striking individuality, and an able preacher of the Gospel. He was genial and companionable as a friend and a brother.

While a multitude mourn the death of this faithful servant of the Church, this prince in Israel, there is a personal loss in his passing away that is felt by those of us who had long been associated with him.

and had been co-laborers with him in the vineyard of our Lord. While living, though for the most part separated and far away from us, there was yet comradeship in the thought and fact that he still lived in his noble Christian manhood. The world is lonelier and sadder, now that he has gone from us.

Though a veteran in years, he was still in the efficient ranks. Many will remember his able sermon at the anniversary of the Methodist Historical Society, at Macon, on the evening before the opening of our last Conference. How greatly he will be missed by his brethren at their annual Conference gatherings!

Since the death of Brother Honnoll, we have been called to mourn the loss of another veteran member of our Conference, honored and beloved, in the death of our sweet-spirited brother, Rev. T. J. Cunningham. May we not think of these dear brethren as being merely transferred to the Conference gathering on the Heavenly shore? And what a conference of our veterans and other brethren is gathering there! May we who linger here for a while be admitted, through the great mercy and grace of God, into that Conference above, when our Lord shall call us hence.

T. C. WIER

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Parker Memorial..a.m. Apr. 28,
Algiers ..p.m. Apr. 28,
Carrollton Ave..a.m. May 5,
First Church ..p.m. May 5,
Bogalusa ..May 12,
Rayne Memorial ..a.m. May 26,
Felicity ..p.m. May 26,
St. Tammany, at Waldheim ..June 8, 9
Slidell, at Covington..p.m. June 9,
Donaldsonville, at Vach-erie ..June 16,
J. M. HENRY, P. E.

Baton Rouge Dist.—Second Round.

Tickfaw, at Coopers.....Apr. 27, 28
KentwoodApr. 28, 29
Ponchatoula, at SpringfieldMay 4, 5
AmiteMay 5, 6
Mt. Hermon, at Angie.....May 10,
Franklinton, at ZonaMay 11, 12
Den, Spgs., at Palmetto.....May 18, 19
HammondMay 19, 20
District Conference, at Amite CityMay 23, 26
Greensburg, at Day'sMay 23,
Port Vincent, at Pt. V.....June 1, 2

The brethren will please note that the date of the Denham Springs Conference at Palmetto has been changed to May 18 and 19.

The District Conference at Amite will convene on May 23, at 9 a.m., and not on the 22d, as previously published. C. C. MILLER, P. E.

Ruston Dist.—Second Round.

HomerApr. 21,
WinnfieldMay 11, 12
Jonesboro, at Dodson.....May 12, 13
Gibs, at Mt. Mariah.....May 18, 19
Arcadia ..7:30 p.m. May 19,
Vernon, at Oak Ridge.....May 22,
Ruston ..11 a.m. May 26,
Bernice, at Dubach ..7:30 26, 11 a.m. 27
Lisbon, at HarmonyMay 28,
Bienville, at Ebenezer.....June 1, 2
Ringgold, at Andrew.....June 5,
Simsboro, atJune 8, 9
Boyd Mission, at Ashland.....June 15, 16
Haughton, at Alberta.....June 16, 17
Minden11 a.m. June 22, 23
Cotton Valley, at Spring Hill7:30 p.m. June 23,
Lanesville, atJune 29, 30
District Conference, at GibslandJuly 17, 19
R. W. TUCKER, P. E.

Lafayette Dist.—Second Round.

SulphurApril 14,
Morgan CityApril 21,
JeaneretteApril 22,

Lake CharlesApril 28,
West LakeApril 28,
PattersonMay 5,
LafayetteMay 6,
GueydanMay 12,
JenningsMay 19,
IotaMay 26,
Lake ArthurJune 2,
Indian BayouJune 9,
VermilionJune 16,
District Conference will meet in Lake Arthur, May 28-31.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Marksville, at Marksville..Apr. 27, 28
OpelousasApr. 29,
AlexandriaApr. 30,
Boyce and Leconte, at B May 1,
Bunkie, at White's Chp. May 1, 5
villeMay 7,
Melville, at Woodside.....May 11, 12
Harrisonburg, at Jones-GlenmoraMay 18, 19
Elizabeth, at Oakdale.....May 20,
BRISCOE CARTER, P. E.

NORTH MISSISSIPPI.

Durant Dist.—Second Round.

Ebenezer, at HebronApr. 27, 28
Chester, at AntiochMay 4, 5
Ackerman, at WeirMay 5, 6
Poplar Creek, at Patterson.....May 11, 12
Hesterville, at ShilohMay 18,
Vaiden, at ColumbusMay 19, 20
Rural Hill, at Macedonia.....May 25, 26
McCool, at Liberty HillMay 31,
High Point, at High Point.....June 1,
Louisville, at Rocky Hill.....June 2, 3
Black Hawk, at AconaJune 8, 9
N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Second Round.

Verona, at Plantersville ..Apr. 27, 28
TupeloApr. 28, 29
Pontotoc, at Palestine.....May 4, 5
Amory and Nettleton, at AmoryMay 8,
Okolona Ct., at Tranquil.....May 11, 12
OkolonaMay 12, 13
AberdeenMay 15,
Montpelier, at Palestine.....May 18, 19
Atlanta, at Rhodes Chp.....May 20,
Smithville, at Smithville.....May 25, 26
Fulton, at Harden Chp.....May 31,
Tremont, at Tremont.....June 1, 2
Buena Vista, at Buena V.....June 8, 9
Prairie, at Strong.....June 15, 16
Greenwood Springs, at Rig-gan ChapelJune 22, 23
The District Conference will be held at Houston, May 21, 22, 23.
J. E. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

ShelbyApr. 28, 29
ScottMay 4, 5
Cleveland ..p.m. May 5, 6
Shipman's ChapelMay 9, 10
New SalemMay 11, 12
ShawMay 12, 13
DubbsMay 18, 19
RobinsonvilleMay 19, 20
District Conference at Greenville, April 18-21
W. W. WOOLLARD, P. E.

Corinth Dist.—Second Round.

Kirkville, at Siloame.....Apr. 26,
Booneville, Ct., at Carolina.....Apr. 27, 28
Chalybeate, at Mt. PleasantMay 4, 5
Hatchey Mission, at ConcordMay 6,
Corinth Ct., at Gains Chp. May 11, 12
Corinth, South Side.....May 12, 13
Wheeler, at Rodges Chp. May 17,
Mantachey, at Oak Grove.....May 18,
Guntown and Baldwin, at BaldwinMay 19, 20
Kossuth, at Pleasant Grove.....May 21,
Tishomingo Mission, at WestsideMay 30,
Rienzi, at RienziJune 1,
Belmont, at GoldinJune 1, 2
Iuka, at Harmony.....June 8, 9
District Conference will be held at Rienzi, May 30-June 2.
J. H. MITCHELL, P. E.

Holly Springs Dist.—Second Round.

Paris, at Shady Grove.....Apr. 20, 21
Coffeeville, at Goshen.....Apr. 27,
GrenadaApr. 28, 29

Holly Springs Ct., at Syl-vestriaMay 4, 5
Ashland, at SalemMay 5, 6
Lafayette, at MidwayMay 10,
Abbeville, at Mt. Zion.....May 11, 12
Foccapola, at Salem.....May 17,
Randolph, at Washington.....May 18, 19
Waterford, at Asbury.....May 25, 26
R. A. TUCKER, P. E.

Crawford, at Soule Chp.Apr. 27, 28
Mayhew, at Irteka.....Apr. 29,
Columbus Ct., at Mt. P.....May 4, 5
MashulavilleMay 11, 12
BrooksvilleMay 18, 19
CochraneMay 25, 26

The District Conference will be in Artesia, beginning at 11 a.m., April 30. The afternoon session of the first day will be a Sunday school institute conducted by Miss Elizabeth Kilpatrick.

J. E. THOMAS, P. E.

Sardis Dist.—Second Round.

Pleasant Hill, at Barker's ChapelApr. 25,
Cockrum, atApr. 27, 28
Hernando and Horn Lake, Horn LakeMay 4, 5
Lake Cormorant and Hinds, at Poplar CornerMay 5, 6
Wall Hill, at Grub Hill.....May 10,
Tyro, at Tyro.....May 11, 12
Sardis Circuit, at Emory.....May 12, 13
Eureka, atMay 17,
Courtland, atMay 18, 19
SenatobiaMay 25, 26
Arkabutla, atMay 27,
BatesvilleJune 1, 2
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Tutwiler Ct., Cherry Hill.....Apr. 27, 28
Lambert Ct., at Rome.....Apr. 28, 29
Kilmichael Ct., at KilmichaelMay 4, 5
Winona Ct., at Bluff Spgs.....May 11, 12
Mars Hill Ct., at Gores SpringsMay 18, 19
Minter City Sta., at Minter CityMay 25, 26
Webb Ct., at Sumner.....May 26, 27
North Carrollton Ct., at CoilaJune 1, 2
Slate Springs Ct., at Spring HillJune 8,
Bellfontaine Ct., at BellfontaineJune 9,
Eupora and Maben, at MabenJune 15, 16
District Conference will be held at Kilmichael, Miss., May 1, 2 and 3, opening at 11 o'clock a.m., of first day. Let all who will attend notify Rev. T. J. Halfacre in due time.
BEN P. JACO, P. E.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it, I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater to-day than ever. Cardui is the standard tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin to-day. Why wait?

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See Announcement on Page 16

FROM A LOCAL PREACHER.

I write to tell you of my work. Dr. B. F. Jones, of the Shubuta and Quitman charge, is my pastor, and Rev. W. H. Lewis is my presiding elder. I came from Gordo, Alabama, here in 1910, whither I had gone from Boyle, Mississippi, where Rev. E. H. Rook was my pastor, and you were my presiding elder. My membership on that work was at New Salem, at which place I was elected Sunday school superintendent in the summer of 1906, at the third quarterly conference. I was licensed to preach at Meridian on the 21st of last November, by the Licensing Committee of the Meridian District, consisting of the following brethren: W. H. Lewis, G. S. Harmon, B. F. Jones, W. H. LaPrade and Brother Rutledge. I have preached five times, made eight visits to the sick, held prayer in six houses and have been instrumental in erecting two family altars. I have two appointments, one at Hopewell, on the DeSoto Circuit, on the fourth Sunday afternoon; and one at Andrews Chapel, on the Materville Circuit, at 11 a. m. on the first Sunday. I am studying hard, so that I can stand the required examination for admission on trial this fall at the Annual Conference, which will be at Hazlehurst. I ask the prayers of all who read this, that I may be of some service in bringing souls into the kingdom of God.

A. WEBB O'BRYANT.
Quitman, Miss.

CALLED HOME.

Dear Brother Meek: Mrs. A. R. McIntosh, wife of the late Dr. B. F. McIntosh, died of heart trouble at her home four miles southeast of Hernando, Miss., on April 9. She was 61 years old, and had been almost a lifelong member of the M. E. Church, South. Her remains were interred in the Baptist Cemetery in Hernando on Thursday, April 11. Eight children mourn her departure. A truly good woman has gone from among us.

A. M. BENNETT.
Pleasant Hill, Miss.

A CHRISTIAN HOME.

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we most need. Its seclusion, its shelter, its wise and careful culture, are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America. We hear a great deal about the higher education, but there is a higher education still, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in schools, or college, or anywhere in the world, which can take the place of the discipline of home. Every true Christian home is a university, fully equipped, amply endowed and able to give the highest education which can be got in this world.—Baltimore Sun.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:
Tallulah—April 19-April 29.
Alexandria, First Church—April 29-May 13.

Minden—June 2 to 12.
Mer Rouge—June 15 to 25.
Slate for our pastor-evangelists:
Zachary—W. W. Drake, July.
Ringgold—A. I. Townsley, July 21 to 31.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

C. V. Breithaupt, Houma, La.
R. H. Bamburg, Vernon, La.
W. W. Holmes, New Orleans, La.
Wm. H. Coleman, Ruston, La.
L. N. Hoffpauir.
F. M. Freeman.
W. D. Kleinschmidt.
J. W. Faulk.
H. N. Brown.
R. H. Harper.
C. B. Carter.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also please write the said chairman.

Fraternally yours,
WM. H. COLEMAN,
Chairman Evangelistic Committee.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
Topisaw, at Topisaw.....Apr. 27, 28
Summit, at Summit.....Apr. 28,
Bayou Peirre, at Pleasant Ridge.....May 4,
Barlow, at Rehoboth.....May 5,
Meadville, at Hawklin's Chapel.....May 13,
Adams, at Ebenezer.....May 19,
Wesson, at Matthews Chp.....May 25, 26
Brookhaven.....May 26, 27
Pleasant Grove, at Tilton.....June 1, 2
Buford, at Knox.....June 8, 9
Tyertown, at Tyertown.....June 9,
Osyka, at Holmesville.....June 15,
Gallman, at Mt. Pleasant.....June 16,
Crystal Springs.....June 16, 17
Magnolia.....June 22, 23
McComb, Centenary.....June 23, 24
Scotland, at New Hope.....June 29, 30
The District Conference will convene at Bogue Chitto, May 29.
J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.
Jackson, Capitol Street.....Apr. 28, 29
Edwards, at Clinton.....Apr. 28, 29
Jackson, First Church.....May 5,
Bolton, at Raymond.....May 5, 6
Jackson, Galloway.....May 8,
Eden, at Lodi.....May 11, 12
Lintonla, at Bethany.....May 17,
Benton, at Zeiglerville.....May 18, 19
Canton.....May 26,
Florence, at Wesleyana.....June 1, 2
Fannin, at.....June 5,
Flora, at Bentonla.....June 9, 10
Sartatia, at.....June 15, 16
Yazoo City.....June 16, 17
The District Conference will convene at Brandon, Tuesday, May 28.
J. R. JONES, P. E.

Port Gibson Dist.—Second Round.
Natchez, Jefferson St. a.m. Apr. 23,
Natchez, Pearl St. p.m. Apr. 28,
Vicksburg, Crawford St. May 4, 5
Hermanville, at Pisgah.....May 11, 12
Hamburg, at Roxie.....May 18, 19
Percy's Creek, at Friendship.....May 21,
Woodville.....Wed.....May 22,
Wilkinson, at Hopewell.....May 23,
Mayersville, at Lockwood.....May 25, 26
Steel's Bayou, at Shiloh.....May 25, 26
Rocky Sp'gs, at Cayuga.....June 1, 2
Washington Ct., at Kingston.....June 15, 16
Nebo, at Ebenezer.....June 18,
Amite Ct., at Mt. Olive.....June 20,
Fayette, Monday night.....June 27,
W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.
Hattiesburg, Court St.Apr. 25,
Purvis, at Maple.....Apr. 28, 29
Seminary, at Bethel.....May 4, 5

New Augusta, at Batson.....May 7,
McLain.....May 12, 13
Sumrall.....May 18, 19
Collins, at Williamsburg.....May 25,
Richton.....June 1, 2
Summerland, at Soso.....June 8,
Taylorsville, at Mize.....June 9, 10
Eastabuchie, at Lux.....June 15, 16
Silver Creek, at New Hebron.....June 22, 23
Prentiss, at Bassfield.....June 29, 30
Magee, at Sharon.....July 2, 3
M. B. SHARBROUGH, P. E.

Meridian Dist.—Second Round.
Daleville, at Soule's Chp.Apr. 20, 21
Meridian, Central.....Apr. 24,
Vimville, at Why Not.....May 2,
Lauderdale, at Marion.....May 5, 6
Meridian, East End.....May 8,
Enterprise and Stonewall, at Stonewall.....May 9,
Scooba, at Spg Hill.....May 11, 12
Meridian, South Side.....May 15,
Shubuta and Quitman, at Quitman.....May 19, 20
Meridian, Fifth Street.....May 22,
Binnville, at Blairs Chp.May 25, 26
DeSoto, at Manassa.....June 1, 2
Meridian, Seventh Ave.June 5,
Waynesboro Ct., at Big Rock.....June 8,
Waynesboro.....June 9, 10
Bucatanua, at State Line.....June 16, 17
Moscow, at Hopewell.....June 22, 23
DeKalb, at New Hope.....June 24,
Dist. Conf. at Waynesboro.....June 10, 14
W. H. LEWIS, P. E.

Seashore Dist.—Second Round.
Brooklyn and Bond, at Maxie.....Apr. 26,
Hub and Oakvale, at Oakvale.....Apr. 27, 28
Columbia.....Apr. 29,
Long Beach.....May 1,
Bay St. Louis.....May 4, 5
Wolf River Mission, at Beulah.....May 11, 12
Coalville, at.....May 15,
Vanceave, at Mt. Pleasant.....May 18, 19
Lumberton.....May 23,
Poplarville.....May 24,
Derby, at Byrd's Chp.May 25, 26
Carriere and McNeil, at Picayune.....May 26, 27
Logtown.....May 28,
The District Conference will convene at Lumberton, Tuesday, June 4, at 3:30 p.m.
W. B. JONES, P. E.

Newton Dist.—Second Round.
Montrose, at Montrose.....Apr. 27, 28
Lake, at Eureka.....May 4, 5
Morton, at.....Fri. May 10,
Shiloh, at Johns.....May 11, 12
Decatur and Union, at Decatur.....May 18, 19
Chunkey, at Sequelena.....May 25, 26
Forest, at Forest.....May 28,
District Conference, at Forest.....May 27, 31
Hickory, at Garlandville.....June 2, 3
Newton.....Wed.....June 5,
Stallo, at.....Thurs.....June 6,
Neshoba, at Hester Chp.June 8, 9
Philadelphia, at Philadelphia.....June 9, 10
T. J. O'NEIL, P. E.

A REMARKABLE HONOR.

In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the United States Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective counties we have the honor to represent, many of us know, by happy experience in our own families, its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment."

For three generations Gray's Ointment has held first place in the treatment of boils, carbuncles, chronic sores, festering cuts and wounds, and in the prevention of blood poisoning. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

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By C. B. Rupe, Mgr.,
Seymour, Texas.

Personally appeared before me this 20th day of July, 1909, C. B. Rupe, Druggist, who subscribed the above statement and made oath that the same is true in substance and in fact.

R. C. JAMES,
J. P. and Ex-Officio.

Letter to
Dr. Kilmer & Co.,
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ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes: "For several years I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave if I had not tried Cardui. I shall praise it as long as I live." Many women, like, Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it to-day. Any druggist.

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Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Dr. J. L. Spales disseminates missionary knowledge among the members of his class at First Church, Shreveport, by circulating good missionary books and having them read. Two of the principal books he is using are, "Over Against the Treasury," and its sequel, "With You Always." These laymen report that these books reach the high-water mark in missionary bookmaking. Yet other teachers follow this commendable example. Reading makes a man wise and zealous in good works.

Some pastors have the new members, upon their reception into the church, remain at the altar and take the communion, thus teaching them both the privilege and duty of taking the Lord's supper. When these new members are Sunday school scholars, as is true of more than 80 per cent of all who join, their teachers should come forward and commune with them. It is but little less than grievous to see how many of our church members neglect the sacrament, especially among the children who have not been properly taught. The day of their reception is the time to begin to teach them this duty.

Mr. O. H. Cline, the superintendent of our Second Church Sunday school in Baton Rouge, is one of our coming Sunday school men, as is evidenced in the present condition of his work. The average attendance and collections of his school are about double now what they were the same time last year, fifty new scholars having been gained in the last three weeks, none of whom were in the Sunday school before. On Easter Sunday there were present 145, which was 100 per cent of the enrollment. On this occasion the pastor received 13 into the church and baptized 6. Four scholars have been given Robert Kaikes diplomas for perfect records in 1911, and many more have been given certificates of recognition for distinction in records along various lines. This enterprising superintendent has bought and is studying "The Blackboard in the Sunday School," by H. T. Bailey, which he commends as a profitable volume for a superintendent, and he is working out a fine system of record keeping and rewards.

At the recent session of the New Orleans District Conference there was a discussion on the question of having our Sunday school children stay to the morning preaching service, which is quite a problem in many of our churches, even the teachers in many cases not being blameless at this point. These were the theories advanced for the solution: Rev. A. J. Gearheard held that since the children spend considerable more time in day school five days in the week than both services on Sunday would involve, that all scholars should remain for the preaching service. Rev. N. E. Joyner would have them impress that attending Sunday school was attending church—one of its services. Rev. W. L. Does thinks of not dismissing the part of his Sunday school above the primary grades that meets in the church auditorium, having the last song of the Sunday school the first song of the preaching service, thus holding all until this service is dismissed. Rev. J. M. Henry would follow the same plan, abbreviating both services. The writer's plan would be to keep all the children at church until the opening worship; then preach the children a five-minute sermon, and dismiss the smaller grades. This plan would have the advantage of getting them to stay to a part of the service, and then dismissing them before they are tired. It would thus guard against a distaste for the house of God. All were agreed that no person should teach who willfully absented himself from the Sunday morning preaching service.

Rev. T. D. Lipscomb, the pastor, has on a contest between the Covington and Slidell Sunday schools, on the percentage basis, the points of comparison being: 1, Members present; 2, number on time; 3, number with Bibles; 4, number with offerings; 5, number studying lesson at home; 6, number attending church; 7, number of visitors present; 8, total amount of offerings; 9, number of new students. On the blackboard at Slidell for the Sunday before the New Orleans District Conference there were these items: Present, 108; on time, 108; offering, \$4.66.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. E. S. Lewis reports splendid results from Dr. Hamill's visit to West Point.

Mrs. G. C. Jones, of Belen, will organize a Wesley Adult Class in the near future, thus adding another to the increasing list of these organizations, so helpful to the Church and community.

Superintendent T. W. Cooper, of Eupora, Miss., reports his Sunday school fully organized and every department in enthusiastic working order. He and his fine corps of teachers have worked long and well to bring about this desired end.

The Sunday School Institute held at Macon was a splendid success. Mr. R. M. Weaver, of Corinth, Miss., filled the Field Secretary's place most acceptably. Rev. R. P. Neblett was present also, and Dr. Hamill, as usual, accomplished great things in his own inimitable way.

Mr. J. S. Carlton, superintendent of the Sardis Sunday school, has had printed a blank class report card to be handed in by the classes each quarter, and its substance is given here to assist others. "Name of class; How many are church members?; Number of visits made; Do you pray for the unsaved of your class?; Write names of unsaved on back of this card; Give names of others who ought to be in your class. Signed by the teacher, pastor, and superintendent.

Why should adult Bible classes be organized and registered? Organized classes have doubled the enrollment and attendance of classes not organized. They have doubled the financial strength. We cannot measure in figures the spiritual growth, but it, too, must increase under the intensity of the purpose of organized classes. They inspire other classes. Where one class organizes, others in the school are bound to follow. They develop prospective teachers and officers. They are the recruiting station for school officers and church officers. They train for definite, reasonable service. They remove many duties from the teacher's shoulders, and leave him time for better lesson preparation.

Organization makes the class a solid, strong institution, not dependent on one individual for existence. It provides every member with an opportunity for developing talents. It is the gospel of Christ working under twentieth century conditions, winning men and women to him by the thousands and tens of thousands, who, without this mighty force, have been lost to the school and the Church. It steps out into the business highway and brings in the best business talent the community affords, and sets it at work in Christian service. It steps out into the byways and the forbidden places and lifts human hearts and souls into the clear, white light of the gospel, and leads them into Christian living.

Organization is the means of these worthy ends. Are your classes which are not organized doing these things? There can be but one answer to this: NO! Put it in capitals, and let it sink in so that you cannot get away from it.



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Most good drug stores have **Dixie Fever and Pain Powder**. If you are suffering pain in any form, try a box today.

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ANTISEPTIC**

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WE MUST SAVE THE COUNTRY CHURCH.

There are three reasons that so many of our country churches are unused. First, wealthy land owners, desiring to give their children better educational advantages, have moved from their farms, leased them out to strangers (oftentimes negroes or foreigners), who are extremely poor, and have withdrawn from the country church their support and have placed it in their new church home in the city. Second, the modern conveniences of travel, improved highways and the extensive advertising of worldly attractions on the Sabbath day have enticed the people away until they are engrossed with other things to the utter exclusion of any time for the local church. And, third, the man who is poor, who once enjoyed the preaching, the familiar handshaking, the spiritual singing and the old-time demonstrations does not care to adapt himself to the new order of things, is hurt because his wealthier neighbor has deserted him, and is disgusted with a system that permits the accumulation of all the conveniences in the city churches and leaves the country church poorly equipped and overburdened with the support of what is oftentimes an inferior supply of religious teaching.

However, we must face the issue. It matters not how poor the people are who remain on the farms, or how ignorant they are, or how indifferent they are concerning the services and support of the church, they need the gospel, and we must see that they get it. The greater number of our ministers come from the farms. The purest type of Holy Ghost religion is found among the poor, and it has always been so. The city churches owe to the little church in the valley something for having cradled the wealthy planter who left the farm and cast his lot with the city church, and for having taught him that devotion to the Church that causes him now to liberally support its institutions.

The city pastor often wishes for the warmth of spiritual hospitality which he once enjoyed on the farm, but that is rapidly becoming a thing of the past, and will be wholly extinct if something is not done. There are two alternatives: we must be victors or we will be victims. Let us be up and at our Master's work, and save the country for Christ.

J. A. COLEMAN.

Jonestown, Miss.

AN INVISIBLE LEADER.

Saul started out to seek his father's asses and found a kingdom. The treasurer of Candace, queen of the Ethiopians, sought information in the prophecy of Isaiah, and found personal salvation. The disciples went out to fish and found the Son of God. How often God leads us by some secular incentive to the place where He has a blessing of an entirely different nature awaiting us! Little did Saul of Tarsus dream when he started for

Damascus what would happen to him before his return. Little did Elisha know when he hitched his oxen to the plow that before they were unyoked in the evening the mantle of God's prophet would be placed upon his own shoulders. Little did Gideon know when he went out to thresh wheat in the wilderness of the Abiezrite, that he would there meet with the angel of Jehovah and be appointed a judge over Israel. How often in the commonplaces of life we meet with God! It is on the way to Gaza; it is on the road to Emmaus; it is by some bush in the desert, or on some quiet evening in the sheepfold, or when we are pruning our trees. Often it is that the every-day vocations of life have the richest spiritual blessings. He who honestly and faithfully performs his work will invariably find a treasure hid in the field; when he comes to the well he will find a Savior sitting on the curb.—United Presbyterian.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

OUR CALENDAR.

Louisiana Conference.

District Conferences:
Baton Rouge District, at Amite City, May 22-26; Lafayette District, Lake Arthur, May 28-31; Monroe District, Calhoun, July 9-11; Alexandria District, Columbia, July 23-25; Ruston District, Gibsland, July 17-19.

Mississippi Conference.

District Conferences: Newton District, Forest, May 27-31; Jackson District, Brandon, May 28; Seashore District, Lumberton, June 4; Meridian District, Waynesboro, June 10-14; Brookhaven District, Bogue Chitto, May 29.

North Mississippi Conference.

Woman's Foreign Missionary Society (Annual Conference), Boonville, June 1-5.

District Conferences:

Columbus Dist., Artesia, April 30 to May 2; Winona District, Klmlchael, May 1-3; Aberdeen District, Houston, May 21-23; Corinth District, Rlenzl, May 30 to June 2; Sardis District, Oakland, May 21-24; Durant District, Lexington, June 11-13.

Miscellaneous.

General Board of Church Extension, Louisville, Ky., May 7-8.
World's Sunday School Convention, Zurich, Switzerland, July 8-15, 1913.

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See Announcement on
Page 16

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For the Advocate Piano Club

CLUB MEMBERS should not overlook the fact that they have the right to select either the regular Ludden & Bates' Cabinet Grand Piano or the Ludden & Bates' Cabinet Grand Player, which any member of the family can play. The player is identically the same instrument as the regular style Cabinet Grand, except that it has the player attachment. It is really two instruments in one and can be instantly converted from a piano into an automatic player piano.

Please do not confuse this player with any other. It is really in a class by itself; for it possesses all of the beauty of design and finish, the magnificent tone and responsive action of the Ludden & Bates' Cabinet Grand. The player mechanism is perfected to a degree that musicians did not ever dream of a few years ago. Even if you do not know one note from another, or cannot "carry a tune," you can, nevertheless, produce the sweetest and best of music on the Ludden & Bates' Cabinet Grand Player. The modulation of tone and time is exquisitely sensitive to the mood of the player and the requirements of the composition.

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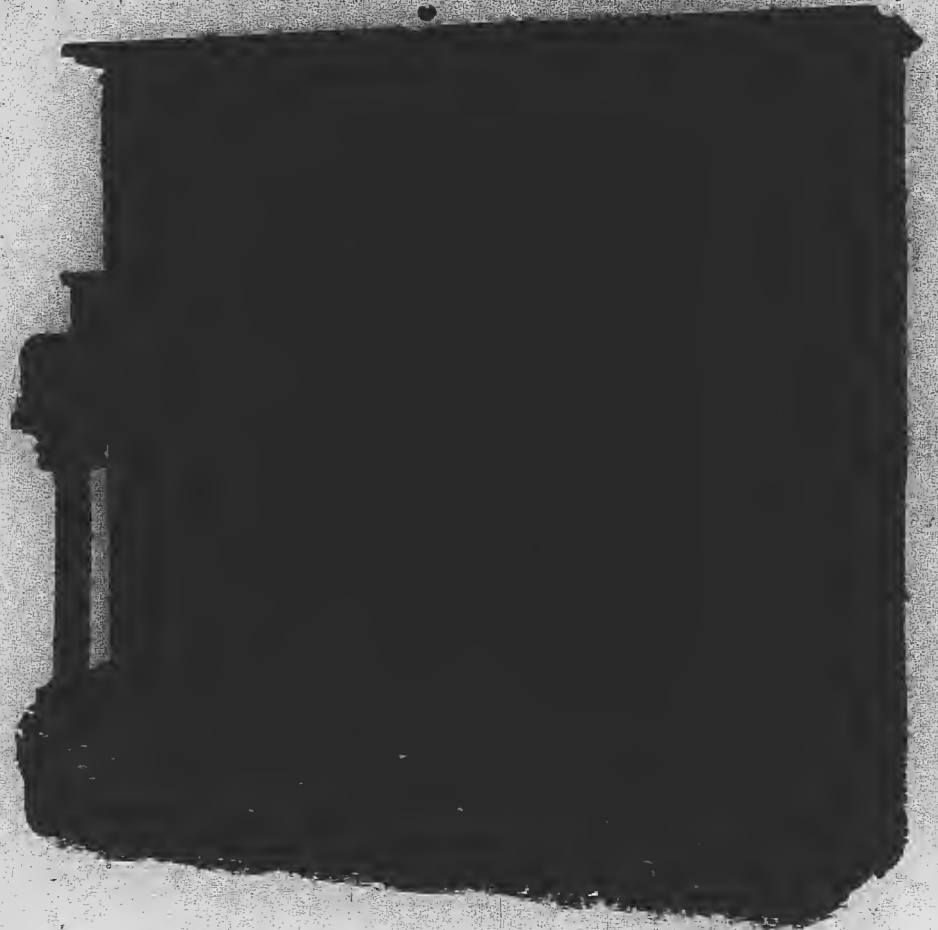
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1. By clipping together to secure the lowest *wholesale* prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship your instrument at once.
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5. To obtain for the Club member the best price for his old piano in exchange for a new one or for a new automatic player piano, that any member of the family can play.
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Since the first Club was organized we have printed in these columns many letters from Club members expressing their high appreciation of the Advocate Piano Club and their praise of the instruments. In speaking of the Ludden & Bates' Cabinet Grand Automatic Player Piano, Professor Orr says: "We made the selection after a careful study of every player piano in Savannah. We consider it the sweetest toned instrument we have ever used and are greatly pleased with our purchase. The player is perfectly satisfactory, and so is the instrument when used as an ordinary piano."

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All readers are invited to write for their copy of the Club Booklet and Catalogue, fully describing and illustrating the Club plan and the pianos.

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Ludden & Bates,

Advocate Piano Club Dept., Atlanta, Ga.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 18.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2933.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 2, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

The press dispatches report that while singing in a church at Leavenworth, Kansas, on a recent Sunday, a lady strained herself in such a manner as to cause a cerebral hemorrhage, from which she died. We cannot say that we are surprised. More than once we have sat in a pew, nervous and uneasy lest something of the sort should happen. Frantic and inarticulate screaming may be good singing for the opera, but not for the house of God.

A contemporary observes that all large contributors to a worthy cause are commonly referred to as "princely givers," and remarks that it takes more than the mere size of a man's donation to determine whether he is entitled to be so ranked. This is quite true. The only giving that is princely is that which costs sacrifice. The Master taught this lesson nineteen centuries ago, when the poor widow cast her mites in the treasury of the temple along with the offerings of the wealthy.

There are no short-cuts to the spiritual heights. The man who would reach them "must lay aside every weight and the sin which doth so easily beset" him, and press ever upward. It costs much to attain holiness and to become the possessor of the power that it confers. The price is the crucifixion of self and a life completely devoted to the service of Christ and humanity. The explanation of Wesley's tremendous influence is found in his full and perfect consecration and his constant communion with the living Lord. This has been the one and only path to heart purity and spiritual power throughout the ages; and there will never be another.

Every Christian should be a sower of the good seed of the kingdom. Wherever he goes he should scatter them with free and unstinted hand. It is probable that those sown on "good ground," such as the hearts of Sunday school children and those of persons who have been under Christian influences, will yield the largest returns. But, on this account, he should not restrict his sowing to the favorable soil, but should extend it to the "way side," to "the stony places," and to "the thorny ground." The gospel is for the lost everywhere, and its precious truths should be made known as much as possible to those who frequent the haunts of vice, to the inmates of prisons, and even to the man who is being led to the electric chair or the scaffold. The grip of Satan upon the human soul is mighty, but there is an Arm that can unloose it. Let us not by our lack of faith hinder the work of our Lord among any class of sinners, no matter how depraved. The records of the Bowery Mission and other like agencies are a standing rebuke to doubting and fearing disciples who would leave to the undisputed sway of evil any part of the field.

THE PROPOSED NEW NAME OBJECTION-ABLE.

Write them side by side: "The Methodist Episcopal Church in the United States of America," "The Methodist Episcopal Church in America." The former is said to be the official designation of the northern branch of Episcopal Methodism, and the latter is the proposed new name for our Church, which, by order of the General Conference, will be submitted to our Annual Conferences for acceptance or rejection next year. We sincerely hope that the suggested new title will be voted down by an overwhelming majority.

In the first place, the new name which we are asked to adopt is much too long. Were we to appropriate it, the people would not call us by it. Who ever thinks of referring to our sister Church as "The Methodist Episcopal Church in the United States of America." As is well known, it is generally spoken of as the "Methodist Episcopal Church," or "The Northern Methodist Church." And so the public would never waste time and breath to give us the extended new designation, even if we had it. The truth is, even our present name is too lengthy, as evidenced by the almost universal disposition to abridge it. Let us not make matters worse by tacking more words on to it.

Another serious objection to the proposed new title is that it is not sufficiently distinctive. Thus christened, the two Episcopal Methodisms would stand before the public, like twins that can not be told apart. Perplexity and confusion would inevitably follow. If we must have another name (which we do not think we at all need); let us find one that will serve to distinguish us clearly from other religious bodies, and which has about it no trace of bigotry or arrogance. Let us not in chasing after the historical appropriate a designation that is so nearly identical with that of another denomination, and which also would be misleading. That of the Northern Methodists is not the only Methodist Episcopal Church in THE UNITED STATES OF AMERICA, nor would ours be the only one "IN AMERICA." If we are so tired of the word "South" that we must go title hunting, let us style our denomination "The Episcopal Wesleyan Church," or adopt some other designation that is congruous, modest, and definitive. A regard for present needs and proprieties would be far preferable to an attempt to monopolize a historic name that was never ours alone.

"BE BRITISH, MY MEN."

It is stated that when the steamship Titanic struck the iceberg that wrecked her and for a moment it looked like there was going to be a panic among the sailors who were in charge, Captain Smith, by means of a megaphone, called out loudly from the bridge, "Be British, my men!" This appeal is said to have aroused the seamen to a sense of their duty, and it is claimed that from that time to the tragic end

they bore themselves like heroes. The Captain's call made them remember who they were, and what they represented. They realized that the eye of the world was upon them, that the reputation of their country was in their keeping, and that they needed to act in a manner worthy of the blood that coursed through their veins and the proud past of the British nation.

This exhortation reminds us of that of Lord Nelson at the Battle of Trafalgar, when as the warships under his command moved into action, he cried out, "England to-day expects every man to do his duty." And if such appeals are efficacious in making men brave and true as the representatives of earthly governments in crucial hours, ought not the thought that we represent Christ and his everlasting kingdom to incite us to exhibit the spirit of our Lord and bear ourselves properly in meeting the difficulties which confront us in life? Paul seems to have been appealing to such a sense of honor and obligation when in his epistle to the Ephesians he said, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called;" and also when, in addressing the Corinthians, he wrote, "Watch ye, stand fast in the faith, quit you like men, be strong." We need to be "Christian" in our conduct far more than the crew of the Titanic needed to be "British." The issues at stake are vastly more tremendous.

A MOVEMENT IN THE RIGHT DIRECTION.

The Rev. Dr. Andrew Coultas, a Methodist district superintendent (presiding elder) in New England, declares in favor of making \$1000 the minimum salary for a pastor in the Methodist Episcopal Church. He states that of the 101 pastoral charges under his supervision only twelve pay more than \$700 for ministerial support. We think that Dr. Coultas is right in insisting that every preacher should be paid enough to meet his actual necessities. This is done for workers in the foreign field; why should it not be done for those in the home land? The financial hardships which many of our preachers are allowed to suffer are a positive reproach to the Church. Of course, we would not have the weaker places abandoned—we do not believe that Methodism should retreat from any field—but we think a larger home mission fund should be raised from which the salaries that they pay could be supplemented.

This question is likely to command increasing attention in the near future. The work of Christianity thus far has been chiefly extensive—that of publishing the gospel to the peoples of the earth. The far more difficult task of really establishing the divine kingdom among men will soon have to be taken up. This truth is obvious when it is noted that there is not a nation on the globe that has more than a thin veneer of the Christian religion. The first Christian civilization is yet to be. The Church will soon realize that the home call for service is not less urgent and imperative than that from across the seas; and with this realization, there will come more concern for the equipment of the ministers used on our poorer charges and a more ample provision for their maintenance.

THE HOLY SPIRIT IN MISSIONS.

By Rev. Albert S. Lutz.

Throughout the cycle of the ages and in all the migrations, colonizations and civilizations that are characteristic of men, the living God has never slumbered or slept in his purpose of good for all humanity. In the power of the Holy Spirit he has been alive and the life of all life in every age and in every land. His energy has been the moving force in all human progress. A variety of materials have been used to bring about his high and holy purposes, but in all the hand of God is the impelling power.

The life of God produced by the Holy Spirit in the heart of man is like the life in a vine, which is sent upward and outward. In this way every impulse outward is a mission, a divine sending. The very word means this. "Malak" (messenger) in the Hebrew, "apostle" in the Greek, "missionary" in the Latin, and "sent" in the Anglo-Saxon are all one word in different tongues. "Go" is the center of the idea and God is the ultimate Author of all going. He is the universal Sender, through the Holy Ghost, who puts the "go" in us. "It is in him that we live, move and have our being." The fountain of the "going" in the human race lies deeper than words, deeper than reasoning; it wells up out of the divine depths of ultimate Being as found in the indwelling Spirit. God through the Holy Ghost has somehow said, "Go." Faith insists that even when there is a large admixture of unholy passion, God is somewhere behind the movement. He never abdicates his office of leadership. The

Cross of Jesus Christ is the supreme example of the mission of missions. When this Spirit of the Master became the actual inspiration of his followers they were invested with power from on high, as he had promised. The Spirit of Jesus, the Breath of God, among the disciples, was all at once luminous, vocal, and wide-reaching. Thus the Holy Spirit is the inspiration and strength of missions. He inaugurates great missionary eras, and in the ages to come there will be a greater fullness than at any time previous. We have every reason to believe that the same preparation and inspiration are given for modern missions as were found in primitive missions. With every fresh outpouring of the Spirit there has followed inevitably a fresh endeavor in the work of evangelizing the world. It takes the man of God, filled with the Spirit, and the Word of God, inspired by the Spirit, to act as agent and instrument. The early Church, with its wonderful missionary movement, lived and moved and had its being in the living sense of the Holy Spirit as a present and abiding force. The wonderful rush of fullness and power that appears in the experiences of the day of Pentecost is a fair symbol of the characteristic experience of the age that gave us the New Testament. The New Testament itself in large part is simply the missionary writings of the first generation of missionaries. Paul's letters are obviously that. The book of Acts is a history of missions by a missionary helper of Paul. The Gospel by the same author has always been regarded as written especially for the heathen world. The other Gospels, whether for Jew or Gentile, were written to accomplish missionary ends. Even the Apocalypse is plainly addressed to mission churches in Asia Minor. The letter of James and Peter were clearly written for a similar purpose. The last word of the New Testament, John's third letter, was written to tell how to treat missionaries. These all were inspired by the Holy Ghost and we can only understand the New Testament by breathing its life. It must have been glorious to live with such a sense of present divine energy, a consciousness that God dwelt graciously within and was moving omnipotently without; but there is no good reason why the Church of our own age should not do the same, for the Holy Spirit is as real, as near, and as mighty as of old to lead us on to the world's evangelization.

The influence of the Holy Spirit in the world is one of the great truths clearly set forth in the teaching of Jesus. He promised that the

Holy Spirit would "convince the world concerning sin, and concerning righteousness, and concerning judgment;" and it was specially in view of this promise that he said to his followers, "it is expedient for you that I go away." He thus predicted for himself, through the Spirit, a broad and general influence upon mankind, a convincing of the world itself; and this he regarded not only as impossible to him while he remained in bodily presence among men, but as more to be desired than anything that his continued bodily presence could accomplish.

We have no reason to wonder that Christ looked beyond his disciples, and proposed a work directly upon the world. We can clearly see the clearness of the world to God, from the passage, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life," and again, from the declaration that "Jesus Christ, the righteous, is the propitiation for the whole world." We are not surprised, therefore, to hear that the Spirit is to "convince the world concerning sin and righteousness and judgment." If God loved the world with a saving love, and Christ is the propitiation for its sins, it is nothing strange that a world-wide evangelization is predicted for the Holy Spirit. Such an evangelization is the appropriate sequel of divine love and redemption.

This opens the broadest view of the Holy Spirit's office-work; for Christ here introduces him as the teacher of humanity concerning good and evil, right and wrong, and the relation between the two. If we are asked how widely this influence of the Spirit in the world extends we must answer that we cannot draw the limits of it. The difficulty of defining the Holy Spirit's influence in the world should never prevent our recognizing the reality of it. Observation cannot directly show us to what parts of mankind His enlightening and convincing influence extends at some given time, or in how many of the questions and struggles of humanity he is taking part. But if we knew all, it is probable that we should see the Spirit of God doing his own work everywhere, in proportion to the ability of men to be benefited by his help.

The Holy Spirit is the great administrator of missions in the Church. In the first Council of the Christian Church his presence and guidance are acknowledged, and in its decision it is said, "It seemed good to the Holy Spirit, and to us." Here was the Divine approval resting upon the extension of the Gospel to the Gentiles, making more than good to them Christ's absence; so that in the Holy Spirit their ascended Lord had come back to stay and dwell among them and in them, to plan for them, and send them where he would have them go, fully equipped for the work.

The first account in the history of missions among the Gentiles gives due honor to the leadership of the Holy Spirit in the words: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." "So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." The Spirit alone can separate his saints for missionary service. He is therefore the ultimate source of supplies for the field. The same Barnabas and Saul, sent forth by the Church, were also sent forth by the Holy Spirit, and in this double fact we have God's voice, announcing the twin condition of all successful missionary ministry: that the laborers shall be closely linked with the Church as its representatives, and be qualified, as well as commissioned, by the Spirit of God. The Church that is prepared by prayer and fasting to hear and heed the Spirit's voice will be a missionary Church and ever ready to send out Spirit-filled workers.

The restraining influence of the Holy Spirit is clearly shown when Paul and his companions "were forbidden of the Holy Ghost to preach the Word in Asia;" and again, that they "assayed to go into Bithynia, but the Spirit suffered them not." This is a striking incident of the divine administration, showing that the time had not come and the opportunity was not yet ripe for

a successful preaching of the Word in that direction. The same has occurred in many of the modern missions in which the doors were closed until a more favorable season.

The Holy Spirit is the leader in the great missionary movement, and whenever true believers have been so filled with his Holy Presence as to be pliant instruments of his will, a new Pentecost has dawned in Christendom, and, as a consequence, the Great Commission has been republished; and following this there has been a fresh witnessing to the ends of the earth. No part of the work of the Church seems to have so much of the Presence of the Holy Ghost in it as the missionary work.

To the Holy Spirit may be attributed those great awakenings to spiritual life that are called revivals of religion. Conspicuously among them was the Wesleyan revival of the eighteenth century, with its companion-work, the great awakening in New England. These movements were confined not to a single locality, but swept over a great territory and affected vast multitudes. But where do we find greater revivals than on the mission fields? Japan, Korea and many other countries have witnessed unparalleled revivals. The power that alone is adequate to move men resides in the Holy Spirit. From the Laymen's Movement therefore we may expect a helpful agency to bring in the kingdom of God with power. Shall we not hear the voice of the Master calling us afresh to service and self-denial. Will we not get a new vision of the world-field and realize an unlimited personal holiness in loving service for others?

Homer, La.

ARE THE WICKED IMMORTAL.

By Rev. D. M. Geddie.

V

If man is the descendant of the animal, as many of the so-called wise ones contend, his ascent above his ancient ancestors is clearly and broadly marked. He occupies to-day, as in all the history of past generations, a realm distinctively and pre-eminently his own. The inferiority of his contemporary animal brothers can be seen by the most casual observer, even among the most degraded tribes of the Dark Continent. Messrs. Spencer and Darwin, after exhausting their intellectual and logical powers and all the resources at their command (except history and the Bible) to show that he is nothing more than an animal with more highly developed attributes, leave him where they found him—on the opposite side of a deep, broad, unbridged, unbridgable and impassable gulf from his animal fraternity. The best they could do was to throw an imaginary gang-plank across the broad gaps in geology and paleontology, which dumps them off in the middle of the stream. The intellectual, social, moral and spiritual attributes of man are far more than "forms of intuition acquired empirically by the race through the persistence of corresponding phenomena in the environment, and from the accumulated experiences of each individual being transmitted in the form of modified structure to his descendants." This effort to accommodate animal instincts to the intellectual, social and moral environments of mankind, that the human race may occupy in theory a realm which slightly differentiates it from the purely animal creation, is so sophistical as scarcely to rise to the rank of an imaginary hypothesis. But it at least shows the futility of assigning man to any other place than that given him in the categorical and luminous pages of history. It also shows that whenever and however we may touch the subject of anthropology we are compelled, whether willingly or unwillingly, to attribute to him a dual nature—a body and a soul; the one binding him to the seen, the physical and the material, the other to the unseen, the immaterial and the spiritual. The logic of his inner consciousness and the achievements of his outward acts forbid anything less. But this great truth is also deeply rooted in the rich soil and

nourished in the healing and life-giving atmosphere of the inspired Scriptures of eternal truth. The Seventh Day Adventist cannot uproot it. Only a few references are necessary to convince all fair-minded people of their utter failure. In the fourth chapter of Second Corinthians, where St. Paul is discussing the mental anxieties and physical suffering occasioned by his apostolic devotion to Christ and the gospel, he says: "Though our outward man perish, yet the inward man is renewed day by day (II Cor. 4:16)." In his pastoral exhortation to the Church at Ephesus he prays: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (Eph. 3:16)." In the seventh chapter and twenty-second verse of Romans he says: "I delight in the law of God after the inward man." Many more instances quite as clear and as much to the point might be given, but as it is written, "In the mouth of two or three witnesses every word shall be established," I will not burden my readers with more.

But the question confronts us: Does the inner man survive the shock of death?

In order to answer fully this question it is necessary for us to ascertain what the Bible means by death. Many have the idea that death is a state of intellectual and moral inertia. But that is very far from the truth. Death as spoken of in the Scriptures is the relation which one thing sustains to another: "You hath he quickened who were dead in trespasses and in sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. 2:1, 2)." Here we have a clear case of death to God, while the persons dead are engaging intellectually, morally and physically in a course of wicked and immoral conduct. Conversion, as presented and illustrated in the sixth chapter of Romans, is death to sin. This death, as there and elsewhere discussed, does not mean the loss of all possibility to commit sin. The man thus killed to sin and made alive to God, can yet will and choose between right and wrong, and walk after the flesh and die, or after the Spirit and live. (Rom. 8.) And physical death means the changed relation which takes place between the body and the soul—the severance of the organic relations that takes place between the two. As stated by Job (4:9) and St. Paul (II Cor. 5, 1), the body is simply the house of clay in which the spirit dwells during its stay on earth. As respects the body, death is only a state of rest, a suspension of its activities until it shall be called forth with renewed, spiritualized and immortalized energies. Moses, Daniel, Christ, St. Luke and St. Paul, all call it sleep, and not a passage into nonentity, or eternal insensibility. As respects the soul, death does not destroy its consciousness. When caught up to the third heaven where he heard things which it was unlawful to utter, St. Paul said that he did not know whether he was in the body or out of the body, clearly teaching that the soul when separated from the body can see, hear, feel and know, and is quite as trustworthy in reporting what it sees, feels, hears and knows as it is when in the body. In writing to the people of Philippi, he tells them he has a desire to depart and to be with Christ, but that it is more needful for them that he should remain in the flesh (Phil. 1:23). In II Tim. 4:6, he speaks of his death as a departure to another country. In the fifth chapter of Second Corinthians, he says that to be absent from the body is to be present with the Lord, and to be present with the body is to be absent from the Lord. In all these places, and many more which could be given, he speaks of the soul as conscious when separated from the body. Christ said that after his death and burial, the rich man lifted up his eyes in hell, being in torments. But that is a parable, you say. Well, I am not so sure about that. The Master said there was a certain rich man and a certain beggar. That sounds like he was relating a bit of biography, giving us an historical incident which took place

under his own observation. A gentleman said to me, "That is a parable. There have been many rich men, and many beggars." I replied, "If that is true, certainly Christ knew some of them, and he is telling us about how two of them lived, died, and their destinies in the great beyond." But let it be a parable. That does not make it meaningless, or lessen the value and force of the truth it teaches. There is no possible chance to escape the doctrine of the soul's consciousness after death which He so emphatically declares. He simply gave it as an object lesson of the truth that is everywhere present in the Holy Bible.

Long centuries before he talked to the people of his day about the hell into which the wicked would be cast, and where the worm dieth not, and the fire is not quenched (Mark, 9), the evangelical prophet of the Old Testament, Isaiah, said: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh (Isa. 66:24)."

Sallis, Miss.

THE CRYING NEED FOR GOOD LITERATURE.

Perhaps the weakest element in the training of the child in our Christian homes is the character of the reading that he is permitted to do. Many parents little realize that what a child reads has as much, if not more, to do with the molding of his character as what he hears. The optic nerve is said to be five times the size of any of the other sensory nerves. "Seeing is believing," is true of the things we see in action, and it is also true that one reads more seriously than he listens. This is the age of the pre-eminence of the press. Never was there a time when the printed page received so much attention as now, and never was there a time when there were so many papers, tracts and books printed as at present.

In view of the flood of printed matter, and that much of it is either trashy or vicious, is it not a wise thing to consider the character of the reading that is being done by the child in the home? Would it not pay our pastors to canvass their membership and take an inventory of the books in their libraries and the periodicals on their center tables? I asked a boy the other day what material he would use if he were building a house and had his choice, marble or corn-cobs. He answered instantly, "marble." Taking a copy of a five-cent detective story from his hand, which he had been reading, I held it before him and said, "Son, you are building something that is more important than a house. You are building a man. Such books as these are as flimsy as corn-cobs, and if you continue to read them you will make a very poor man out of yourself." He threw the nickel nuisance into the Mississippi river.

I visited ten homes, and in each of them I asked this question: "What papers do you take?" I found the church paper in none of them. I found one home, and that of an officer of the church, whose head took fourteen periodicals, five of which were fashion magazines. That man received three daily papers. For three days those daily papers devoted an average of 298 inches of reading space to prize fighting, horse racing and other sports, more than 150 inches to whiskey advertisements, and but 29 inches to church matters, and that mostly announcements. I have no objections to any man keeping up with the secular news of the day, but I do object religiously to any man laying before his children 10 inches of sporting news and 5 inches of whiskey praise to where he lays before them one inch of matter concerning the Church. No pastor should be so misled as to believe that he is not doing the highest quality of Christian work when he is circulating his church paper and dispensing good literature; for by so doing, he is counteracting the overwhelming influences for evil that is laid on the table before the young

life of his church in the form of secular papers. No dressmaker is without her fashion plates and journals, for they are the voice of her profession. No printer fails to take a printer's journal, for it is the voice of his craft. No doctor is without a medical journal, for it is the voice of his practice, and no Christian ought to be without a church paper, for it is the voice of his calling in Christ Jesus.

I entered a store in New Orleans where every article in it for sale was trash—detective stories, fortune-telling keys, cheap novels, occult science theories and rules of sport. The proprietor of that store is able to pay his license and rent and make a profit off of the demand of readers for such "stuff." Agents are plying their skill in the circulation of books and literature teaching Russellism, Seventh Day Adventist doctrines, Mormonism, and the nefarious heresies of Christian Science. As a publisher of secular newspapers I have had offered to me free all the plate matter I would use promoting the cause of the open saloon. The devil is busy through his imps "blasting at the Rock of Ages" with the dynamite of putrefactive print. Is it not time for every man and woman, whether a minister or not, to engage in the circulation of Christian literature by placing good books and papers in the homes of our people? A. J. GEARHEARD.

SEASHORE DIVINITY SCHOOL.

June 25-July 4, 1912.

In addition to Dr. J. W. Lee, Dr. Andrew Sled and Bishop E. E. Hoss, who will lecture at the popular hours, and Doctors Geo. L. Robinson and A. T. Robertson, who will give the study in Old and New Testaments, we will have at the Seashore Divinity School this summer Doctor H. M. Hamill for four lectures and a sermon, and Doctor Wilber F. Tillett in a series of four lectures on "The Great Hymns and Hymn-writers of the Church." In this we are privileged to offer to the patronizing territory of our school the very finest program in variety, etc., that we have had up to this time.

With this announcement of the complete program, it is very much to be desired that the preachers of the four Conferences will begin to make their arrangements to attend from the first lecture by Dr. Lee on the evening of June 25, at eight o'clock, to the last on the evening of July 4, by Bishop Hoss. From all reports there will be a large attendance of ministers and laymen, and it would be well for them to secure board in advance. There are boarding houses outside the grounds, as well as inside, where good board can be secured.

Doctor McNeill, the Dean, is getting in touch with the instructors in the Undergraduate Department, and there will be nothing wanting to make this work tell for the men and the Church. The directors have not been so zealous as they are now to make of this institution just what it should be in every particular.

We are very much gratified that we can offer the very best talent that is to be secured in this country for all departments of the work, and we want our preachers and laymen to take advantage of this strong force of men.

Expecting to see three hundred men in attendance, and with esteem for every member of each Conference, in behalf of the Board,

ROBT. SELBY, President.

COSTLY DELAYS

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Church News

Sir Robert V. Perks of London, the distinguished British Wesleyan layman, arrived in New York a few days since.

The Pope of Rome will be seventy-seven years old on June 2. The state of his health is reported to be such that he is liable to die at almost any time.

The First Methodist Church of Birmingham, Ala., which is one of the greatest congregations in Southern Methodism, has contributed \$4,675 toward the building of Songdo College in Korea.

Mr. W. T. Stead, the editor of the English Review of Reviews, who lost his life on the steamship Titanic, was on his way to the United States for the purpose of taking part in the Men and Religion Forward Movement in New York City.

President Welch, of the Ohio Wesleyan University, has been granted a year's leave of absence, which he will spend abroad, staying in Germany the whole of next winter. During his absence Dr. R. T. Stevenson, the vice-president, will be the executive head of the University.

Dr. Wilbur F. Crafts, the head of the National Reform Association, delivered his noted lecture on "Battles Won and Battles Lost" at the First Methodist Church of Jackson, Miss., on Wednesday evening, April 24. His visit was in response to an invitation extended to him by the civic and social reformers of that city.

The Buddhists of Japan have now a Woman's Buddhist Association, organized along lines similar to the W. C. A. of Christian lands. It is one of the finest tributes to Christianity possible that wherever it comes into contact with non-Christian systems it stimulates to reform and an imitation of its own methods and agencies.—The Christian Guardian.

The General Conference of the Methodist Episcopal Church is in session at Minneapolis, Minn. The Daily which is being issued by this body has for its editor-in-chief Rev. Charles M. Levister, D. D., who for several years has been the editor of the Baltimore Methodist, but who has recently resigned that position.

The Church News Association states that the receipts of the Mission Board of the Methodist Episcopal Church are the largest of any missionary organization in the United States. The regular collections of this Board, however, show a falling off for the past year of \$83,000, but it had a gain in its total income because of special gifts.

William Vincent Astor, the youth who will principally inherit John Jacob Astor's estate of \$125,000,000, is said to take a keen interest in religious work. He has been confirmed, and it is stated that when he is at home he regularly joins in the celebration of Holy Communion. The Astors have been prominent Episcopalians for generations.

The Southern District of the Evangelical Lutheran Church held its annual meeting in St. Paul's Church in New Orleans on April 26-28. This district embraces the States of Alabama, Georgia, Florida, Louisiana and Mississippi. One of the first papers to be read and discussed was on "The Creation of the World"—a rather unusual theme for such an occasion.

The following interesting observation is from The Independent (New York): "Much has been made of the decrease of 24,538 in the total number of communicants of the Baptist, Methodist and Congregational Churches of Wales in the last four years. That is true, but even so, the present number is 53,244 larger than it was before the great revival. The decrease of last year was very small."

Rev. Reuben Kidner, rector of the Trinity Episcopal Church of Boston, thinks that boy choirs should be done away with. He says: "Many of us find it difficult to preach when surrounded by fidgety, and sometimes whispering, lads. It seems ruthless that the religious sex should be excluded from singing in our churches in favor of wiggling youngsters. It is a pity that we have to dispense with the mature voices of women and put up with the immature voices of boys. The effort to control them is very trying on the nerves of an organist."

Rev. W. N. Taft of San Diego, Cal., has contributed \$10,000 toward a \$150,000 fund which the National Prohibition Committee is seeking to raise before the National Convention of the Prohibition party. It is stated that it has been Mr. Taft's rule for a number of years to give annually \$1,000 to the prohibition cause. He is reported to be a relative of President Taft, and was formerly a citizen of Connecticut. We dare say that the President will not congratulate him on his liberal gift to the Prohibition campaign fund. As Sam Jones said, our aspiring national politicians may bang furiously away at many so-called evils, but they never fire a load at the whiskey traffic. They are afraid to do so.

The Episcopalians of the Diocese of Louisiana held their Annual Council in Christ Church Cathedral, New Orleans, last week. It was presided over by Bishop Sessums, and Rev. H. C. Duncan, of Alexandria, was chosen secretary. The Bishop in his address gave out the following information as to the progress of the work: Lay readers licensed, 65; persons confirmed, 568; churches consecrated, 2 (St. Mark's at Shreveport, and St. John's Chapel at Montague); churches being built, 2 (one at Houma and one at Ruston); St. Anna's Parish Hall erected in New Orleans at a cost of \$3,000; new work begun at Eunice, and a new mission Sunday school organized in New Orleans, near Magazine Street and Henry Clay Avenue; a gift of \$10,000 to the Children's Home on Jackson Avenue, this city, by Mr. Francis Martin.

DR. S. S. KEENER.

It becomes my sad duty as a lifelong friend, a schoolmate, and a brother to write a tribute to my personal and honored friend, Dr. S. S. Keener. Dr. Keener was a son of the late beloved Bishop John C. Keener, who was a resident of the city of New Orleans during a large part of his ministerial life, and during the entire time of his service in the episcopacy. The Keener name has been linked with New Orleans and Louisiana Methodism during nearly a century. Our deceased brother passed away peacefully on the morning of April 23, in the quiet little city of Hammond. His special friend and physician, Dr. E. L. McGehee, his niece, Miss Mary Wilkinson, and his loving wife were with him in his last illness.

Dr. S. S. Keener was fifty-four years of age. He entered the ministry at the age of twenty-one and for thirty-three years he was an itinerant minister in the regular ranks. He filled many and varied places in the pastorate and was for a number of years in the cabinet. At the time of his decease he was the presiding elder of the Monroe District and was completing the fourth year of his quadrennium there. Dr. Keener during his entire ministerial life was prominently connected with all of the church enterprises in the Louisiana Conference, and at one time was a member of the General Conference. His influence was actively and widely felt in the educational, financial and other progressive movements of the Church.

His loyalty and devotion to Methodism, may be tersely and accurately stated in these words: He was born in the Holy Methodist Church, converted in childhood, and for a period of thirty-three years (the length of the earthly life of his Lord and Master, whom he loved and served), he was unswerving in the performance of his duties as a minister.

He was educated at Centenary College and received the honorary degree of Doctor of Divinity from Wofford College, South Carolina. Dr. Keener possessed some characteristics which were unique and peculiarly his own. He was strong in his convictions and positive in the assertion of them. He was thoroughly and rigidly orthodox, adhering strictly to the standards in both his own personal faith and the gospel that he preached. He was absolutely uncompromising with evil, decidedly pronounced in his utterances, and was unyielding when a question of moral truth was presented to him.

Dr. Keener was unswerving in his devotion to the Church and jealous of its every interest. He was a true and devoted friend, willing to go any length for one to whom he was really attached except when it required a sacrifice of the interest of the Church. He was outspoken, never dissembled, and everybody knew where Dr. Keener stood. He was not only endowed with a strong personality, but possessed some marked intellectual gifts. His perception was usually as quick as a stroke of lightning, his logic was accurate, his vision was broad, and oftentimes he swept a whole field of thought in an instant.

It was my privilege to sit under his ministry during one year, and I discerned that there was but one aim in his sermons—the exaltation of Christ. His whole pulpit thought seemed to be dominated by the words of his Master, "And I, if I be lifted up, will draw all men unto me."

The home life and generous hospitality of Dr. Keener lent an added charm to his many other noble qualities. Here he was seen at his best. He was never forgetful of his friends and loved ones. Notwithstanding his firm and decided temperament and pronounced views, he was as tender as a woman in his consideration for those whom he loved.

During his last illness, when the attending physician said to him: "Doctor, it is bad to be sick away from home," he replied, "Heaven is as near to me at Hammond as anywhere." His faith was unshaken, and he was thoroughly reconciled to the will of his Master. The last conscious act of his life was to elevate his hands and pronounce the Apostolic Benediction over a world from which he was fading away, as he was being translated into the "house of many mansions." "And there was silence for a moment in heaven and a new voice was added to God's choir."

C. C. MILLER.

TREASURER'S REPORT.

The following is the report of the Treasurer of the W. F. M. S. of the Mississippi Conference for the first quarter of 1912:

Dues, adult, \$356.36; young people, \$13.13; juveniles, \$17.35; pledges, adult, \$305.91; young people, 50 cents; juveniles, \$6.25; scholarships, \$40; Bible women, \$42.50; day schools, \$6; relief fund, \$12.90; Scarritt endowment fund, \$3.25; Miss Mounger, \$2.30; Miss Lipscomb, \$5; Conference fund, \$78.02; total, \$894.47.

ZELLE WATTS KENDALL,
Conference Treasurer.

KELLER LODGE.

Keller Lodge, at Seashore Camp Ground—Rooms screened; fine fishing and bathing. Write Mrs. R. G. Price for rates, Biloxi, Miss.

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Secular News and Comment

By Rev. A. J. Gearheard.

Lake Charles, La., has let the contract for the erection of public school buildings to cost more than \$100,000.

The value of the 1912 strawberry crop of Tangipahoa Parish (La.) promises to exceed the 1911 valuation of \$2,000,000.

It is said that the value of shares in the Marconi Wireless Company has leaped from \$7 to \$225 in Wall Street during the last three weeks. These shares have never paid a dividend.

The severest battle of the Mexican revolution was fought on April 25 at Tepic, in which the rebels suffered defeat. The Tepic Cathedral was razed, causing the death of scores who had taken refuge beneath its roof.

President Taft has ordered a warship to proceed at once to the western coast of Mexico, in order to rescue any American citizens who may be stranded in the war-besieged cities. Other nations have given like commands.

On account of the Chinese Republic having adopted the Roman calendar, the once-lucrative business of selling almanacs defining the extent and date of certain supposed lucky days is at an end in that nation.

The "reduce-the-cost-of-living" enthusiast will have a hard time in finding any encouragement in the present high price of meat and the promise that prices will soar higher within two months than ever before in the life of this generation. The packing-house men claim that short crops a year ago are the cause of the present high prices.

The Census Bureau recently issued a report showing that the State of Mississippi, with no city of more than 25,000 inhabitants, has two very important manufacturing industries. Her timber industry nets \$43,000,000 per year, and the cotton seed oil and cake industry nets \$16,000,000. Her entire manufacturing interests bring into the State \$80,000,000 annually.

The promoters of the project to build a memorial structure in honor of the memory of George Washington at the Capital of the nation have gone so far as to secure a site for its location. Congress demands that the building shall cost not less than \$2,000,000 and be endowed with not less than \$500,000. It will contain the greatest auditorium in the United States.

A strike of locomotive engineers is threatened. Such a strike would be a calamity. While we are not prepared to take either side in the controversy, we will say that we are out of sympathy with the following alleged reason for the strike given by Grand Chief Warren S. Stone: "The public needs an object lesson to make it see that the roads should be allowed to charge higher rates."

The U. and I. Fraternity, which has a strong following in the West among boys from 13 to 18 years of age, is urging employers to refuse employment to any boy who smokes cigarettes. This fraternity declares that it will wage an unrelenting war against the so-called "coffin nail." Speed their advancing phalanx, and may they raise a victorious banner over the ruins of the last cigarette!

New York has followed the lead of Indiana, Illinois and New Jersey in adopting a law creating a Board of Examiners of Feeble-minded, Criminals and Other Defectives. The purpose of this board is to discover, if possible, whether the habit of crime is so fixed in the criminal as to cause a criminal tendency to be inherited by his offspring. If such be the case, the necessary

steps will be taken to curtail the coming to him of any further progeny.

The Alcazar, a million-dollar hostelry, is to be built in New Orleans near Lee's Circle, in the near future. It will be twelve stories high and contain 360 rooms.

Wm. D. Heywood, notorious for having not been convicted of certain crimes with which he was charged during recent mining troubles in the West, is to instruct the public on the principles of his brand of Socialism, which is called the "red" wing, next Sunday in New Orleans. About six hundred people "consecrated" the Sabbath on April 21 by hearing Pastor Russell fling insult in the face of orthodoxy, and, we presume, others will absorb Heywood's dynamic theory of "Let the Pee-pull Rule."

Mr. M. L. Stewart, commissioner from the Philippine Islands to the United States, brings the following interesting information concerning that archipelago: The cultivation of the rubber plant is profitable; there are 6000 public schools with 620,000 pupils, and 1400 enrolled in the Filipino University; there are 11,000,000 acres of virgin hardwood forests; 4,000,000 acres of the best sugar land, enough to grow sugar to satisfy the demands of the United States; and that Manila is the geographical center of more than half the world's population, and could become a metropolis of commercial enterprises.

A certain John C. Squires, of Big Rapids, Mich., asks, "Does the same old feeling exist in the South against the North?" We answer: Step aside, Mr. Squires; the South is so busy building great industries, redeeming countless thousands of acres of wet lands, producing bumper crops, establishing great systems of education, instilling into the hearts of its people great moral and religious principles and drawing up deeds for land purchased by Northern men who have learned of the inestimable value of the glorious South, that she hasn't time to consult her feelings about the North. The fact is, we have forgotten that there was an unpleasantness and have only feelings of kindly regard for the men of both the North and the South who are our fathers, and who dared to face death in defense of principles in which they believed.

WILL REMAIN AT CENTENARY.

Dear Dr. Meek: On April 5, my resignation as President of Centenary College, to take effect June 15, was handed to Captain P. M. Walsh, President of our Board of Trustees. This step was taken deliberately and after much thought and prayer. It seemed clear that the time had come for me to step aside and for some other man to take up the work. After my resignation, the trustees and friends of the college here urgently pressed me to reconsider my action, and letters came to me from different parts of the State asking me to withdraw my resignation. This I did, on April 23. Reasons were presented for my remaining here for the present, which I could not conscientiously disregard or ignore; and it seemed best for me, not to throw aside the responsibility now. I am strengthened in this conclusion by the belief I have that our trustees and friends throughout the Conference, will approve my subsequent action.

I will diligently prepare for a large opening of the school on September 18, God helping me, and with a heart full of hope and courage, I will continue to do my best for Centenary. It cannot be expected that I should remain here a great while longer. Though a much stronger man, now, than when I came here, February 1, 1910, I am growing old. Thank God, I have no selfish aim to accomplish, and nothing fills my heart but the desire to serve my Master and the Church. It is a joy to me that in these last years, I can be of some service. I shall be glad, however, to turn over my place here to some one else when it seems wisest and best for me to retire.

Cordially and sincerely,

FELIX R. HILL.

WHAT IS THE EXPLANATION?

As is shown in the report sent out by Miss Elizabeth Kilpatrick, Sunday School Field Secretary for the North Mississippi Conference, ninety-six pastoral charges observed Children's Day last year, and forty-six did not observe it. Of those which made no report as to this cause, nineteen paid their pastors salaries ranging from \$800 to \$2,100. I have never felt that the matter of observing Children's Day is optional, but imperative wherever a Sunday school exists. I know that there may be conditions in undeveloped places where it may not be advisable to undertake an observance of the Day, but there are certainly few such localities in our Conference.

There are two good reasons for having Children's Day: One is to honor them with a day and place in the Church; the other is to teach them that they have a part in supporting our great Sunday school work by their contributions. I trust that this year's report will be more encouraging—that every charge will report something for Children's Day.

D. W. BABB.

Coldwater, Miss.

THE NEW METHODIST CENTER IN LONDON.

The great Wesleyan Central Buildings at Westminster, London, already partly occupied, are to be dedicated early in October, 1912. This beautiful block, with its great central dome, second only to St. Paul's Cathedral in size, is one of the conspicuous objects in the famous neighborhood of Westminster Abbey and the Parliament Buildings. It was built out of the Twentieth Century Fund of one million guineas raised by popular subscription under the leadership of Sir Robert Perks, Baronet.

The occasion of the dedication of this new Methodist center will be one of most unusual interest, and it is hoped that Methodists from every quarter of the globe will be present. Among the features of the celebration will be a large luncheon on Tuesday, October 3, the day of dedication, at which the Prime Minister will be present; mass-meetings, a meeting for representatives of other branches of Methodism, and a reception by Sir Robert and Lady Perks. It is hoped that at the time of the dedication the Methodist International Commission proposed by the Toronto Ecumenical Conference, may be organized. Those from the United States and Canada who expect to be in London in October next are requested to communicate with Dr. H. K. Carroll, Secretary of the Ecumenical Methodist Commission, Western section, 150 Fifth Avenue, New York City.

THE EASTER OFFERING FOR THE ORPHANAGE.

In spite of the fact that Easter Sunday was a very disagreeable day, and that many of our Sunday schools and churches did not observe the day for the benefit of the Orphanage, the returns amount to nearly \$2,500. Under the circumstances, we consider this a most favorable showing, and it has brought to us very great relief and help.

A fact that is most gratifying and which indicates the devotion of our people to this great and worthy cause is that nearly every church and Sunday school in the flooded district responded most liberally. In fact, nearly every Sunday school and church did something. These responses came in the face of the imminent peril which has since proved a terrible reality. One faithful pastor, in sending a check for \$22, says, "We have only twelve inches of rotten levee between us and destruction," and the destruction has already come.

While some of our largest and best Sunday schools and churches have not yet reported, we are very grateful for this fine showing, and desire to thank all our preachers and people for their help at this time. We hope that every one will still remember that we have a heavy responsibility, and that our obligations are imperative, and that we must continue to have the loyal support and help of our people. We are sure that God will bless one and all for their generosity. Gratefully.

ROBT W. VAUGHAN,
Sup't La. Methodist Orphanage.

Ruston, La.

Concerning Missions

INSTITUTES IN NORTH MISSISSIPPI.

The last two weeks in March will ever remain a notable period, because for the first time in the history of our women's work in the North Mississippi Conference we were favored with a series of Missionary Institutes—one in each district—conducted by two representative women sent us by the Council: Mrs. Arch Trawick of Nashville, who is our Council's Fourth Vice President, and Miss Durham, a deaconess, who is Head Resident of the Institutional Church of Kansas City, Mo. We were fortunate in having two such attractive, capable and consecrated women for our leaders in this work. They were an inspiration and benediction to our Conference Society.

The itinerary planned for them was successfully carried out in spite of the rain and inclement weather, though these interfered with the attendance at Grenada and Clarksdale. About twenty women from different charges in the Sardis District went through the downpour of rain to attend the institute held at Sardis, and they report a fine meeting. West Point, Tupelo and Corinth were favored with good weather. There was a large attendance at each meeting, and they assure me that much good was accomplished for the cause of missions in that part of the Conference.

It was my privilege to take part in three of these Institutes: Grenada, Durant and Greenwood. Everything was propitious for the Durant meeting. A warm welcome was extended. The weather was ideal; there was a fine attendance from the town and district, and the interest was intense throughout. The united society there has taken on new life, and they, with the delegates from other societies in the district, pledged themselves to add to their membership and do better work in the future. The pastor said as we were leaving the church that night: "This is one of the best missionary meetings I ever attended."

The Winona District was well represented at Greenwood; both the Home and Foreign District Secretaries were present. The Society at Carrollton was well represented by seven women and the pastor, Rev. S. M. Thames. Rev. Mr. Armour from Sidon was also in attendance.

Rev. H. S. Spragins, the much loved pastor of that large and prosperous church, and his faithful committee, left nothing undone for the comfort and interest of all present. We all could say with united voice, "It is good to be here."

Each one of these institutes was allowed a day for discussing every phase of the work. Mrs. Trawick led the discussions, which were full and helpful. Miss Durham ably assisted, and members of the Institute took part. I regret that there is neither time nor space for a full account of all that was said and done. After Miss Durham's beautiful and inspiring talk on "Prayer, the Supreme Need of the Whole Missionary Movement," Mrs. Trawick presented the subject of the Forward Movement, which embraced the following subjects: "How to Double Our Membership," "How to Double Our Offerings," "How to Win New Members, and to hold Them," and "Our Duty With Regard to the Country Charges," and "How to Organize the Women Into Working Societies." Special stress was given to the importance of Mission Study Classes, and Bible Study Classes, which are "dynamos of the Church."

The night services were made up of inspirational addresses, which were pointed, practical and uplifting, and strong presentations of the needs in foreign lands and at home. Mrs. Trawick, with great clearness and force, spoke of the progress of China, the development of her national spirit, which is one among many of the signs of progress. Now is the time that we must do our part in the Christianization of these people. Miss Durham, in a most impressive manner, portrayed the Christlike mission of the deaconesses, telling of their work in the mill dis-

tricts, where our Church has erected Wesley Houses which are managed by the deaconesses. She related some thrilling instances of visits she had made to the poor in the slums. All hearts were stirred and eyes were dimmed with tears of sympathy for the poor and outcast immigrants, and we longed to catch a like vision of Jesus Christ that will make us do any Christian work that we find needs to be done. I feel more hopeful for the future of our work than ever before. I am sure we will have more efficient and enthusiastic service rendered by those attending these Institutes.

MRS. S. M. THAMES.

MISSISSIPPI CONFERENCE MISSIONARY ITEMS.

Since the Missionary Institute at Shubuta, of which an account was furnished by Mrs. R. M. Hand, several others have been held in the Mississippi Conference. The ladies who conducted these Institutes were Mrs. Trawick of Nashville, Tenn., and Miss Durham, a deaconess from the Institutional Church in Kansas City. These ladies were sent out by the Woman's Missionary Council and visited seven places in our Conference—Shubuta, Newton, Mt. Olive, Magnolia, Fayette, Vicksburg and Yazoo City, besides making stop-over visits to Jackson and Port Gibson. They held all-day meetings in each district. In these meetings they discussed and sought to help solve all the problems that arise in connection with the work, such as membership, programs, prayer-life, etc. At the evening service one of the ladies made an address on the world situation, or some special phase of the work.

Where it was possible to announce the meetings ahead of time they were made district meetings, and in many of the places delegates from outside auxiliaries were sent. At both Magnolia and Mt. Olive there were seventeen or eighteen visitors.

It is sincerely hoped that the coming of Mrs. Trawick and Miss Durham will do much to promote the union of the Societies in our Conferences, and also arouse a greater enthusiasm in the Forward Movement, which is being so much urged at this time.

Miss Nell Drake, one of the Mississippi Conference missionaries, is at home for a year's rest in Port Gibson. Miss Drake has been in Soochow, China, teaching in the Laura Haygood Memorial School for the past five years.

The many friends of Miss Janie Watkins will be glad to learn that she is the author of a little book entitled "Ji Yung, a Beautiful Gem," which is about to be issued from our Publishing House in Nashville, Tenn. The little book contains the letters of a Chinese girl which are used to make the foundation of a romantic story. All of our women should read this book.

Misses Jessie Mounger and Olive Lipscomb, our two missionary candidates at Scarritt Training School, write enthusiastic letters concerning their work there.

MRS. O. S. LEWIS.

Brandon, Miss.

THE ONE BY ONE CAMPAIGN.

The Louisville District Plan—Launching the Movement.

At its annual banquet at the Louisville Hotel on the evening of March 18 the Louisville District Epworth League launched a campaign to organize an Epworth League in every church in the district, and to double the membership in all existing Chapters.

This action was taken after the pastors of the district had in their Monday morning meeting unanimously indorsed the plan and pledged their hearty support.

The Plan.

The plan is for each Chapter to send out a team of two or three or five Leaguers to organize a Chapter in a church where there is no Epworth League, and to urge every member of a

Chapter to secure a new member for the organization to which he belongs. Each Chapter will bear the expense of sending out its own team.

Owensboro District Second the Motion.

Leaders in the Owensboro District have determined to wage the same campaign in their territory. The Epworth League Union of Owensboro has assumed responsibility for introducing and prosecuting the campaign.

The Central Office Adopts.

The Central Office has decided to adopt the Louisville District Plan as the best method yet proposed of organizing and recruiting Leagues throughout Southern Methodism.

A call, therefore, is hereby issued to every Chapter in our membership to join in with great heartiness to make this Church-wide campaign effective.

How to Do It.

First, let each Chapter select a church near-by where there is no Epworth League, and open correspondence with the pastor and one or two of the most active young persons in the congregation. The purpose of the correspondence should be clearly stated in the beginning. Let inquiry be made as to what date will be most suitable for the presentation of the matter. It would be well to suggest a definite hour for the proposed meeting, say on a Sunday afternoon or on the evening of the same day.

As soon as this correspondence is started, a report should be sent to the Central Office giving: (1) the name and location of the church in which the League is to be organized; (2) the name and address of the pastor; (3) the name of the District and of the Annual Conference in which the church is located.

The Central Office will then furnish at a small cost a supply of League literature for the new Chapter and a program for the organization service.

The Record.

While the campaign is in progress the Era will give a column each week showing a list of the Chapters organized, with the names of the Chapters by which the organizations are effected. The watchword of this campaign is "Straightway."

This is an enterprise of great pith and moment. Let us make haste and be diligent!

F. S. PARKER,

General Secretary of the Epworth League.

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The Home Circle

THE NEW CHINA.

By Margaret E. Sagster.

Lord, God, whom all the hosts of heaven with eager speed obey,
Lord, God, with whom a thousand years are as a fleeting day,
Thou sendest us another dawn, the gates of morning lift
With smiling flash of lightning and with rolling thunder drift.
The ancient idols totter, and the age-long slumber breaks,
The while, by pangs of travail rent, a nation new-born wakes.

O Christ, who once in Gallilee came walking o'er the wave,
Be strong to still the tumult, be swift to rule and save.
Be with the man who leads the van, be with the hearts that cry
In agony and weariness, for help from thee, Most High.
Beneath the banner of the Cross, O gracious Prince of Peace,
Let China's teeming millions find from wo and war surcease.

Let not the Christian people fall like wolves upon their prey,
Forbid the shame that in Thy name may Mammon plot this day.
May clouds of prayer like incense rise unto the throne above.
May many a contrite sacrifice be blest in thy great love.
Let deepest darkness flee before the cleansing light divine.
O Sun that hath no setting, make haste, arise and shine.

Forgive us for our feeble doubts, O Lord of life and death.
Forgive us for our little faith, O Man of Nazareth,
The glory floods the firmament, the earth is all aflame,
The army of the living God is marching in thy name.
The midnight wanes, the morning comes, the shadows flee away,
A new-born nation rises in the splendid East this day.

—Christian Herald.

"MUST" AND "MUSTN'T."

"A fellow can't have any fun," growled Tom. "It's just 'must,' 'mustn't,' from morning till night. You must do this, you must learn that; or you mustn't go there, you must say that, and you mustn't do the other thing. At school you are just tied up to rules; at home—well, a shake of mother's head means more than a dozen mustn'ts. Seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom?" asked Uncle Fred from the adjoining room.

"Why, of course," answered Tom, promptly. "Going across the Common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. There's something rather queer, it seems to me. Of course, the old trees will die sooner or later, and others will be needed, but—well, you must observe rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Fred after tea, as they sat on the piazza.

"Why they're all right; looked a little cramped to be sure; snipped short off on top, and tied up to poles, snug as you please, every identical twig of them, but that's as it should be, to make them shipshape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggy and crooked just because they were left to grow as they pleased. The city fathers now don't propose to run any risks—"

"But I wonder how the trees feel about the must and mustn't," remarked Uncle Fred, dryly. Ram's Horn.

JUST ONE HOUR.

"Coax your auntie to let you stay at home this time," urged Frank, as he sat in the sand pile with Lester. "Sunday school is only one hour, anyway, so it don't matter for once. I have this sore foot and can't go, so you might stay with me. It's awful lonesome alone."

"I haven't missed a Sunday yet," said Lester, thinking of Miss Ethel and all the boys and girls. "I know my Golden Text and everything."

"Well, then, it don't make any difference whether you go or not," said the little boy with his foot tied up in a bandage. "Your auntie will let you stay if you just ask her."

"Want to stay at home from Sunday school?" said Auntie Belle, when Lester asked her. "Why, isn't this a sudden notion? You told me you hadn't missed a day. I am afraid your mamma won't like it."

But both boys coaxed until she said Lester might stay with his lame friend. Mamma had been called away suddenly on Saturday evening, so Aunt Belle came over to stay with Lester and little Nell until she and papa came home.

"I guess you didn't go to Sunday school yesterday, did you, Lester?" asked old Mrs. Brown. "I missed my paper, and have been lonesome for it ever since."

"No—I—that is, I stayed at home with Frank. He has a sore foot, you know," said Lester, remembering that he always brought a Sunday school paper to the dear old lady, who could not go herself. "I'm sorry about the paper."

"So am I, but it isn't often you miss," said Mrs. Brown. "Next Sunday you'll bring me one, I'm sure."

"I missed you last Sunday, Lester," said Miss Ethel, meeting him on the street as he was going to the store for mamma. "I was just on my way to see if you were sick, for you are one of my most faithful scholars."

"I wish I hadn't stayed at home," thought Lester, as he hurried on after seeing Miss Ethel's grieved look. "I guess it don't pay to lose even one Sunday."

And when the end of the year came, what do you suppose happened? Why, the minister read a list of names of boys and girls who had not been absent a single Sunday from Sunday school, and gave them nice books for prizes. There were little boys and big boys, little girls and big girls; and some grown people, but Lester's name was not among them.

"For just one hour that day, mamma, I missed a prize," said Lester, when he told his mamma all about it. "And that isn't all, either. All the time I wanted to be in Sunday school. I'm going to do better next year."—Southern Churchman.

TRAIN YOUR MEMORY.

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now good memory is a wonderful help in life. If you try to develop yours in your youth you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants, and most others, depend largely on their memories for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories.

James Bialne was one of these. George Washington had a good memory. Napoleon was said to be able, at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful

memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macauley had as good a memory as any man that ever lived. He knew by heart the whole of Paradise Lost and the Pilgrim's Progress.

Make a practice of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A good memory will not take the place of original thinking, nor of industry, nor of energy; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.—Southern Churchman.

A SWEET CONTAGION.

"Everybody smiled at me. They were all nice people that we met out walking," delightedly retorted the tot who had just returned from the park.

"Bless the child, it was her own sweet little smile, ready for everybody, that made them all smile back," laughed the maid who had been along.

If you give good will, you will receive good will in return. Most people will respond to your good opinion of them by thinking well of you. And not the least pleasant thought will come with the knowledge that your smile is helping others, quite as much as their smiles help you.—The Comrade.

AVAILABLE FOR SERVICE.

By this means I am announcing to the brethren that Miss Elizabeth Garrett, of Gibbsland, La., offers herself for work in revival meetings this summer in the capacity of chorister and soloist. Miss Garrett is a young woman who has been brought closer to God by the loss of her eyesight until she radiates an atmosphere of trust and peace. She is an accomplished musician, with long training under the best masters, and possesses a voice of wonderful range and sweetness and trained to the last shade of exquisite perfection. She has perfect use of all her faculties except sight, and will be no more trouble to entertain than one who can see; and she will certainly be a most helpful adjunct to any pastor in his revival effort. Pastors desiring her services will please address her at her summer headquarters, Gibbsland, La. It might not be amiss for me to add that she can furnish the best of references, and that, among other services she has rendered the Master, she was leader of the choir in the First Methodist Church of El Paso, Texas. W. G. HARBIN.

MODES OF THE HEAVENLY LIFE.

By Rev. W. G. HARBIN.

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Editorial.

DR. KEENER DEAD.

We greatly regret to chronicle the decease of this capable and useful minister, which occurred at Dr. McGehee's Sanitarium at Hammond, La., on Tuesday, April 23, 1912, after an illness with Bright's disease covering a period of several weeks. The sad news did not reach our office until Wednesday morning, the 24th ult., after the last issue of the Advocate was off the press. This explains why we did not announce the translation of our honored brother in the edition of this paper which appeared last week.

The remains of the departed were carried to Crowley, La., for interment, being accompanied by Rev. W. W. Holmes, Rev. C. C. Miller, and Rev. C. A. Battle. The obsequies were conducted in the presence of a large assembly of people, by the foregoing brethren, who were also assisted by Rev. R. H. Wynn and Rev. C. D. Atkinson.

In the death of Dr. Keener, the Louisiana Conference has lost one of its most forceful and influential members. In every respect he was more than an ordinary man. He was of commanding physical proportions, had a strong native endowment of intellect, and his scholastic acquirements were of considerable range. He had many admirable traits of character, and those who knew him best were his warmest and truest friends. Of policy he had little, and popularity he did not seek. He had strong convictions and the courage to maintain them. There was about him no trace of secretiveness; he lived and acted in the open, and upon all pending issues in Church and State his position was well known. He was a true friend and an honorable opponent, an ardent Methodist and an earnest Christian, a clean and high-minded minister and a patriotic and public-spirited citizen.

By the home-going of Dr. Keener the New Orleans Christian Advocate has been bereft of one of its best friends and most loyal supporters. He served for a number of years on its Publishing Committee, and he always felt a deep interest in its prosperity and success. In him it had a fearless defender, and never was its welfare imperiled that he did not promptly seek to lend a helping hand.

With the passage of this zealous itinerant to the Church Triumphant, the honored name of Keener disappears from the roll of active ministers in the Louisiana Conference. But it is writ large in the history of Methodism in this State and of the general connection, and will ever be held in loving remembrance. The quartet of worthy preachers who bore it—the distinguished father and the three gifted sons—after toiling to extend the kingdom on earth, are again together in the glorious home of the redeemed. That the Master bade them welcome, pronounced them "good and faithful servants," and told them to enter into the "joy of their Lord," we do not for one moment doubt. Nothing is more certain than the reward of those who unselfishly spend their strength for God and humanity.

HE SHOULD HAVE OUR BEST.

How many of us are giving to the Lord less than what we could? No man does his duty who does less than he can. If it is possible to bring to the Master gold, and we bring silver, then are we to blame. "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth a corrupt thing; for I am a great King saith the Lord of hosts."

Have you a voice that can sing, and do you sit in silence in the congregation? Have you a tongue that can utter truth for the Master, and then do you keep silent in the hour of testimony? Have you feet strong to go to and fro for the sake of the kingdom, and yet sittest thou idly by while the Church suffers for workers? Could your hands minister to the suffering, bear food to the hungry, and yet are they calloused over with labors for thyself alone? How many men are there who could teach a great men's Bible class, conduct a mission Sunday school, be a better steward than any in the Church, but who are to-day offering a mere pittance in coin to the Church, and who never lend themselves to the prayer meeting, the Sunday school, and seldom to the preaching service? How many women are there who could sing, could teach, work in a mission, serve as a volunteer nurse or visit among the poor, carrying help and cheer, but who are to-day bound hand and foot with society's silken cords, and who give to the Lord only the occasional presence of their overdressed person.

"Cursed be the deceiver." God wants nothing less than your best, nothing less than your entire self, free from unselfish service. "I am a great King," saith the Lord of hosts, and he is worthy of our best.

"Will I empty-handed be,
When beside the crystal sea,
I shall stand before the everlasting throne?
Must I have a heart of shame,
When I answer to my name,
With no works that my Redeemer there can own."

—A. J. G.

A GOOD ONE ON MR. ROOSEVELT.

The New York Independent of April 25 contained the following, which we reproduce as a fine piece of humor, without designing to disparage Mr. Roosevelt in any way whatever:

A story is going around to the effect that T. R. died and went to heaven. St. Peter welcomed him eagerly, and said, "Come in; come right in; glad to see you."

T. R.—Yes, I will. I like this sort of thing; but I want something important to do.

St. P.—Certainly. You shall lead the choir.

T. R.—That's good; but I want a big choir.

St. P.—You shall have it.

T. R.—I want a million sopranos.

St. P.—You shall have them.

T. R.—I want a million altos.

St. P.—You shall have them.

T. R.—I want a million tenors.

St. P.—You shall have them.

T. R.—Very good. It is quite satisfactory.

St. P.—But you have no bass.

T. R.—Oh, I will sing bass.

PERSONAL AND OTHER NOTES.

Rev. M. L. Burton will begin a meeting at the Wesley House, Biloxi, next Friday night, assisting the pastor, Rev. P. F. Daniel.

Rev. J. M. Wyatt, our pastor at Ackerman, Miss., visited Mrs. Wyatt and his accomplished little daughter, Miss Kathleen, at Whitworth College, last week.

We acknowledge with thanks a club of six renewals received last week from Brother R. E. Rutledge, who is the efficient pastor of the Daleville (Miss.) charge.

Dr. Felix R. Hill has withdrawn his resignation of the presidency of Centenary College. This announcement will cause general rejoicing among the Methodists of Louisiana.

Rev. A. S. Oliver, of Matherville, Miss., is making some much needed improvements on the parsonage. In the face of great discouragement, he has pushed the work almost to completion.

The Baton Rouge District Conference will meet on May 30, instead of May 23, as was formerly announced.

Read the presiding elder's notice to this effect, which appears in another column.

Rev. B. F. Bullard has a growing Sunday school at Sturgis, Miss., and reports sixty present at prayer-meeting last Wednesday night. His work is prospering and gives promise of continuing to look up.

Among those who called at the Advocate office last week was Dr. E. B. Craighead, the scholarly and capable president of Tulane University. The editor regrets that he was out and missed seeing him.

Through the kindness of Rev. M. M. Black, we received several renewals and one new subscriber from Laurel, Miss., a few days since. It is needless to say that we are grateful to him for this good service.

Rev. C. N. Gnice has made a good beginning at the Fifth Street Church, Meridian. He is preaching to large congregations, and the attendance at the Wednesday evening prayer meeting has greatly improved.

Rev. C. M. Crossley has been laboring under difficulties at South Side, Meridian, owing to the prevalence of smallpox, but conditions have improved, and the outlook is encouraging. He is in favor with his people.

Rev. L. A. Darsey, our pastor at Pascagoula and Ocean Springs, Miss., was married on Tuesday, April 30, to Miss Hattie Weeks, of Ocean Springs, the presiding elder, Rev. W. B. Jones, performing the ceremony.

Rev. P. H. Howse, the pastor of our church at Seminary, Miss., has been assisting in a meeting at Escatawpa. A very fine meeting is reported, resulting in about twelve additions to the Church, with more to follow.

Rev. W. J. Wood is endeavoring to place his charge (Potts Camp, Miss.) on the Honor Roll. He announces that his people know how to take care of their pastor, and are practicing the doing of what they know how to do.

Among those who sent in more than two subscribers to the Advocate during the past week were Rev. A. S. Oliver, of Matherville, Miss., and Rev. A. M. Bennett, of Pleasant Hill, Miss. We are grateful to them for their kindness.

Rev. O. W. Bradley reports a ten days' meeting at Winona, Miss., in which he had the assistance of Rev. J. H. Felts, of Corinth. He states that Brother Felts did some high-class preaching and that much good was accomplished.

"The Advocate grows better all the time," says Brother Jasper L. Smith, the earnest pastor of Bayou Pierre charge. We acknowledge the receipt of seven renewals, as a result of his efforts to make it possible for the Advocate to continue to grow better.

Rev. W. G. Bacchus, a superannuate of the Mississippi Conference, has been critically ill at his home in Meridian. The absent members of his family were summoned to his bedside, but his condition is much improved, though he is still confined to his bed.

We acknowledge the reception of an invitation from Mr. and Mrs. S. M. McCullar, of Booneville, Miss., to the marriage of their daughter, Miss Mary Elizabeth, to Mr. Jasper Joshua Jacob, on Wednesday evening, May 8, at 8 o'clock. We extend in advance congratulations and best wishes.

A dispatch from Rev. R. H. Wynn, the presiding elder, instructs us to announce that the date of the Lafayette District Conference has been changed from May 28 to May 23. Those interested will please take notice and govern themselves accordingly.

Among those who recently, in renewing their subscriptions, have expressed a high appreciation of the Advocate, are Mrs. J. D. Watkins, of Byhalla, Miss., and Mrs. Martha Rye, of Amory, Miss. We are grateful for their generous words of commendation.

Read Dr. F. S. Parker's account of the Epworth League forward movement which appears in this issue of the Advocate. This most capable connectional officer is leaving nothing undone to promote the success of this important department of our Church work.

Rev. Eugene Johnson, than whom there is no truer or more faithful minister in the North Mississippi Conference, sent us a fine list of subscribers from his charge at Ripley and Blue Mountain on April 25. No interest of Methodism is allowed to suffer where he has supervision.

The work of removing the old house of worship of our First Church at Shreveport, La., preparatory to beginning the beautiful new structure which is to be erected on the same site, is now under way. Until the new edifice is ready for use this large and growing congregation will hold its services in the City Hall.

The Mississippi Conference Training School at Montrose, Miss., closed its session on April 23. The annual address was delivered by Dr. H. Walter Featherston, who spoke on the subject of

"Visions." This institution has had a good year under the presidency of Rev. G. H. Galloway. It is doing a great and noble work.

Rev. L. L. Roberts, our efficient pastor at Flora, Miss., has brought us under obligations to him for several subscribers to the Advocate and also for generous words of encouragement. Even an editor needs to be sometimes cheered and heartened, since the path that he treads lacks much of always being smooth and easy.

Rev. C. C. Weir was never more popular than he now is at Franklin, La., where he preaches to large congregations. He has had recently fourteen applications for church membership by profession of faith, though he has held no special services (except that all of Brother Weir's services are special).

"I am sending you another list of subscribers," says Rev. R. C. Kennedy of Ripley, Miss. Accept our thanks "again," Brother Kennedy, and be assured that as long as you keep sending in other lists we will keep returning to you our thanks, and to your subscribers the very best paper we are able to produce.

Brother J. A. Goad, of the New Albany Circuit, incloses a note containing two renewals and two new subscribers, with these words: "More to follow." Keep them coming, Brother Goad. More subscriptions are as much appreciated by the Advocate as more strawberries and cream are by a 4-year-old boy.

The Sunday school at the East End Church, Meridian, has been steadily improving under the efficient management of the superintendent, Brother T. G. Bennett, and his corps of faithful officers and teachers. Out of an enrollment of 239 there were 266 present on Sunday, April 21, and 263 the Sunday before.

Rev. A. S. Lutz, to whom we are indebted for the excellent discussion entitled, "The Holy Spirit in Missions," which appears in this issue of the Advocate, in referring to his charge at Homer, La., says: "My work is making marked progress over last year, and there is a hopeful outlook in every department."

Doesn't this sound like the "good old times"? "Every member present, old-fashioned class meeting, roll call, church conference, dinner on the ground, etc." Brother W. A. Bowlin, the pastor at North Carrollton, Miss., reports just such meetings on his charge. He has found occasion to present the claims of the Advocate with some success.

The committee appointed at the recent meeting of the Board of Trustees of the Seashore Camp Ground to secure a faculty and make arrangements for the opening of the school there, has made satisfactory progress, and there is no doubt that the school will open next season. Dr. W. T. Bolton, of Biloxi, is chairman of this committee.

The work of the Church is prospering at Campiti (La.) under the wise leadership of Rev. J. H. Montgomery, the pastor. A revival meeting will be begun in the Campiti church next Sunday in which Rev. Walter G. Harbin will do the preaching. Brother Harbin is an able preacher and a successful evangelist, and no doubt good results will be the fruit of this meeting.

Our worthy pastor on the Columbus (Miss.) Circuit, Rev. R. J. S. Worley, has lately been doing good work in circulating the Conference organ among his parishioners. He serves an excellent people, and is pleased with the prospect in his charge, though up to the present he has been much hindered in his labors by the inclement weather and muddy roads.

The Commencement sermon of Centenary College will be preached on June 2 by Dr. C. W. Carter; and at the evening hour of the same day Rev. R. H. Harper will preach before the Young Men's Christian Association. Dr. John L. Scales will deliver the Alumni Address on the night of June 3, and the Baccalaureate Address on June 4 will be delivered by Dr. G. E. Cameron.

We received a list of eight subscribers from Brother F. R. Power, who is the pastor of the Mooringsport (La.) circuit, and who is a student in Centenary College. One of the subscribers gives his address as Texas. Brother Power is doing a good work in Caddo Parish, and even extends his labors into Texas and Arkansas. One state is not large enough for men of "Power."

Rev. R. E. Rutledge, of Daleville, is doing a good work. Notwithstanding the hard rain the day before and the almost impassable condition of the roads, there was a good attendance of his officials at his second quarterly conference and a fine spirit prevailed. The large number of men partaking of the Sacrament of the Lord's Supper Sunday morning was noticeable.

Rev. W. M. Sullivan, of Moss Point, Miss., has been engaged recently in a meeting at Wiggins,

in which he assisted the pastor, Rev. H. J. Moore. While the rain interfered very much with the services, much good was done, and ten or more united with the Church. This is Brother Moore's first year at McHenry and Wiggins, and he is in very high favor with his people.

Through the courtesy of Rev. W. T. Griffin, the resourceful superintendent, we have received an interesting account of the work of our Gulf Coast Mission, which we are pleased to note is progressing most satisfactorily. The report is so gratifying and encouraging that we prefer to publish it in full in the next issue of the Advocate rather than to quote briefly from it in this number.

Settlement has been made by the insurance company for the damage done to our Twenty-fifth Avenue Church of Gulfport by the recent fire, and the church intends to erect another building as soon as practicable. Plans have been adopted which will insure a modern house of worship, to cost perhaps more than \$30,000. This congregation is now worshipping in the auditorium of the City Hall.

Rev. M. L. White is serving the fourth year of his second quadrennium on the Prentiss (Miss.) charge; however, more than a half score of years intervened between the two terms. He is yet popular with his people and is alive to every interest of the Church. He sent in, last week, ten subscribers for our files, which he said in his letter were mostly secured by his lay leader, Brother G. W. Holloway.

The Kossuth (Miss.) charge is making progress under the leadership of Rev. Thomas H. Mills. He has organized one new Sunday school, a Woman's Home Mission Society, has enlarged another Sunday school, secured a number of subscribers for the Conference organ, and in other ways made his ministry effective. He announces that bad roads have hindered him thus far, but that in the near future he expects larger returns for the Master.

Sister T. S. Randle writes a most interesting letter from Brundage, Texas. She states that the family is now pleasantly situated and that the dear ones, for whose health so much solicitude has been felt, are better. Though now residing in the Lone Star State, Brother and Sister Randle are still loyal to Louisiana and interested in all its affairs. May the heavenly Father continue to watch over them and their loved ones and give them all needed blessings.

Our beautiful new house of worship at Biloxi is nearing completion; the lights are to be installed at an early date, and then, as soon as the seats are in place, the structure will be ready for occupancy. Brother Van Hook, the lamented E. W. Lipscomb, and the present pastor, Brother Linfield, deserve much praise for their faithful work to secure this building, which was begun some eight years ago. For some years services have been held in the Sunday school room.

We are informed that our preachers in the overflowed districts of Louisiana and Mississippi are nobly staying at their posts of duty, and are lending the people such assistance as they can in looking after the needy and unfortunate ones among them and their imperiled property. This is only what was to have been expected. There has never been a call for heroic service upon the part of the ministry that our Methodist pastors did not fully meet.

We extend thanks to President H. G. Hawkins for a beautifully printed invitation to the Commencement exercises of Port Gibson Female College, which will take place May 5-7. As we have previously announced, the Commencement sermon will be preached by Dr. A. F. Smith, of Jackson, Miss., and the Annual Address will be delivered by Dr. M. E. Melvin, president of the Chamberlain-Hunt Academy, of Port Gibson. There are ten young ladies in the graduating class.

Rev. C. H. Ellis, our beloved pastor at Terry, Miss., has been presenting the claims of the Advocate in his rounds with gratifying success. He reports that there is much demand among the people up his way for a cheap paper. In clubs of five or more we take subscriptions at \$1.25 each, and at this price the Advocate, considering the amount of matter it carries, is about as cheap a religious periodical as can be found anywhere. We are grateful to brother Ellis for the kindly assistance that he has given us.

Brother J. A. Clardy, a worthy layman of Maiben, Miss., recently refused to be discouraged when a good lady told him that three subscribers when a good lady told him that three subscribers was all that could be secured in that place, and was all that could be secured in that place, and devoted one Sunday to representing the claims of the Advocate. We received a letter from him this week bearing the fruit of his day's toil. He secured two renewals and fourteen new subscribers, and sent in a money order paying for that number. We certainly take off our hat to Brother

Clardy, and commend his good example to other laymen.

After having sent in a number of subscriptions, Brother W. N. Dodds, pastor at Houka, Miss., wrote in the same letter: "We are doing very well up here, and the more Advocates we get the better we do, because the paper gets better all the time. Just keep on with the good work and I will do all I can to keep up this corner."

Brother H. N. Brown, of Morgan City, La., states on a postal card received at this office that he is busy building a new parsonage. His work is in a prosperous condition. Brother J. A. Pharr, the effective Sunday school superintendent, is manning his school with the best teachers that can be secured, and the school is already pressed for room.

Rev. A. M. Bennett, our pastor at Pleasant Hill, Miss., informs us of the death of Mrs. Ray Henly, which occurred at her home at Cedar View on April 19. She was thirty years of age, and had been a member of our church at Lewisburgh, Miss., for eighteen years. She was a Christian and died in the faith. Her remains were laid away in the cemetery at Cockrum, Miss., to await the Master's return and the general resurrection. We extend sympathy to the bereaved, and pray that the Heavenly Father may have them in his gracious keeping.

Rev. J. B. Fulton, who serves one of the large circuits of the Louisiana Conference, the St. Helena, has secured a list of the subscribers on his charge and begun a campaign to increase still further the circulation of the Advocate among his people. We are looking for good results, for, judging from the reading of the St. Helena Echo, the local newspaper published at Greensburg, which we receive as an exchange, he serves a class of people who are used to clean news, and, therefore, appreciate such a paper as the Conference organ. Brother Fulton reports that his work is in good shape.

Rev. T. E. Gregory, the faithful young pastor, in sending us a number of subscriptions from Tyro, Miss., reports encouragingly of his work. He says: "We are moving forward up here. We have a good prayer meeting where we had none, and some of our men are praying in public who did not do so before. We have fine Sunday schools, and are planning for a rally in their interest." We thank Brother Gregory for an invitation to visit his charge and preach to his people, and we greatly wish it were possible for us to do so. We know of nothing that we would enjoy more than a swing around his circuit with him.

A dispatch from Starkville, Miss., to the Memphis Commercial Appeal a few days ago announced the death of Mrs. Emma Coclough Bridges, which occurred in that city on April 21. She had been afflicted with tuberculosis for more than three years and her decease was not unexpected. She had been a member of the Methodist Church since childhood, and was a woman of most exemplary Christian character, and, prior to her illness, of large usefulness in the Master's work. She will be sorely missed in the community in which she lived. To the bereaved husband and other sorrowing relatives we extend profound sympathy, and pray that divine grace may comfort and sustain them.

Rev. W. F. McCrory, our progressive pastor at Rocky Springs, Miss., has organized in his charge an "Always Be Cheerful Union," the object of which is to promote good temper and Christian thoughtfulness in his Sunday schools and churches. He has drawn up an admirable plan of work, and we think the organization, under his leadership, is calculated to do great good. He has two pledges: one for moral members, and the other for Christians, both of which are excellent and ought to incite those assuming them to worthy effort in various directions. The editor is pleased to know that he has been honored with membership in this Union, and gratefully acknowledges the reception of a card certifying to this fact.

April has been a month of shocking news to the world and to the people of New Orleans in particular. Heavy rains have so retarded the planting of crops that the season is far advanced with comparatively little done. To this condition, following the loss of crops by heavy freezes early last fall, are added the floods of the lowlands by high waters with its toll of human life which brings sorrow to thousands and fear to hundreds of thousands; then New Orleans was given a nervous shock by the news of the wreck of one of its banking institutions by which hundreds lost all they had, and then, as if to eclipse every other tragedy, came the news of the sinking of the steamer Titanic with the loss of more than 1500 lives.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. SALLIE ROBINSON was born in 1842. She married Mr. Jack Robinson in early life, and of this union was born ten children, all of whom grew to manhood and womanhood. Mrs. Robinson, after a few weeks' illness, heard the summons, and yielded her spirit in death on December the 21st, 1911. She had been a member of the M. E. Church, South, since childhood, and was a devout Christian. Just before her departure from this life she called her children, grandchildren and friends to her, and told them that she was ready to meet Jesus, and that she was at peace with her Maker. May God give strength and comfort to the bereaved, and sustain them in life by his strength, so they may join with her on the other shore.

H. A. NAPLES, Pastor.

MRS. AGNES LAFAYETTE GUY was born near Magnolia, Miss., June 12, 1841, and died at the home of her niece, Mrs. J. A. Carter, January 9, 1912. Her maiden name was Miss Agnes L. Spinks. On January 10, 1907, she was married to Mr. W. J. Guy, of Kemp, Texas. Sister Guy's life was one of sunshine and hopefulness. For a number of years she was a consistent member of the M. E. Church, South. She died in the faith. A few days before her death she told the writer that she "was only waiting for Christ to call." Though her suffering was intense at times, she bore it with the patience and fortitude of a life full of the hope and glory of God. The end came while she was on a visit to relatives. Anxious hearts in Texas awaited the outcome, while other hearts on the heavenly shore watched with interest. She did not return to her earthly home, but went to her eternal home in the heavens. We laid her remains to rest in the family graveyard. May God, our Father, sustain the lonely husband and each of the bereaved ones.

F. LOYD DECELL.

The subject of this sketch, DAN J. REID, was born October 5, 1837, near Old Enon in Perry County, Miss., and lived there until after the Civil War. He then moved to Harrison County, where he spent the remainder of his life, and died on March 19, 1912. Brother Reid was of a quiet, unassuming disposition, following the rule of strict honesty among his fellow-men. He was kind and gentle in his home. He was said to have been a Christian from early childhood, and the church register shows that his membership has been at the Coalville M. E. Church, South, since 1882. He was twice married. His first wife was Miss N. Ramsey, and of this union were born two sons and one daughter; one son, J. W. Reid, and the daughter, Mrs. F. Fritze, survive him. His second marriage was to Miss Hattie L. Cunningham, who lives to mourn his death. Besides the wife, son and daughter, he leaves two sisters, Mrs. J. P. Ramsey and Mrs. David Merchant, and a host of friends. A large number of people

attended his funeral, and the floral tributes were beautiful. We laid his body to rest in the Coalville Cemetery. May the God of all grace sustain the bereaved.

Their pastor,
C. C. GIBSON.

MRS. P. P. JOHNSON, nee Josephine E. Wood, was born in Choctaw County, Ala., Jan. 1, 1872, and was married to Dr. P. P. Johnson in 1891, of which union five children were born—two boys and three girls, all of whom, with the husband and father, survive her. Sister Johnson joined the church the year she was married and devoted her whole married life to the church and her family. Truly she lived for others, and her whole life was unselfishly given for those she loved until March 12, 1912, when she breathed her pure spirit back to God who gave it. May the God of all grace sustain those who grieve. Her pastor,

L. L. ROBERTS.

MRS. MARY HELEN WATKINS was born in Anson County, N. C., July 3, 1827. She was married to J. D. Watkins, Sr., in 1844. Of this union were born four children—three sons and one daughter. At the age of 24 years she was left a widow with the responsibility of rearing a family, which duty she nobly fulfilled with the aid of her Heavenly Father. In early childhood Mother Watkins united with the M. E. Church, South, and was faithful to every trust placed upon her until her death. She was a cripple for thirty years, and bore her suffering with Christian fortitude. No one will be missed more than Mother Watkins. Mother Watkins departed this life on April 7, 1912, having reached the age of 85 years. This sad event occurred at Byhalia, Miss., at the home of a devoted sister, Mrs. S. J. Anderson, with whom she had lived for many happy years. Two sons preceded their mother to their eternal rest, and one daughter, a son, a loving sister, and a brother are left to mourn their loss. Mother Watkins died as she had lived, trusting in God. Funeral services were conducted by her pastor, Brother Burks, and Rev. R. M. Davis. A host of friends followed the remains to their last resting place, and extended their deepest sympathy to the bereaved family.

A FRIEND.

COMMENCEMENT EXERCISES

Meridian College, May 25-28, 1912

Saturday—9 a.m., Annual Alumni Assembly, college parlors; 8:15 p.m., Recital by Expression Department.

Sunday—10:30 a.m., Sermon by Rev. G. W. Matthews; 3 p.m., Young People's Meeting; 7 p.m., Missionary Rally.

Monday—9 a.m., Annual Meeting of the Board of Trustees; 10 a.m., Temperance Contest; 3 p.m., Devotional Service; 8:15 p.m., Annual Concert, Conservatory of Music.

Tuesday—10 a.m., Recital by students of Male College; 3 p.m., Devotional Service; 8:15 p.m., Graduating Exercises, Baccalaureate Address, W. Fletcher Melton, Ph.D.

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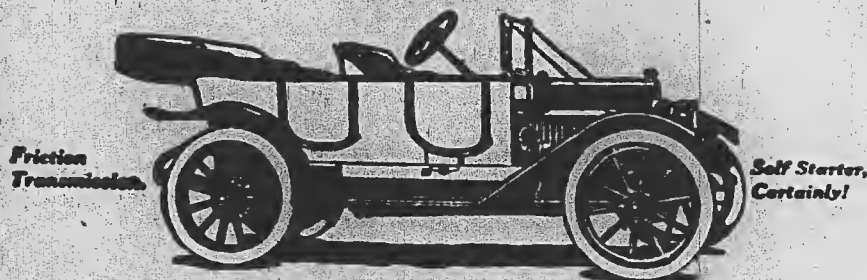
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Tidings From the Field

Hickory Flat Circuit (North Mississippi).

If you will allow me space in your valuable paper, I will give you a report of my work since Conference. This is a new charge, formed last fall, and when the appointments were read I was assigned to the Hickory Flat Circuit, Corinth District. I have four appointments, all very easily reached. We have some as choice people as it was ever the good fortune of any pastor to serve. Our second quarterly Conference was held April 6 and 7, and Brother Mitchell preached us two most excellent sermons. Our new presiding elder is taking finely with the people. We regard him as a prince among preachers. Our people seem to be taking on new life along all lines. We believe every church will pay more than it did last year. We have four Sunday schools on the charge, and every department of church work is receiving attention.

THOMAS L. PORTER, P. C.

Carthage, Miss.

On account of the continued rains we have been somewhat "stuck up" since coming to Carthage; yet we have only missed two appointments, and have visited nearly all our flock. We have been very kindly received. Carthage is one of the most distant towns from a railroad in the State, but morally it seems the better for it, as it is composed of excellent people. We have a good Sunday school, a Woman's Missionary Society and a prayer meeting. Besides our own, there is a Baptist and a Presbyterian Church, but as a resident pastor we have it all to ourselves. In moving, we drove about 190 miles "through" — a somewhat novel experience to some, though it was not so unpleasant after all, except one night when some parties south of Newton refused to entertain us, and for awhile camping out seemed the only prospect. I think, under present conditions special prayer meetings are as much in place as in time of drought. I have seen special prayer in times of drought; I have seen special prayer bring a revival, and it won in Elijah's time (I Kings, 18:30), when he repaired the altar of the Lord that was broken down. There is no doubt even now that God is reminding us of neglected altars in our homes and private devotions where the fires burn low or have gone out entirely because of neglect, the pursuit of wealth and of worldliness. With a desire to continue in labor and prayer for the prosperity of Zion in our own field and elsewhere, I beg to remain His servant.—R. T. Pickett.

WOULD CHANGE THE TIME.

Dear Doctor Meek: Has it ever occurred to you that the time for holding our Annual Conference is very inconvenient? I for one favor a

change in the date, and herein give a few reasons for my position.

I favor a change because it will help our finances. We hold our Conference in the midst of our money season, and get only a part of its benefits. When we are assigned to new circuits, by the time we get settled and acquainted, the money is gone. A layman said to me last year: "If we would change the time of holding our Conference our collections on the benevolent claims would double."

Again, I favor a change of date because we can get better service from our chief pastors. I am in favor of the law of common sense, which is against cruelty to bishops.

The time of our meeting argues for a change. We meet about the first of December, and it is nearly always cold and snow falls about Conference time. For instance, we had snow in Macon, Sardis, Holly Springs, Tupelo, Aberdeen and Winona and we had rains at most of the other places. Just as winter begins in earnest the preachers have to move from a comfortable to an open house, or from an open to a comfortable house, and catch cold, take la grippe or pneumonia, and some of them probably die from the effects of a move at this time of the year.

This can be prevented. Last year more than 100 preachers moved, and who can tell the suffering and anxiety when one gets to one's new work in the cold and rain and not fuel enough for one fire? It is nice to read after Conference about the warm suppers and warm receptions, but you did not hear from very many. I am asking for a change in time so we can all have a warm time.

Once more: The Conference resolves that this and that special must have the right of way in addition to the general collections. The fourth Sunday in December the new preacher faces a new congregation, and sings the old song of money before he can get the moving mud off his old "Prince Albert." I would change the date from about December 1 to about the 15th of March. I will, in conclusion, give some reasons for the change to this date:

(1) By the first of April we could all get moved and give the first part of the year to saving men and the last part to the collections, special and general; presiding elder's, bishop's and our own salaries. For this we would have the benefit of the whole money season.

(2) The 1st of April is a much better time to move than the 15th of December. If the fuel is low, let it stay low. Who wants fires in April?

(3) Let this be the time for holding Conference and the spiritual and financial interests will take their natural course.

Yours for a change,
J. R. WILSON,
Central Academy, Miss.

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HOW TO CIRCULATE THE ADVOCATE.

Dear Brother Week: I have read your second statement concerning the circulation of the Advocate, and as a pastor myself I know that the presiding elder whom you quoted hit the mark when he said, "The preachers in charge are the key to the situation." It grieves my heart when I think of the possibility of our Conference organ going out of 3,000 Methodist homes which it has been entering because the subscriptions have not been renewed. And the situation is made all the more grave by the fact that sufficient new ones do not seem to be coming in to make good the loss of these former readers.

On my first charge, three years ago, I began to urge from the pulpit the importance of reading the Advocate, doing this not merely once, but again and again, with but little effect. Later I read an article that impressed me. It said: "If you want anything, go after it." So I saddled my horse and went after subscriptions. The result was I got, as well as I remember, about fifteen new ones. This was on a mission charge. Last year I did likewise and got about the same number.

If we pastors ever intend to prove ourselves worthy of our high calling we must investigate and find out what sort of literature our people are reading. I feel sure that there is not a charge in the North Mississippi Conference in which there are not members of the Methodist Church who are reading Tom Watson's misleading and hurtful productions. I have in mind now one man, the superintendent of Sunday school, who is reading this drastic Georgian's output by the armful, and his whole family feeds upon the poisonous writings of Pastor Russell. I have gone into homes where, soon after my arrival, they would begin to brag on Pastor Russell's fine sermons.

Many of these people do not know any better, and if our pastors do not go into these homes and teach them, who will do so? The best way to instruct them is to place the Advocate in their hands. I expect to get more subscribers this year than in both of my former ones in the itinerancy. I have sent in twenty-five already, and twenty-one of them were brand-new. Be roads are not an adequate excuse for a failure to do this urgently-needed work. In February I would ride out, enter a home, read the Bible, have prayer, and then get a subscriber for the Advocate. Nine times out of ten, if you can catch both the husband and wife at home and will present the matter tactfully, you will succeed. As I have said, I got twenty-five while the ground was frozen. If it had been thawed there is no telling how many I would have secured.

C. A. NORTHINGTON.
Corinth, Miss.

SOME OBSERVATIONS.

While this is only my third year in the regular itinerant work, in this short time I have seen some things that do not look just exactly right to me. There appears to be a tendency among us preachers (or some at least) to compromise with sin. It

seems that we fear the people. We are afraid to "cry aloud and spare not." Oh, brethren in the ministry, God says, "Son of Man, I have made thee a watchman, and have set thee a watchman on the walls." And we are to give the warning when we see the enemy coming. Let us have the spirit of Paul who "durst not to declare the whole counsel of God."

We should in our lives be more of an example to believers in word, in conversation, in charity, etc. Now, I do not believe that any pastor should be guilty of using tobacco in any form before his people, because, if he does, he cannot encourage his people to follow his example; and, besides this, the tobacco habit can not be defended. A pastor should be clean in his life and in his habits. He is commanded by the Lord to be "holy in all manner of living." And, again, we find this exhortation, "Be ye clean that bear the vessels of the Lord."

I cannot understand why any messenger of God should want to compromise with the devil. Look where we may, we can see evidences of sin. Sin! How much is contained in that little word of three letters! You only have to look to see sin. It is in the Church, and outside of the Church, dragging the teeming millions down to everlasting destruction. I, for one, by the help of God, intend to fight sin everywhere, in the pulpit and in the pew, in the Church and outside of the Church. Sin is in the world over, always has been, and always will be.

Finally, my brethren, let us hold up Christ, both in our preaching and manner of living, as a Savior "able to save to the uttermost," here in this present world. God wants a clean and a pure people, and he has made ample provision for this. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." For this purpose was the Son of God manifested, that he might destroy the works of the devil. Sin is the work of the devil. I love that grand old song, "Lord, plant my feet on higher ground." Let us tarry for the power.

THOS. J. PORTER.
Hickory Flat, Miss.

ADVOCATE PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Advocate Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Braddentown, Fla., writing under date of February 1, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. B. F. Lewis.

The Sunday school work in our Conference is in a better condition than ever before. Letters received from pastors and Sunday school workers constantly call for information and help looking to a more thorough organization and equipment. This growing interest augurs well for the future of the Church and country.

Orders for Children's Day programs are coming in with great rapidity. It is the earnest desire that all schools observe this day this year. A personal communication will be sent each pastor and Sunday school worker in a few days, outlining the policy for our summer campaign. We ask your heartiest co-operation.

Last Sunday was Children's Day at Columbia, and at the evening service diplomas were delivered to all the teachers who had completed the Legion of Honor course of study. A new class has been organized, and is now taking the advanced course. It is more than twice as large as the class of the first year, and several who did not take the first course with the class are taking it privately, and will stand the examinations.

What is the future of a Sunday school without a teachers' training course? Methods are constantly changing, improvements constantly being made, and demands becoming more exacting. How can the untrained teacher meet them? It is noticeable that those classes having trained teachers are the ones increasing in size and interest. From these classes are coming our church members largely. The explanation is on the surface. The teacher knows HOW to teach, and the teaching is effective. With the first course book costing only 35 cents, with lessons only two pages long, it would seem one would be without excuse.

CORINTH DISTRICT CONFERENCE.

As the time is drawing near for the Corinth District Conference to convene at Rienzi, Miss., I desire to ask the pastors of the district to send me a list of the delegates that will likely attend. Send me a card at once, brethren, giving this information, and if your wives will come, please so state. All visitors will be cared for.

Respectfully,
W. S. SELMAN.

DATE CHANGED.

The brethren of the Baton Rouge District will please take notice that the date of the District Conference has been changed from May 23 to May 30. Will the preachers please see that their delegates are duly informed of this change?

C. C. MILLER, P. E.

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Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women, on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

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ROSY AS A GIRL

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the many public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At drug stores.

A BLESSING IN DISGUISE

Many of the hardships of life are in reality only blessings in disguise. This is true not only of individuals but of organizations and corporations as well. A striking illustration of this principle on a large scale is cited by The Coca-Cola Co., in reference to the suit brought against them by the Food and Drug Department of the United States Government in the Federal Court at Chattanooga last spring. Of course it cost the Company a good deal of money, time and annoyance in defending themselves, and for the time being they were the object of suspicion and unfavorable publicity. But when the case was concluded and the court had rendered a verdict in their favor on each of the five counts of the indictment, the Coca-Cola Co., realized that the suit was a blessing in disguise.

For years misinformed or unscrupulous persons had circulated injurious reports to the effect that Coca-Cola was an alcoholic drink. Many good people, not knowing the origin of the reports, were influenced by them, and withheld their patronage from the drink. The decision of the Federal Court permanently fixes the true status of Coca-Cola in the minds of the people and refutes the slanderous reports which had done the Company so much injury. The manager of the big Southern Company is reported as saying that the suit was the best advertisement they have ever had in the history of the business, for it removes all doubt as to the true nature of Coca-Cola and satisfies the good people everywhere that it is not only delicious and refreshing as advertised, but pure and wholesome.

RESOLUTIONS OF APPRECIATION

The following resolutions were adopted by the New Orleans Methodist Preachers' Association at its meeting on Monday, April 29:

"Since the will of our Heavenly Father has suffered the grim monster, death, to invade the ranks of the Louisiana Conference and carry off from the active scenes of life our beloved brother and co-worker, Dr. S. S. Keener; and since the ways of God are past finding out and His will is wisdom supreme; be it resolved by the pastors of the M. E. Church, South, of New Orleans, assembled in regular tri-monthly session:

"First—That we feel keenly the sense of grief at the loss of our dearly beloved and consecrated fellow-laborer and brother.

"Second—That we extend to his grief-stricken wife and sorrowing loved ones our deepest sympathy.

"Third—That we commend them, and with them ourselves, to the love and tender comforts of Him whose infinite heart comprehends and compassionates the grief of the whole world."

COMMENCEMENT EXERCISES

Centenary College of Louisiana.
June 24, 1912.

Sunday, June 2—11 a.m., Commencement sermon, at the First Church, by Rev. C. W. Carter, D.D.; 8 p.m., Y. M. C. A. sermon, at the Noel Memorial Church, by Rev. R. H. Harper.

Monday, June 3—Alumni Banquet in the College Dining Hall, 6:30 p.m.; meeting of the Alumni, 7:30 p.m.; Declamation Contest for Hutchinson Medal, 8:30 p.m.; Alumni Address by Dr. John L. Scales, 9 p.m.

Tuesday, June 4—Meeting of the Board of Trustees, 10 a.m.; Oratorical Contest for Muri Medal, 8 p.m.; Graduating Exercises and address by Rev. G. E. Cameron, 9 p.m.

The Editor of the Advocate and all friends of Centenary College are cordially invited to be present at these exercises.

FELIX R. HILL, President.

HOW WOULD IT DO?

Dear Brother Meek: I would like to submit to you for whatsoever consideration you may see fit to give it, the question of our Church giving to Sunday school superintendents the authority to open the doors of the Church and receive applications for membership. I have for the past two years superintended the Methodist Sunday school here, and from my experience I am led to believe that if this could be done it would be a step in the right direction. The superintendent is in close touch with the children of the school, and if he is at all anxious for the children to be led into the Church and become faithful Christians, he could give the members of his school the opportunity in many cases of joining the Church when the pastor could not be reached, and the sphere of his usefulness would be greatly enlarged. Of course, the administering of the ordinance of baptism would have to be done by the pastor, and in this way the superintendent and pastor would both have

a direct supervision over the entire Church membership. I would certainly like to have the views of others on this question. I feel sure that other superintendents share this belief with myself. M. GREEN.
Picayune, Miss.

A REMARKABLE HONOR.

In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the U. S. Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective counties we have the honor to represent, many of us know by happy experience in our own families its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment." For three generations Gray's Ointment has held first place in the treatment of boils, carbuncles, chronic sores, festering cuts and wounds, and in the prevention of blood poisoning. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

Marriages

In the Methodist Church at Covington, La., on March 14, 1912, by Rev. T. D. Lipscomb, Mr. ALBERT S. ANDERSON and Miss WINNIE WHITE.

At the home of the bride's mother, Mrs. M. L. Hardie of Bay Hill, La., on April 21, 1912, by Rev. William B. Perritt, Mr. THOMAS AVERRIE, of Beaumont, Tex., and Miss JESSIE HARDIE, of Bay Hill, La.

At the home of the bride's mother, on April 7, 1912, by Rev. C. C. Gibson, Mr. WALTER HUDSON and Miss EMMA JORDAN, both of Harrison County, Miss.

THE FOUNTAIN OF YOUTH.

From the time when Ponce De Leon crossed the ocean in search of the Fountain of Youth, to the present day, people are trying to find an escape from the infirmities of old age. But they do not find it because they do not reason out their weaknesses and are unwilling to apply the remedy.

Blood alone gives strength, health and vigor to our bodies and keeps aglow the Fire of Life within us. How important then it must be to keep this Life's Blood in the best condition. By taking W. H. Bull's Herbs and Iron, the means of attaining a ripe old age with a strong, healthy body, is within reach of all. Herbs and Iron makes pure blood, invigorates the nerves, creates a healthy appetite, stimulates the liver and kidneys and strengthens the heart action. Take this life-giving medicine, and you will have discovered what others are seeking, a strong, healthy, and young old age. Herbs and Iron gives to the body a feeling of new life and energy, making you feel that life is worth living. If you wish to enjoy the pleasures that old age holds forth to you, try W. H. Bull's Herbs and Iron, it will make you feel like a new person. This preparation can be had at all druggists. After using two-thirds of a bottle, according to directions, if you feel that you have not been benefited, return the remainder and the purchase price will be refunded to you—every cent of it.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. K. P. Foster has organized a fine Wesley Adult Class at Blue Springs with twenty charter members.

The class which is diligent in study is almost sure to have a successful teacher.

The man or woman who walks into the class session with a prayer upon the lips is likely to go out with a song in the heart.

A teacher should read at least one good book bearing upon the work in hand. Education along all lines is needed in our teaching ranks.

Why not place an insurance policy on every teacher's chair this year, by persuading some young person to enroll with the Teacher Training Department under Mr. Hamill in Nashville?

Children's Day programs have been sent to the pastors and superintendents, and it is earnestly requested that the day be observed as early as possible, and that a generous collection be sent the Sunday School Board.

A drummer attended a Men's Class in a certain really good town in Mississippi, and wrote back on Monday to his home class that he attended Sunday school, but did not receive a smile or handshake, and that he was a very lonesome stranger that day. A smile and handshake are cheap, indeed, and should be passed along not every Sunday, but every day.

The Adult Bible Class Movement is trying to help in solving the social problems of our Christian young people, along with the Third Department of the Epworth League. A great field is here. To open the doors of our homes and Sunday schools to our young people often means closing the doors of the saloon and the dance hall. The gain is too great for the outlay not to be made.

A Japanese, whose faithful little wife had worked long with the local Methodist Missionary for his conversion, finally gave his heart to God and insisted on being baptized on Children's Day, as he wanted to enter the Kingdom, as we all have to do, as a little child. May this coming May Children's Day find us all ready and willing to enter Christ's great kingdom the beautiful childhood way.

One of the members of Mrs. Bertha M. Scales' fine Casket Class attended the State Convention at his own expense. This is to be specially noted and commended, as he spent his early life in the Orphan's Home and is working his way through the A. & M. If all of our men's and boys' classes could be filled with such a fine spirit of enthusiasm and such an earnest desire to bring the best to their class, surely success would be written large upon our banners.

LOUISIANA NOTES.

By Rev. P. O. Lowry.

At Castor, on the Houghton charge, a new church has been built and is complete, except painting and seating. They have a new Sunday school, too, with Mr. Arch Staples as superintendent. They have fine classes.

The First Methodist Sunday School of Brazil, Ind., which ranks as the largest Sunday school in the world, has within the life of the present superintendent, Mr. W. E. Carpenter, distributed over 3,000 Bibles and Testaments. Since the entrance of God's Word giveth light, it is no wonder that the influence of this Sunday school is felt around the world.

Miss Ensign, the primary teacher at the Mansfield Female College, has recently been made elementary superintendent of the Sunday school, and quite a revolution is taking place

In this important work. She is assisted by Mrs. J. L. Logan, and with their little organ and table, flowers and pictures, they are producing quite a haven for the little Sunday school folk at Mansfield.

We sometimes hear a person refer to the Elementary Department of the Sunday school as the "Primary Department." The primary is one class in the Elementary Department, which is composed of the Beginners, Primary and Junior classes, including all the children up to the teen age.

Rev. M. C. Holt has organized a new Sunday school at Adeline, near Jeanerette, with sixty scholars. It starts off as a union school, but the probability is that it will become one of our Methodist schools. How about the schoolhouse or new town near your place "where as many as ten people" could be gathered together? Let our Sunday school borders be increased.

A preacher's or a teacher's capital is his material for preaching or teaching, and to conserve this is of vital importance. One of the best devices is a regular letter file which can be secured at any bookstore for about 50 cents. With this it is easy to file all notes, clippings, references to books, etc., in an alphabetical way, so that all material is at ready command for immediate use.

One of the educational needs in most of our Sunday schools is a system of promotion that will cause the pupils to feel that there is some reward for pursuing a course of study. Many students work for years in college at great inconvenience that they may get their diplomas. Likewise will Sunday school children work when there is a higher grade to be attained or some worthy task to be finished. Rally Day in October is the time for promotions.

On Easter Sunday the Elementary Department of the First Church, Shreveport, contributed \$139 on their pledge of \$1,000 towards the new church building fund. Each child had been furnished an egg-shaped paper bank in which to gather its collection, and on Easter Sunday these were brought forward and deposited in a large egg, after which they were opened and their contents counted. Workmen began the demolishing of the old church preparatory for the new \$100,000 structure on April 17.

IN APPRECIATION OF DR. KEENER.

The following resolutions were drafted by a committee representing the faculty and student body of the Centenary College of Louisiana:

1. That, with deep sorrow and a sense of irreparable loss, we have heard of the passing of Rev. Samuel S. Keener from the present to the future and larger sphere of life.

2. That we hereby express our tenderest sympathy to Mrs. Keener and members of the family in their loss, and pray that all the unfailing promises of God may be fully realized by them.

3. That we feel the Church has lost a princely preacher and one ardently devoted to her polity and purpose; a profound theologian, and a man of unswerving, intense love for righteousness, united with a catholic heart and a knightly spirit.

Signed: S. J. Davies, H. T. Carley, for the Faculty; H. T. Young, for the Student Body.

MATHUSHEK PIANOS

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PHILIP WERLEIN, Ltd., NEW ORLEANS

Bilious? Go To Your Doctor

Stir up your liver a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice.

J. C. Ayer Co., Lowell, Mass.

DIXIE FEVER and PAIN POWDER Wonderful Pain Killer

Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions

There is nothing equal to Dixie Fever and Pain Powder for quick, sure, positive relief of pain. It's a wonder for Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Earache, Toothache, Pain Over the Eyes, etc. You need never suffer pain if you will let Dixie Fever and Pain Powder do its work.

Dixie Fever and Pain Powder is also a marvelous remedy for Fevers, such as Intermittent, Remittent, Hay Fever, Chill Fever, etc. It safely and swiftly reduces the temperature and restores the natural health and strength. For nervousness caused by exposure or dissipation thousands endorse this remedy.

25c a Box At Druggists

Most good drug stores have Dixie Fever and Pain Powder. If you are suffering pain in any form, try a box today.

Or Direct From Makers

If your dealer hasn't Dixie Fever and Pain Powder, send 25c for a box to Harris-Morton Drug Co., Ft. Smith, Ark.

PRIMO HIGH GRADE FERTILIZERS

Will help you double your yield per acre of Cotton, Corn, Cane, Rice and Vegetables. A special combination of plant foods for each kind of crop. Don't take chances with carefully prepared fertilizers, but insist upon having

THE BEST BY ACTUAL TEST

Wm. H. Sloan, Huntsboro, Miss., writes: "As near perfect for Mississippi soil and conditions as it is possible to secure."

W. A. J. Patterson, Columbia, Miss., writes: "I have the best crops I have ever had in my life. I can recommend it (PRIMO) and I will never use anything but the Primo Brand."

J. T. Kimbro, Merchant, Arlington, Ala.,

writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results and not a single complaint from my customers."

L. D. Morgan, Tangitahoa, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."

We invite merchants and farmers to write us for descriptive booklets giving analyses and valuable information.

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$1,000. Benefits payable at death, old age, or disability. \$100,000.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. N. Shumaker, Secretary, Nashville, Tennessee

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Avoid imitations and imitations and buy the Genuine Saw Mills. 4 H. P. and up. Single Mills, Edge, Flange, Lath Mills, Shingle Mills, Drag Saws, Corn and Flour Mills, Bolters and Elevators, Steam and Gasoline Engines. Write for free catalog. DeLOACH MILL CO., Box 140, Bridgeport, Ala.

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Are the easiest made and most delicious ever served by the finest cooks. Simply stir the powder into milk, boil a few minutes, and it's done. Anyone can do it. Directions printed on the package.

Ice Cream made from Jell-O Ice Cream Powder costs only one cent a dish.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers: 10 cents a package. Beautiful Recipe Book Free. Address,

The Genesee Pure Food Co., Le Roy, N. Y.

Dessert Book Free



"What shall we have for dessert?" - is answered over a hundred times in the illustrated Knox recipe book, "Dainty Desserts for Dainty People." It also contains many recipes for candies, salads, jellies, ices, etc.

This Book Sent Free for your grocer's name and address. If he doesn't sell Knox Gelatine send his name and street for post card.

KNOX Pure Food GELATINE 201 Knox Avenue, Johnston, N. Y.

Roche's Herbal Embrocation

The Celebrated Effectual Remedy without Internal Medicines, for

HOOPING-COUGH OR CROUP

For 150 years this Remedy has met with continued and growing popularity. Bronchitis, Lumbago and Rheumatism are also Quickly Relieved by a Few Applications.

Prepared by W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fongora & Co., 60 Beekman St., N. Y.



See the Glass Jar

The very best jar from the cap—down!

It is no trouble to "jar" things these days. Even many vegetables that you never thought of "canning"—it is easy in these all-glass jars. No spoiled vegetables or fruit—no sweltering over hot stoves for nothing! Just put up most fruit and "garden stuff" whole and get best results from the

E-Z SEAL JAR

This jar is safe. The glass cap fastens with a wire spring—it closes with a snap and opens with a tilt—no wrist-twisting, no neck-twisting, no shattering or splattering!

That—the heavy, green-tinted glass keeps out the light. Your fruit opens fresh and plump instead of faded and wilted. Try the E-Z Seal way.

Free Jar—Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.



HAZEL-ATLAS GLASS COMPANY
Wheeling, W. Va.

1-Qt. E-Z Seal Jar DB FREE for the Coupon

Please note—in order to secure free jar this coupon must be presented to your dealer before Sept. 1st, 1912, with blank spaces properly filled out.

HAZEL-ATLAS GLASS CO.,
Wheeling, W. Va.

This is to certify, that I have this day received one "E-Z Seal Jar Free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

Name _____

Address _____

TO THE DEALER—Present this to jobber from whom you received E-Z Seal Jar. All coupons must be signed by you and returned before Nov. 1st, 1912. DEALER'S CERTIFICATE. This is to certify, that I give away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

Dealer's Name _____

Address _____

We Know a Woman

Who would be beautiful except for a blotchy skin. You, too, can have a beautiful complexion by using

HEISKELL'S OINTMENT

Cures blotchy, rough and pimply skin, Eczema, Erysipelas, Tetter, Ulcers and all skin ailments.

Price 50c at all Druggists

Send for sample and book, "Health and Beauty."

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First in America, Best in the World

PHILIP WERLEIN, Ltd., NEW ORLEANS

A TRIBUTE TO DR. S. L. SINGLETARY.

A great American poet has said:

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight;
So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

After a lingering illness of some six weeks, Dr. Singletary passed to his reward on the morning of April 10, 1912, being in his 76th year. He was born in East Feliciana Parish, June 6, 1836; grew up here as a boy and received his early education in the schools at this place, and was graduated from Centenary College, at Jackson, La., at the age of 18 years, after which he pursued the study of medicine at Tulane University at New Orleans, La., graduating from that institution in the year, 1858. For more than fifty years, he was a popular and successful practitioner.

Dr. Singletary exemplified in every act the highest type of noble manhood, and his true Christian life which was founded upon that sweetest of all virtues—charity, in the true acceptance of the term. The charity that was ever seeking for the best there was in others, was a benediction and inspiration to all who knew him. He was a man of intellect, of careful study, and of rare acquirements. In business life, he was energetic, punctual, and always hopeful and pleasant. He was honest, honorable and candid in all his dealings with his fellow-men; hence, he won the respect and esteem of all.

In the year 1859, he married Miss Sallie E. Puller, of an illustrious Southern family, of which union eleven children were born—three of whom preceded him to the grave; the remaining eight, consisting of five sons and three daughters, are filling honorable places in life and giving promise of great usefulness. Few men have reared such a noble set of sons and daughters as did Dr. Singletary.

"When such a life goes out, it leaves, like the setting sun, radiance behind it which does not fade with the passing day, but which, though mellowed and softened by the shadows of death, is still a beacon guiding us to a better life here and to the higher and nobler one beyond." The example and life of Dr. Singletary are something of which his family might be proud, and doubtless are. They are a living monument to his honor as long as time shall last.

The announcement of his death, while not wholly unexpected, came as a shock to those who loved him most. Only a few hours before he passed away, he was seemingly better. He arose, walked to the window, and after looking out and admiring the beauties of nature, returned to his bed where he succumbed almost instantly. It was hard to realize that his illness was fatal and everything that medical skill and a devoted wife and loving friends could do, was done without avail. "The soul-bark, loosed from its moorings, drifted out on the seas of the great beyond." "When our loved ones die—the memory of their just deeds, like the moonbeams on the stormy sea, lights up our darkened hearts, and lends to the surrounding gloom—a beauty so sweet and sad, that we would not if we could, dispel the darkness that envelops it." We long to lift the "veil of mystery" which hides them from our embrace.

The saddest of all in this trying hour is the grief of the devoted wife and loving children, while everyday serves only to force upon them the cruel realization of the sad fact that the dear husband and father is really gone. May the recollection of his many virtues fall as a benediction upon grieving friends and sorrowing relatives, and may his example stimulate to higher efforts and nobler

achievements the youth of our land. He is at rest, but not dead:

"There is no death! What seems so
Is transition;
This life of mortal breath is but a
Suburb of the life elysian,
Whose portal we call death."
In that fairer land beyond the river,
He still lives, and will live forever.

M. A. H.

Wilson, La.

HOW TO GET CHILDREN'S DAY PROGRAMS.

Quite a number of our people are asking how to get the Children's Day programs, and we are sorry that some confusion has arisen in the matter. The Conference Sunday School Board proposes to furnish them free, and all that is necessary is to order them either from Dallas, Tex., or Nashville, Tenn., and have them charged to the Louisiana Conference Sunday School Board, or, if it should be more convenient, the cost of the programs may be kept out of the collection and settlement made with the Publishing House direct. Remember that 60 per cent of the collection is now retained at home for local work.

P. O. LOWREY.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, see.

METHODIST TRAINING SCHOOL.

The commencement sermon of the Methodist Training School will be delivered on Sunday, June 3, at the West End Methodist Church, Nashville, Tenn., by Dr. Charles M. Bishop, president of Southwestern University, Georgetown, Texas. It is expected that the consecration service on Sunday afternoon will be conducted by Bishop W. H. Lambuth. On Monday evening in the chapel the Junior day exercises will be held. Class day exercises will take place on Tuesday evening, and the graduating exercises on Wednesday morning at 10 o'clock. The address will be delivered by Dr. A. M. Trawick, former Professor of Psychology and Sociology in the school.

The graduating class is composed of sixteen young ladies and three young men. These students represent ten States. Four are from Tennessee, four from North Carolina, three from Georgia, two each from Texas and Alabama, and one each from Arizona, Kentucky, Missouri, South Carolina and Virginia.

Misses Cunningham and Louder have been consecrated as deaconesses. Misses Cherry, Moss, Pate, Terrell and Willoughby become kindergarten teachers. Misses Burr, Cooper, Hunter, Koch and Rector enter the home field. Miss Boyles will go to Japan. Misses Green, Hays and Troy go to the Republic of China. Revs. Robert Allen, Archey Gordon and Wilber Wheeler will enter the pastorate. This is a class of unusual possibilities.

Miss Cunningham has just been appointed church deaconess to the First Methodist Church of New Orleans.

ESTEY ORGANS

BEST FOR CHURCH AND HOME

Philip Werlein, Ltd., New Orleans

Potato Slips, Cabbage Plants, Etc.

From May 20th on throughout the season I will furnish you Nancy Hall Potato Slips at \$2.00 per thousand. Cabbage plants for fall heading at \$1.50 per thousand. Tomato plants at \$2.00 per thousand. Strawberry plants at \$2.50 per thousand. CASH WITH ORDER. Nothing shipped C.O.D. Remit by Post Office or Express Money Order. Don't wait until the very day you need your plants to send in your orders, but let them come NOW and avoid being disappointed. I guarantee all goods delivered in good condition. Address: The Cureton Nurseries, Box 816 Austell, Ga.

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For Backache Rheumatism Kidneys and Bladder

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Ar. Alexandria - - - 2:35 a m
Remain in Sleeper until - - - 7:00 a m

Southbound Train No. 1

Lv. Alexandria - - - 11:50 p m
Ar. New Orleans - - - 8:39 a m
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OUR CALENDAR

Louisiana Conference.

District Conferences:

Baton Rouge District, at Amite City, May 30; Lafayette District, Lake Arthur, May 23; Monroe District, Calhoun, July 9-11; Alexandria District, Columbia, July 23-25; Ruston District, Gibsland, July 17-19.

Mississippi Conference.

District Conferences: Newton District, Forest, May 27-31; Jackson District, Brandon, May 23; Seashore District, Lumberton, June 4; Meridian District, Wayneboro, June 10-14; Brookhaven District, Bogus Chitto, May 29.

North Mississippi Conference.

Woman's Foreign Missionary Society (Annual Conference), Bosaville, June 1-5.

District Conferences:

Columbus District, Artesia, April 30 to May 2; Winona District, Kilbuck, May 1-3; Aberdeen District, Houston, May 21-23; Corinth District, Rensel, May 29 to June 2; Sardis District, Oakland, May 24; Durant District, Lexington, June 1-13.

Miscellaneous.

General Board of Church Extension, Louisville, Ky., May 7-8.

World's Sunday School Convention, Zurich, Switzerland, July 8-15, 1912.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Alexandria, First Church—April 29-May 13.

Minden—June 1 to 12.

Mer Rouge—June 15 to 26.

Slate for our pastor-evangelists:

Zachary—W. V. Drake, July.

Ringgold—A. I. Townsley, July 21 to 31.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial returns therefrom, over and above expenses, to the evangelistic fund:

C. V. Breithaupt, Houma, La.

R. H. Bamburgh, Vernon, La.

W. W. Holmes, New Orleans, La.

Wm. H. Coleman, Ruston, La.

L. N. Hoffmann

F. M. Freeman

W. D. Kleinschmidt

J. W. Faulk

H. N. Brown

R. H. Harper

C. B. Carter

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also please write the said chairman.

Respectfully yours,

WM. H. COLEMAN,

Chairman Evangelistic Committee.

A MODEL MAN.

The New York Sun has recently conducted an interesting discussion on the question, "What is a Gentleman?" Here is one of the best answers received: "A man that's clean inside and out; who neither looks up to the rich nor looks down on the poor; who can lose without squealing, and win without bragging; who is considerate of women, children and old people; who is too brave to lie, too generous to cheat, and who takes his share of the world, and lets other people have theirs." What is there to prevent any young man from qualifying?

ALONE WITH JESUS.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusation of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on

ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

MINISTRY OF DIFFICULTIES.

Lord Kelvin, when an experiment failed—as experiments will do, even when conducted by experts—was accustomed to say to his students: "Gentlemen, when you meet a difficulty, you are on the eve of a discovery." Difficulties have been called the sentinels that guard God's treasure. The Almighty sometimes closes a door in order that men may

the better train their muscles in prying it open. This is true both as to theoretic problems for thought and practical questions of duty. "Ad Astra ad Aspera"—"To the stars through difficulties!" Let the perplexed thinker, or the discouraged saint, remember that, either in the search for truth or the service of mankind, a delay may not be a defeat.

FOLEY'S HONEY AND TAR
STOPS COUGHS - CURES COLDS
Contains No Opium Is Safe For Children



It Is Yours!

No matter where you are, whether you are a man or woman, twenty years old or seventy, whether you live in the town or country, whether you are rich or poor, all you need do is hold out your hand for it. Give us the signal that you want it, say the word, and it will be sent right out to you, without a penny from you. If you need it, if you want to try it and see what it will do, if you are ill, poorly, weak or suffering, hold out your hand and get it, as thousands have done during the past three years. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send references, money or stamps. It is yours to try at our risk, yours for the asking, no matter who or where you are. If you will hold out your hand for it, so we will know you want it. We place it right in your hand, deliver it free at your door, and are glad to do it when you ask for it. But we cannot know you need it, cannot know you want it, unless you say the word, and so ask you to "Hold out your hand."

Clip the coupon, fill in your name and address, and we will send you a dollar box of Bodi-Tone without a penny from you.

This is how a quarter-million people have already tested Bodi-Tone, many from your own state and neighborhood, including hundreds of the readers of this paper and this is how we want you to try it. We know Bodi-Tone, we know how quickly it acts in the body, how it makes its great power felt soon after you begin to use it, how it sends the glow of returning health into every nook and corner, and we want to prove it to you, absolutely at our own risk. If you are entirely satisfied when you see what the trial box of Bodi-Tone does for you, pay a dollar for it. Otherwise, that ends it. We leave it all to you. You have all to win and nothing to lose by trying Bodi-Tone in this way.

Bodi-Tone

Does just what its name means—cures disease by toning all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Echinacea, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Then, iron gives life and energy

to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys, Gentian does invaluable work for the stomach and digestive forces, Chinese Echinacea and Oregon Grape Root promote vigorous liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-earned place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your kidneys, Bodi-Tone helps to restore tone to the kidneys, helps to set them right. If there is anything wrong with your stomach, Bodi-Tone helps to tone the stomach, helps to set the stomach right. If there is anything wrong with your nervous system, your liver, your bowels or your general system, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the uric acid from the system while it restores tone to the kidneys, stomach and blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about! It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Troubles, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdowns, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Saved Her Life and Made Her a Well Woman.

ATLANTA, TEXAS.—I feel like telling everyone what Bodi-Tone has done for me. I was almost dead when I saw it advertised in the paper. I read what it was made of, and thought it was the medicine for me. I had tried most everything in the way of medicine; nothing seemed to do me any good. I have paid hundreds of dollars trying to get well, but all in vain. I was sick all over. I had Kidney, Bladder and Heart Trouble, Cramps, Nervousness and Constipation. I was past walking when I commenced taking Bodi-Tone. Now I am well of all these diseases. I have no pain anywhere in my body. Bodi-Tone saved my life and I thank the Lord that I got the right medicine in time. Mrs. S. Phillips.

Doctor Said He Had Bright's Disease and Couldn't Be Cured.

DANA, IND.—Bodi-Tone, in my opinion, is the best medicine on earth. I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis. He doctored me for a long time and finally told me to go to the Springs at Martinsville, Ind. I did so, stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds, for I am a large-boned man. I know I would have been under the ground if I had not taken it. G. M. Hill.

A Young Woman's Case of Extreme Nervousness.

LASCARAS, TEX.—Bodi-Tone has helped me more than anything I have taken. Since using it I seem like a different girl entirely. So many people say: "What have you been doing for yourself, you look so much better!" I couldn't do hardly anything before taking Bodi-Tone. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so we feared I had St. Vitus dance. I had our family doctor and I took a lot of medicine. Mother saw the Bodi-Tone advertisement and the offer seemed so fair we could not help having faith in it, so sent for a box. Bodi-Tone has done the work for me as all here know. BULA DILLON.

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"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2934.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 9, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

We are religiously what our faith makes us. There has never been a great Christian, either as respects his own attainments or the service rendered humanity, who did not have a great faith. A profound belief in the essential truths of revelation can alone bring a deep and rich experience and incite to lofty and unselfish action. The men of faith are the men of spiritual knowledge, power, and achievement.

The Rev. T. V. Morrison, a Bishop of the Protestant Episcopal Church who has charge of the Diocese of Iowa, though he believes in Apostolic Succession, recently made the following remark: "As a working system, the episcopate of the Methodist Church has worked well—wonderfully well, if judged by results." This is undoubtedly true, though the episcopacy, like every other part of our church machinery, has its critics. No small part of the marvelous record made by Methodism in America has been due to the able and inspiring leadership of its Bishops.

The New York Weekly Witness says: "The art of careful thinking seems to be at a discount, if it has not gone entirely out of fashion, in some of our larger universities. It would be difficult to find a man who talks more unintelligently about religion than Dr. Elliott, the ex-president of Harvard, did a few months since; and Chicago University has become famous for the erratic views of some of its professors." The truth is, it by no means follows because a man is learned in some branches of study, that he is an oracle of wisdom on all questions. A person who devotes himself to theoretical research to such an extent as to lose contact with the practical affairs of life is pretty apt sooner or later to have some crotchets in his head. The story of old Thales, the father of philosophy, gazing at the stars and falling into a well illustrates, figuratively, what many of our savants are doing in this day.

The Southern Christian Advocate represents Charleston, S. C., as being a veritable Sodom. A turfman of that city is quoted as saying, "When it comes to being wide open, it has Juarez beaten a block; it can show New Orleans a few things, and Norfolk is a Sunday school beside it." Yet it has been only a little more than a score of years since Charleston was visited by one of the most terrific earthquakes of modern times. It may not be in harmony with the late theology, but we are old-fashioned enough to believe that the judgments of God are yet visited upon the wicked in this world. Our cities, which some one has called the "plague spots of civilization," would do well to beware of trespassing too much upon the divine patience. God's longsuffering is, indeed, great, but the fact that he will punish those who set his laws at defiance and persist in an evil course is writ large upon the pages of history, both sacred and profane.

THE CENTENARY OF BROWNING'S BIRTH.

Last Tuesday, May 7, marked the one-hundredth anniversary of the birth of the illustrious poet, Robert Browning. The event is attracting considerable attention throughout the English-speaking world, and in many places it is being celebrated with appropriate exercises. It was in the town of Camberwell, near London, England, that this famous man of letters first opened his eyes to the light. He had the invaluable good fortune of being well born, as his father was a man of wealth, culture, and good character, and his mother was a Scottish gentlewoman of the highest type. His education was private rather than public, the extent of his collegiate instruction being a couple of four-months lecture terms at University College, London, where he chiefly studied Greek. But he grew up in a literary atmosphere, where he had access to his father's large and choice library, and he was for three years under the care of a special tutor. He broadened his culture by travel and spoke of himself as "a graduate of the University of Italy." Few poets have had so wide a range of information and so ample an equipment for their life work.

In the matter of his marriage Browning continued to be a favored child of fortune. His wife, the brilliant Miss Elizabeth Barrett, who easily ranks first among the female poets, was as good and lovable as she was gifted. Their romantic courtship and fifteen-years' honeymoon, spent chiefly in Italy, could scarcely have been more interesting and beautiful. Their souls seemed to have been designed by the Creator's mighty hand to be mates on earth, and their life together has been characterized as one of "perfect sympathy, trust and love."

Poetic genius was manifest in Browning from early childhood, and when a mere lad he often wrote verses; but he published nothing until he was twenty-three years of age. The first product of his pen that appeared was "Paracelsus," which at once secured for him praise and distinction. Though not a people's poet, Browning has never wanted for admirers. His is an increasing fame that grows with the passing years. It is larger now than ever before, and it is destined to be still greater in the future. He wrought with busy brain and hand, and the works that he left are voluminous. Much of what he wrote is obscure and difficult to understand, but underneath the surface nuggets of the purest gold abound. It may cost digging to reach and appropriate them, but they are well worth delving after.

Browning's poetry is deeply religious. He saw God in nature, and frequently sang of him in inimitable strains. He is one of the world's mightiest teachers of spiritual truth. He had the far-reaching faith that makes the optimist. Borrowing his own lines to describe him, we may say of him that he was—

"One who never turned his back, but marched breast-forward;

Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

We do well to keep alive the memory of great men. They are God's best gifts to earth—he makes them the bearers of his richest blessings to mankind. Browning's ashes repose in Westminster Abbey, alongside of those of other distinguished sons of song, but his deathless spirit yet speaks and stirs human hearts in tones that will vibrate forever. He, Mrs. Browning, and Tennyson appeared as triple stars in the literary firmament of England in the middle and latter half of the nineteenth century; they still shine with brightening luster, and it is not likely that their lights will go out before the end of time.

NO MORE LAITY RIGHTS.

At the recent session of the Woman's Missionary Council it was determined by a popular vote to combine the Bulletins of the Home and Foreign Departments; so hereafter only one such publication will be issued. The first number of the United Bulletin will appear in June. The following statement, given out by representatives of the Home Department, also conveys information of interest: "It was agreed that room for laity rights paragraphs would not be given in the combined Bulletin. The Home Department concurred in this agreement because it was felt that we needed more space and greater freedom in pressing this vital question."

We congratulate our sisters upon this action, which we think was wise and timely. There has been a very general feeling throughout the connection that the use of the working manual and machinery of a religious organization (which the Church instituted for a wholly different purpose) to carry on a one-sided campaign in favor of a measure that the last General Conference carefully considered and rejected, was highly improper. If there be among us those who feel that it is their duty to battle for laity rights for the women, let them do it in a paper established avowedly for that purpose, or in the general press of the Church in which there can be a free and open discussion of the points at issue. And may we not also suggest that such a campaign should be carried on in a spirit of loyalty rather than one of rebellion, and in a manner decorous and free from objectionable personalities. No good cause is ever strengthened by discourteous thrusts at the other side and an impeachment of the motives of sincere and honorable opponents.

We should give God our best because he gives us his best. To save us he spared not his own Son, and with him he freely gives us all the things that we need: food, raiment, and shelter, the beauties and glories of earth and sky, the uplifting truths of his precious Word, the Holy Spirit to cleanse, comfort, and guide us, and finally a place in the heavenly home, where there are pleasures forevermore. Surely we ought to keep back nothing from one who showers his blessings upon us in such rich abundance.

SINKING OF THE TITANIC.

By Mrs. L. M. Lipscomb.

It was midnight on the deep
And darkness reigned supreme.
Save where the waves reflected
The stars' bright silvery gleam.

The proud queen of the ocean,
With a grandeur all her own,
Sailed o'er the broad Atlantic,
While her lights in splendor shone.

It was a joyous, happy throng
That gathered there that night.
The sparkling wine flowed freely
And hearts were gay and light.

Oh, the revelry and music,
The diamonds, silks and laces.
The fair and lovely women,
With smiles upon their faces.

There was not a thought of danger,
As the ship sped on her way;
For she must break the record,
And there was no time for delay.

But alas! for human hopes:
They are like bubbles in the air:
One moment fair and lovely,
Then plunged in deep despair.

Suddenly an awful trembling
Made hearts stand still with dread.
What means this fearful quiver?
"An iceberg," some one said.

Ah, then what dire confusion!
Laughter was changed to fear;
There were cries and screams of anguish
As the death angel hovered near.

"Save the women and children."
The gallant Captain cried.
The men all worked like Trojans,
Then like brave heroes died.

All honor to their memory!
For they died the weak to save
They will live in our hearts forever,
Though they sleep in a watery grave.

The mighty ship Titanic
Displayed man's art and skill,
But God's works proved far greater
Than man's poor, puny will.

Trust not in wealth or works of man,
For they will fail some day;
But trust the great Jehovah—
His power will last away.
New Albany, Miss.

FROM THE PRESIDENT'S CHAIR.

A batch of new books! Among them Dr. Lee's "Religion of Science." I shall write about this some other time more fully. It is just from the press of Revell, and I have as yet only read the "Introduction" and the chapter on "Christ the Reason of the Universe." Either of these are worth many times the price of the book. Meek, can't you get a thousand Mississippi Methodists to read this splendid book, and get out of the ruts, and feel the throb of the new life, and move up abreast with the "foremost files" of Christian thought? You could not do the Church, or the State, or humanity a finer service. No man can read this book without getting a larger view of life, and that is our chief need now.

But I find among the books two to which I wish to refer. They, too, are by Methodist authors, and from our own presses at Nashville. The first bears the title, "Racial Integrity." The author of this book, Rev. A. H. Shannon, is now

one of the faculty of the A. and M. College at Starkville, Miss. It is impossible to exaggerate the importance of the subject of this treatise, which the title happily expresses. It concerns every man, woman and child in America, from Labrador to Cuba. And it concerns them vitally, involving the most sacred interests, and reaching the most distant, as well as the nearest, results of civilization. It is a very difficult problem to handle, and Professor Shannon handles it with a delicacy and skill equaled only by his sincerity and earnestness. It has been one of the regrets of my life that I did not reach the planet in time to cast a vote with the "Know-Nothing Party" and help to keep America for Americans, and shut out the rabble that have made our population the most conglomerate mass of humanity on the globe. What a country we would have had if we had guarded the gates of immigration, and kept our Paradise, as the flaming seraph with sword of fire kept the primeval Eden safe! It is too late now. The enemy have come in like a flood. The best we can do now is to lift up the standard of "Racial Integrity," and build barriers against the destroying ravages of mixed blood. The subject is so vast, so vital, so complicated, that one is bewildered by it. Shall Americans become a mongrel people? Shall the splendid blood that has created the Anglo-Saxon civilization be debauched by the infusion of inferior stock, and the ineradicable curse of moral, mental and physical debasement overwhelm us?

The only way to avert a doom one shudders to contemplate is to maintain the integrity of our blood. With a population of ten or eleven million negroes among us, and a desire amounting almost to a passion among them, to change from negroes to whites, the peril is appalling. Your tariff problem, your labor problem, your whiskey problem, your white slave traffic problem, all your problems sink out of sight, compared with this gigantic menace. Miscegenation, openly advocated by such influential men as Andrew Carnegie as the right solution of the race problem, would set America back two thousand years, and leave her where Africa is to-day. I never have taken any stock in the education of the negro as it is conducted at Tuskegee, Nashville, or Atlanta. These schools, in their ideals, aims and purposes, seek to make negroes into white people. Ninety per cent of the students in these schools are mulattoes, and the schools are utterly alien to every true interest of the Caucasian race.

These are not the sentiments of Dr. Shannon's book. He is much more conservative in his utterances. These are my sentiments, the deliberate convictions of my mind, and not the prejudices of my nature. I have seen for half a century how this thing is going, and how some of our own leaders have unwittingly promoted it, by a sentimental hob-nobbing with Northern negrophilists. God only knows what is to become of us with three million mulattoes mixing largely in the North with white people who think miscegenation a right thing. If Dr. Shannon's book will open the eyes of our people to our peril, it will render a noble service to America. I wish I were able to distribute a million copies of it among our people, North and South. It is written in an excellent Christian spirit, does not excite race antagonism, like Dixon's fire-eating novels, and will well repay a careful reading.

The other book is the "Life of Stateler" by E. J. Stanley. It may be called a romance of the frontier. I shall always be grateful that my parents took pains to put into my youthful hands the biographies of good men, and encouraged me to read them. I am sure that I owe a great deal to the acquaintance I formed in this way with such men as the ancient worthies of whom Plutarch wrote, and modern worthies like Luther and Wesley and Bascom. These examples fired my imagination, stimulated my ambition and called into action all the best powers of my soul. I feel quite sure if this "Life of Stateler" had fallen into my hands then, I would have

devoured it. He was a pioneer, a veritable pathfinder for the kingdom of heaven, one of that iron-hearted race who were ever foremost in the van of progress, fearlessly leaping beyond the known into the unknown of the wilderness, and rushing out the boundaries of civilization to the very limits of the globe. Born in Kentucky, and happily converted to God in early life, he responded to a call for workmen in the West, and went to Missouri and from there to Montana in the days when it demanded the nerve of a hero to endure the hardships and face the dangers of the way. His faithful wife was the companion of his travels, his toils and his triumphs. Missouri, Kansas, the Indian Territory (now Oklahoma), Nebraska, Colorado and the far north-western reaches of the country witnessed the self-denying service of this good man and heard the Gospel from his lips. He saw Indian life from a different standpoint from that of Parkman, who followed "The Oregon Trail," because he went among them for a different purpose and with a nobler aim. Being a Southern man, the war shut the door on him for awhile and he was lucky to miss prison bars if not a halter; but he escaped alike the Indian tomahawk and the Yankee bullet, and seemed to hold a charm against the devil and all his emissaries. Stanley has told the story well, and the book ought to have a wide circulation. The chapters are a convenient length for reading in the family circle. Had the book come into our home when I was a boy, after the evening meal, and the table had been cleared, the lamp would have been placed near one end of the table. My mother would have taken her knitting, or perhaps sewing, and sat on one side. The children would have been seated around, with two little negro servants in the chimney corners. My father would have read a chapter in this book, keeping our interest up by explaining points as he read. The chapter finished, he would have read a few verses from the Bible, and then we would all have knelt down while he led in earnest prayer. When we got through the little darkies would have been fast asleep and some of the rest of us ready to go to shut-eye-town. That is the way we used to do it. Who says the plan is not suited to a modern home?

But I must not close without saying that Dr. Alexander is excelling his splendid record by making "The Review" better and better. The April number, like this year's Mississippi flood, is a little above any previous issue in the uniform excellence of its matter. It is almost invincible to discriminate amid such articles, but I especially enjoyed Mullins on "The Lordship of Jesus Christ"; Ellis on "The Meaning of China's Awakening"; Dr. C. F. Smith's "Agamemnon", and Bishop Hendrix on "The World's Dream of Peace." Dr. Granbery's article on Eucken, and the Editor's comment, are very instructive and intensely interesting, but do not convince me that Eucken can help us much. I think Dr. Granbery reads more Christian thought into Eucken's philosophy than he can pump out of it. After reading Granbery's article, I turned to Eucken's book, "The Life of the Spirit," which I had read with high expectation of finding something sure enough, and on the fly-leaf of the book I find this note of the impression the book made on me: "Eucken is like a man lost in the woods. He has no fixed point. He wanders aimlessly. He hallooos, but only the echo of his own voice replies. He starts and finds himself back again where he started! Christ the fixed Pole-star of truth is obscured by the clouds of his philosophy, and he stumbles on and hallooos!" That was the first impression. After a second reading, I find this: "This book (The Life of the Spirit) is chiefly helpful as giving one a view of present day philosophic thought. And it shows that it is still as much a failure as in the olden time when 'man by wisdom knew not God.' Jesus Christ is the final solution of every problem Eucken discusses here. In him all contradictions are reconciled, all antinomies harmonized, all opposites unified, and all confusion made order in his path. Eucken has

a superficial idea of Christianity. To him it is one of the currents that arise in the evolution of man. But evolution itself has its source in Christ. He includes it, is its beginning and its end. It is only his plan of work, and finds all its potency in his will. This is the only true cosmic philosophy—this the only way out of the dark, cavernous mystery of life. In this direction all is light, peace, power and finality. The philosophy that does not make Jesus Christ the equator of the universe must necessarily fail." I find a third reading did not dig up any gold, for I made this entry: "It will pay to master this book. But its meaning is deep. It will pay because it will give a vivid realization of the impotence of Philosophy to solve the riddle of the universe. Philosophy is the Laocoon of Thought—Life in a hopeless struggle with Death. According to Eucken, neither the individual nor humanity has any reason, rule, end, or inner organizing principle. All is vast, vague, mysterious and well-nigh hopeless."

This is wide and away from what both Granbery and Alexander say about his teaching. They ought to know. So without recanting my verdict, I will hope a closer acquaintance with the Jena oracle will give me a different opinion. As it stands, there is more true philosophy in Lee's chapter on "Christ the Reason of the Universe" than all I ever saw from Eucken.

Meek, there's a bed at the Institute when you'll come, and we'll talk Eucken if you say so.

S. A. STEEL.

Jackson, Tenn.

ARE THE WICKED IMMORTAL?

By Rev. D. M. Geddie.

VI.

In the effort to support the theory of the annihilation of the wicked, it is contended that the Bible makes a very free use of such words as fire, burn and destroy, and that these words mean to put out of existence. But it is also contended by the same theorists that the words fire and burn are figurative terms, and are simply used to express the idea of conscious pain. A writer in our own Methodist ranks contends that the fire of which the Bible speaks is figurative. He says that it was the character of the rich man, and not his outward environment, that made his torment. But after the general judgment, he says the wicked will be put out of existence in the lake of fire and brimstone (Rev. 20). Now it does seem that the veriest novice in logic could see that his conclusion could not follow from his premises. The fire of which the Bible speaks may be figurative, I cannot speak positively on that point. But the human soul is not figurative. Though not material, it is real. It is a living personal entity, and the body it will inhabit after the resurrection will be a real body. No figurative fire—a painful sensation of conscious guilt—can annihilate either the one or the other. There is not in all the Bible, or in all the realms of philosophy, science or reason, the least data to suggest the most distant hint of such a possibility. Instead of his process of reasoning establishing the doctrine of the annihilation of the soul, as he seems to think, it teaches directly the opposite. But if he intended to say (which he did not) that there will be a real fire after the general judgment that will put the wicked out of existence, he surrenders his theory altogether. When a writer has to shift his ground and assume as true that which he has rejected as false, to make out his case, he logically defeats himself and proves nothing. If the fire which the rich man found in his hell was figurative—in his conscience, and not in his environment—then the lake of fire is figurative and not real, and has no power to put the wicked out of existence. Who will gainsay it?

But if we construe the fire as real and literal, not anything has been gained. Philosophy has fairly well established the fact that a thing once in existence never ceases to exist. It may

change its form and even its nature, but can never pass out of existence. Fire, we commonly say, destroys, but it does not annihilate. If we were to gather up all the ashes, smoke and gasses, we would have more in actual weight than we had before the thing was burned. Instead of decreasing matter, it apparently increases it. Thousands of human bodies are annually cremated, but no one, I suppose, thinks of their passing into nonentity by such a process. If that were true, would not their souls be without bodies in eternity? For the Lord to create bodies for them would not be a resurrection, nor anything close akin to it.

The decomposition of the body in the grave does not annihilate it. For aught we know, it may be a divine process of purifying and immortalizing it. We do know that God has in some mysterious way connected redemptive goodness with the penalty of human sin. "For dust thou art, and unto dust shalt thou return," was pronounced on Adam as a part of the penalty of his sin. "Marvel not at this: for the hour is coming when all they that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John 5:28, 29). "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

There are certain kinds of wood that petrify when placed under certain chemical influences. They lose all of their wood nature and imbihe the nature of stone. But they retain their wood fiber and form. In this metamorphosis there has not been the least loss, but a decided and valuable gain.

Who can say that some such divine spiritual metamorphosis does not take place in the human body as it lies in the grave, awaiting the resurrection of the last day, and the life of the world to come? The death of the body, through redemptive grace, culminates in its resurrection and spiritualization. St. Paul tells us that it will end in immortalization. In their resurrection, he says that our mortal bodies will become immortal. Does that sound like annihilation? The writer has always thought that if a thing was immortal, it has an unending existence. Is that correct? If so, even the bodies of the wicked cannot be annihilated (Cor. 15:52-54).

But every sane man, who believes in the conscious existence of the soul separated from the body, knows that there is not the least evidence that fire can blot out the existence of the soul. If fire, as we have seen, cannot destroy the gaseous substances of wood, but apparently increases them, what evidence have we that it can annihilate the personal conscious spirit of man? Many people have been burned to death, but their souls were not in the slightest degree injured. If fire has no hurtful effect on the soul here, we cannot reasonably predict that it will consume the soul's conscious existence in eternity.

The Bible in speaking of the punishment of the wicked after death and the judgment is quite free in its use of the word everlasting. But it is said the word everlasting means only for a time. Where in the Bible does it mean that. Will anyone point it out? God made an everlasting covenant with Abraham, promising that in his seed should all the nations of the earth be blessed. That covenant has never ended. It never will. As long as the river of life shall roll its floodtides through the City of God, that covenant shall stand.

But, in my imagination, I hear some one say: "God made a land covenant with Abraham and that covenant is ended." When did it end? It was made on the condition of obedience and when the Jews disobeyed God, they forfeited it, but it did not end. And when they shall accept Christ as their Messiah and Lord, they shall be gathered from among the nations and return with joy and singing to this same land of promise (Amos 9:14, 15).

This covenant was also made with the understanding that it would merge into the inheritance of the heavenly Canaan; and, hence, it

will not end until heaven does. When God says everlasting, he means everlasting. "He is not a man that he should repent."

Now, it is utterly impossible for the punishment of the wicked to be everlasting, if the wicked do not everlastingly exist to be punished. But Christ said: "And these shall go away into everlasting punishment" (Matthew 25:46). Not into everlasting annihilation, but everlasting punishment. But the Bible calls the punishment of the wicked "the second death" (Rev. 20). Whether this death be compared to death in trespasses and sin, or with physical death, I am willing for the annihilist to say. In neither do we find a condition of moral insensibility, or incapacity, or nonentity. As we saw in a former paper, in death in trespasses and sins, the soul does not lose any of its powers of activity. Its powers of perceiving, knowing, feeling, willing, and doing are retained intact. It means simply the loss of right relations to God, of right relations to spiritual environment—a state of divine condemnation, self-accusation, and self-condemnation. Should it reach into a state, which we may call, for the lack of a better word, moral stupefaction, it loses none of its power to feel and know its environment of evil and be overwhelmed with a sense of its guilt and shame. In the case of physical death, if the New Testament Scriptures are to be trusted, the soul is so released from physical and worldly environment as to increase its knowledge of self and its spiritual environment, and become the more happy or unhappy. So, if the eternal punishment of the wicked be annihilation, the inspired writers make a great blunder when they call it "the second death."

The writer feels like he may close this series of articles, of which he knows his readers have long since grown tired, by saying that the Bible, philosophy, psychology, or any other science, does not know anything whatever about the annihilation of the wicked.

Sallis, Miss.

BATON ROUGE METHODISM.

After four months of pastoral work in Baton Rouge, it may not be amiss for me to give your readers some account of the situation here. The notes which I can give of our work will indicate that Methodism at the capital of Louisiana is characterized by a spirit of hopefulness and progress. The work of the Sunday schools is very encouraging. The school at First Church, under the devoted and efficient superintendency of Brother W. S. Holmes, is growing rapidly in interest and attendance. During the last two months all previous attendance records have been broken, giving us a high water mark of 363. An effort is being made to double each class in the school, and already at least one class, composed of young men, has more than doubled its enrollment, having now more than fifty enrolled. More than twenty from the Sunday school have been received into the church as a result of Decision Day services.

At the same time the Second Church school has been leaving all records far behind. Brother O. H. Cline is the efficient superintendent, and with the co-operation of the faithful pastor, Brother G. P. White, and a good corps of workers, he has led the school forward rapidly. By organized personal visitation from house to house, the attendance of the school had been increased more than one hundred per cent over the highest record last year, and recently a competitive contest introduced by the superintendent has still further added to the attendance, until last Sunday there were 166 present.

Congregations at the Sunday services at both churches are encouraging and increasing. Brother White reports his morning congregations as having increased 125 per cent over last year. He has just closed a meeting in which Brother Turner, our Conference evangelist did the preaching. The preaching was effective and the congregations as large as the house would hold, and larger. The life of the Church was quickened

SETH LEWIS.

Among the earliest Methodists of Louisiana Judge Seth Lewis deserves to be remembered as one of the chiefest. I am glad that I am his grandson. He came of Welch stock. Several generations back his ancestors were wealthy merchants in London. They left England to escape persecution and crossed over to the freer country of the Dutch. After a comparatively short stay in that country, they emigrated to America the year after the Mayflower came over. They settled in Connecticut. Seth Lewis was born October 14, 1764, and in 1775 his father removed with his family to the new Territory of Mississippi and settled in the Big Black country. That year his father and mother died, leaving the family of four daughters and two young-sons, to the oversight of a married son. Three or four years after that the married brother died and in his fifteenth year Seth was thrown upon the world to shift for himself.

His ancestors for generations had been Puritans, and though Seth was not religious in any true sense of the term at that time, he was always moral and free from bad habits. When thrown on his own resources, he applied himself with great diligence to every business that came to his hand. He always gained the good will of his employer by honesty, industry and good deportment. In every situation he had a consuming desire for knowledge. This led him to learn every book that came into his hand, without regard to the subject, and although his knowledge was fragmentary, it was accurate and the logical order of his mind supplied the lack of collegiate training to a large extent. When he was thirty years of age his learning placed him above the ordinary college-bred man, and gave him a commanding position among men.

From the time of his father's death his association was almost entirely with Roman Catholics. Romanism did not appeal to him and as he could not accept it, he drifted away from the spiritual ideals of his family and was fifty years of age when he was converted.

After several removals, he found employment in Opelousas, La. When about thirty years of age he was entrusted by his employer with important business in Nashville, Tenn. There he studied law and found his true calling. While still a student of law he married Miss Nancy Hardeman, daughter of Thomas Hardeman, for whom Hardeman County, Tenn., was named. Seth Lewis was a member of the convention which drafted the Constitution of Tennessee, and was afterwards in the House of Representatives. He was the author of the article guaranteeing religious liberty.

He rose rapidly in his profession, and in 1800 President John Adams appointed him the first Chief Justice of the Territory of Mississippi. He continued in that office only three or four years, when he resigned because the salary was inadequate for the support of his growing family. After a few years he removed to Southwest Louisiana, where he was made Judge of the Opelousas district, a position which he held for twenty-nine consecutive years. He died Nov. 15, 1848, in his eighty-fifth year.

When Judge Lewis was fifty years of age he was not a religious man. Mrs. Lewis was reared in the prayerless home of an infidel father and though she was a woman of refinement and culture, she was not religious, not even a member of any Church. Husband and wife of the finest fibre, yet destitute of religion.

In 1814 Richmond Nolley, of blessed memory, was sent to the Attakapas Circuit, which included Opelousas. Only one sermon by a Methodist preacher had been preached in Opelousas before Nolley went there. The impression abroad in that land was that Methodist preachers were a class of strolling vagabonds, ranting enthusiasts, a kind of wandering mountebanks and all utterly irrational. The people of Opelousas

were nearly all Roman Catholics. When Nolley preached his first sermon, a full house of curious listeners greeted him. Mrs. Lewis was there with several of her children. Judge Lewis was absent from home. The sermon was a great surprise to her. She was impressed by the demeanor of the preacher, which was dignified and proper, and by the intelligence and power of the sermon. The preacher's profound concern for his hearers touched her. My Aunt Amelia was seventeen years old at the time and gave me a detailed account of the meeting and what happened afterwards. After the benediction Mrs. Lewis was struck by the fact that the whole congregation turned away from the preacher. She went forward, introduced herself and invited Nolley to dine at her house. A previous engagement prevented. He was invited to lodge at Judge Lewis' when he made his next round. When he came next time, after dark, the house was full of young people, assembled for a dance. Judge Lewis was again absent, but Mrs. Lewis met him with the grace and courtesy of a lady. She invited him, after he had refreshed himself, to come into the parlor. She then went in and said to the guests: "Young people, we cannot have any dancing here to-night. The Methodist preacher is here to spend the night, and it will embarrass him for you to do what he thinks is wrong." Protests were vain. Pleading was vain. To the plea that they were there first, she answered that he was invited to come at his own option. She introduced him to the company and made it her special business to entertain him. For this evidence of her fine fibre I have always admired my grandmother. Her exquisite courtesy and sense of propriety are worthy of all mention.

At ten o'clock Nolley said that if it were agreeable to her, he would be pleased to have prayers with them. It was not fashionable, for skepticism was quite common. Some murmurs of opposition were immediately and firmly, but courteously suppressed. The Bible was found on the top shelf in the law library, where it served the purpose of a law book and grandfather was the only one who ever read it. Nolley sang a hymn alone, after reading a chapter, and then prayed—as only a man like him could.

The eldest daughter had been married and was a young widow living in Alabama. Some months after Nolley's visit grandfather was deeply convicted. While seeking the Lord he received a letter from that daughter, asking him, would he receive her as the wife of a Methodist preacher. The family were horrified. Aunt Amelia, about eighteen years of age, wrote a letter to her sister, chiding her sharply for even thinking of degrading the family by marrying a Methodist preacher. Judge Lewis, however, wished to see such a person just then; and he wrote to his daughter that he would "trust her for the man;" to marry the preacher and bring him to Opelousas. His trust was not misplaced, for the preacher was no less a person than William McMahon.

Aunt Amelia was so changed in her point of view in a short while that when McMahon and his wife left for his district—the southern half of Mississippi—she accompanied them. Before the first round was completed she was converted and some time afterwards she was married to John Meniffee one of the first pastors in New Orleans. Their daughter married L. D. Huston.

Some time after this grandfather was soundly and clearly converted. His house was the social and religious center at Opelousas for many years. His children were all reared under the influence of Methodism, all died in the faith and went to meet an unbroken circle in heaven—parents and ten children—the fruit of Nolley's work.

Judge Lewis had three sons. They were all lawyers and all religious. Six grandsons were lawyers and two of them became judges. I am

the only preacher among them. The descendants of Judge Lewis are scattered from New York to Texas, and from Chicago to Florida. His grandson, Thomas Hardeman Lewis, is the most prominent lawyer in Southwest Louisiana and one of the most influential citizens in the State. He and his son are partners in the practice of law, the son being the fourth generation of lawyers and Methodists of that family in Opelousas. May the mantle of the great grandfather fall on the great grandson!

C. J. NUGENT.

New Castle, Ky.

WHERE THE MONEY GOES:

The following brief editorial from the Central Christian Advocate, of Kansas City, is so pertinent and suggestive that we reproduce it, with the hope of giving it still wider reading:

"It is bewildering to note how much the people of this land spend each year for intoxicating drinks and tobacco. It is almost impossible to obtain accurate figures for our expenditures upon these articles, but from figures furnished by the American Grocer and from an estimate made independently for the expenditure for tobacco, we obtain the following:

Liquor	\$1,600,000,000
Tobacco	1,100,000,000

Two billion, seven hundred million dollars. If only that sum were available for mission property, for colleges, for old age pensions, for just one year, pretty fair old world this would be—do you not agree? A billion and a half for poisoned drinks!"

COSTLY DELAYS

Most people intend to save SOME TIME. And while putting it off let a big aggregate of little sums slip through their fingers.

The way to save successfully is to save NOW. Why not open a savings account at the

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The Home Circle

TAKING NO RISKS.

A little chap was offered a chance to spend a week in the country, but refused. Coaxing, pleading, arguing, promising of untold wonders, alike brought from him nothing but the stubborn ultimatum: "No country for me!"

"But why not?" some one asked, finally.

"Because," he responded, "they have thrashin' machines down there, an' it's bad enough here where it's done by hand."—Interior.

A DECORATION DAY SECRET.

It was Betty Hopkins, blue-eyed Betty Hopkins, who thought of it. Betty always thought of things. And always of such lovely ones, too. Nevertheless, this was the very loveliest of all the thoughts she ever had, so every person who heard about it declared, and then with a very tender, loving smile went on his and her way resolved to try to help Betty and the other little girls to do the lovely thing they had undertaken.

"There are just quantities and quantities of folk in town who have no gardens or money to buy flowers with," Betty said wisely to the other girls, "and yet they all want to decorate just as much as any of us do; and why can't we girls help them to?"

"How?" Bonnie Dale was usually the one to ask this important question.

"Easy enough," Betty said, convincingly. "First, we'll get a list of folk that'll like to have flowers, and then we'll go Mayflowering and get 'em for 'em." Betty's pronouns were usually abbreviated and confused, yet people generally understood and agreed to all that Betty proposed.

As this seemed a reasonable sort of program, it was quickly decided to adopt it, and forthwith each of the dozen or more little girls set out to secure her "list." It was at this point that the grown-up persons found their opportunity to help, for every mother and father, yes, and the minister and doctor and teachers, to say nothing of other friends, knew of at least one person who really could not afford to buy flowers for Decoration Day. Moreover, the mothers began at once to prepare a lunch for the Mayflowering party, while the minister resolved to make one of the party if the girls would only take his very broadly given hint and invite him to do so. Of course I do not need to tell you that they did invite him.

It was almost supper time when the children returned from their trip into the woods, taking their flowers directly to the parsonage, where Mrs. Minister helped to tie them into lovely loose bunches. Then, just as they had done on the first day of May, they softly, quietly, secretly, stole to first one house and then another, leaving at each a reminder of their call, yet departing so quietly in this instance that no one thought of searching for them, as would have been the case had it really been May Day instead of the evening before Decoration Day.

And this was the reason that on so many of the graves in the cemetery that next morning great loose bunches of violets and columbines, Solomon's seal, lady's slippers, bluets, daisies and buttercups were to be seen, though nobody not in the secret ever suspected that Betty and Bonnie and Chloe and all the others had provided the flowers. If anybody wondered, indeed, why there were so many bunches all alike in size, they had to wonder, too, about the bunches of wild flowers which the minister, the doctor, and the three teachers, and four other people who were really very well-to-do placed in the very center of their "lots"—for the minister distributed his flowers to these people, leaving the children to look after the mothers, who otherwise would have had no flowers with which to show they "remembered" those dear ones who had gone to keep Memorial Day in heaven.

—Bertha Burnham Bartlett, in "Zion's Herald."

IDLENESS OR INDUSTRY.

"I think doing dishes is the grasiest, meanest work in the world," said Mabel, while a great tear ran down her cheek and splashed off into the dish pan.

"Here Anna Richards and I had planned to have the finest time, and now it will be school time before these poky old dishes are done."

"That's nothing to what I have to do," said Robert from the doorway. "I feed the chickens and pick the beans and run all manner of errands from morning till night. There's just no end to my work." And he heaved a self-biting sigh.

"And I has got to go to the pump 'steen times," said little Benny, "ist when I wants to play."

"It's a shame that we all have to work so hard," said Mabel. "Going to school is enough, and I don't think it is fair to make us work like this."

"I don't either," said Robert stoutly.

"I don't neizer," said little Benny.

"Come here a minute, children," called mamma from the other room; and her voice had a tone of pain in it that somehow made them all ashamed of themselves. "I am sorry indeed to have you speak like that about the little tasks. I have asked you to do to help me. But since that is the way you feel, you may take off your apron, Mabel, and you may all go out to play and leave the work to me."

Wasn't it strange that when they were given the playtime they thought they wanted so badly, nothing seemed to be any fun. Robert tossed his ball aimlessly and looked back remorsefully at the hungry chickens; Benny sat on the back steps, swinging his fat legs disconsolately; while Mabel found her chum, Anna Richards, doing up her breakfast dishes and singing away so merrily that Mabel crept guiltily away without even mentioning the fun they had planned.

The school bell rang at last, and, greatly relieved, Robert and Mabel started briskly off, leaving little Benny alone. "I'll do and dit mamma a nice, tool drint," he said to himself, forgetting for the moment what his mother had said. Bursting into the kitchen where she was still at work on the dishes, he said: "Mamma, don't you want a nice, fresh drint?"

"Yes, indeed; but I couldn't let you get it for me," said mamma, laying down her dish towel, "so I must go myself." Taking up her bucket, she went into the yard. Now it had really been Benny's delight to do this little errand. How great a delight he had never realized before, and it was a very sober little boy who looked into mamma's face when she came back.

At noon, as the children sat playing jackstones on the front porch, mamma came out with a market basket in her hand. "I forgot until just now," she said, "that we need a few things from the grocery. You can tell papa where I am and that I am sorry to make dinner so late." Robert half rose to his feet; then a quick flush overspread his face and he promptly sat down again.

That evening, a full hour later than usual, mamma came into the library where the children sat. "I am sorry that I cannot tell you a story to-night," she said. "But the chickens had to be tended to and the kitchen work done, and now I can only hear your lessons before bedtime."

The children sat in silence a moment; then Mabel threw down her speller with a loud thud and ran and threw her arms about her mother's neck. "You look too tired to do anything, dear little mother," she said. "Take us back. Do take us back and let us work for you. Honest and truly, we want to."

"I never felt so mean in my life," said Robert, flushing at the very thought, "as when I saw you leave your dinner work and start off to the grocery, with a big, lazy boy right on the porch." "And me wants to dit you tool drints; yes, me does," said little Benny, the tears flashing into his brown eyes.

Mamma held out her arms and gathered all three children into a loving embrace. "I know

you want to help me, children," she said, "and of course you shall. But I wanted to show you for one day how it would be if one person did all the work and the rest had all the play. God has given us all some good, wholesome tasks that really make us better and stronger and happier for doing them, though sometimes they do seem a little hard; and when one of us neglects his share, it is sure to make the burden fall too heavy on someone else. You will not forget, that, will you?"

"I should say we won't," said Robert.—The King's Builders.

UGHT TO BE WELL-KNOWN, OF COURSE.

A gentleman employed a colored man to clear the winter accumulation of ashes from the cellar. "Glad to take yo' order, sah!" said the ash-handler.

"What is your name," asked his employer.

"George Washington," was the complacent answer.

"George Washington? George Washington?" pondered the inquirer, quizzically. "Seems to me I have heard that name before."

The negro's eyes rolled and his Ivories glistened as he delivered the crushing answer: "Tink yo' order heard of it befo'. I'se been hollerin' 'ashes' roun' here dese ten years!"—Pittsburgh Christian Advocate.

A FEW GOOD RESOLUTIONS.

To be helpful.

To be unselfish.

To be sympathetic.

To be a royal friend.

To defend the absent.

To tell the truth—always.

To be true to the best in my nature.

To have a mind always open to new light.

To put principle and honor above everything.

To be careful not to say sharp, cutting things.

To be patient and charitable with people whose views are not mine.

To read those books that will help cultivate and expand my mind.

Not to be afraid of letting my friends know that I care for them.

To be a friend to the friendless and those who are hungry for friendship and love.

To be brave enough to defend against calamity—even though the accused does not happen to be a person I like.

To cultivate the true refinement and good-breeding that I am so quick to perceive and admire in others.

To repeat only good things about people. If I hear an evil report against their character, to let it drop there. If I am unable to say anything in their favor, to say nothing.—Alice Dinsmore

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Editorial.

A NOVEL SUGGESTION.

Dr. G. C. Rankin, the vigorous and versatile editor of the Texas Christian Advocate, in the issue of his paper appearing on April 25, proposes quite a novel change in the policy of our Church. He advocates doing away with the Annual Conference and holding in lieu thereof a "Biennial Conference," at which every preacher would be given an appointment for two years instead of one, as is done at present. We infer, though he does not so state, that under the proposed new plan he would leave untouched and still in force our four-years time limit.

The arguments which Dr. Rankin puts forward in support of his new scheme seem to us to fall far short of showing that it is wise and feasible. We will notice them very briefly in the order in which he states them.

First, he says: "Under the present conditions a pastor could plan and execute a much more successful campaign for the Church when he has two years for it and knows that he has two years. The present pastorate requires more organized effort than that of the past and few men can successfully organize and make a successful campaign in one year. That fact being clear to him, he must be content with a less efficient and more hastily planned form of work, which often falls short of success."

Dr. Rankin apparently assumes that when a preacher is assigned to a charge for one year, he regards his tenure as so uncertain that he adopts a scheme of work that does not extend beyond twelve months in its scope. In our opinion, there are few pastors who take this view of things, and who, on this account, vary their methods of procedure. Our preachers know that if a pastor is giving satisfaction he is very seldom moved at the end of one year, and that the probabilities are that he will remain for a full quadriennium. Dr. Rankin's argument can easily be extended further than he has carried it. If a two-years plan, with the certainty of remaining to execute it, is better than a one-year plan, why would not a four-years plan be better than one made for two years? Why not have the appointments made quadrennially? Or why not have a settled pastorate? Is there any special merit in a guaranteed term of two years? As a matter of fact, we think this notion of one and two year plans is largely imaginary, anyway. Except where special enterprises are to be carried forward (which happens only occasionally), we dare say that nine out of every ten pastors would work in substantially the same manner, no matter what might be the assured length of their term of incumbency.

Dr. Rankin's second argument is an economic one. He affirms that the average cost of attending an Annual Conference for each preacher is about \$25, and that the saving of this amount every other year would mean much to their fami-

lies. This estimate may be correct for Texas, the State of "magnificent distances," but as an average for the connection, it is much too large. Moreover, this is more than offset by the influence of these annual meetings upon the finances. The unwillingness to be reported short at Conference is the constraining consideration that brings up the salary on many a lagging charge at the last moment.

In the third place, Dr. Rankin says: "It would enable the Bishops to travel as the Discipline requires, and come into more intimate touch with the people and the preachers, which would greatly add to the popularity and efficiency of the episcopacy." But how it would do this he fails to tell us. One of our Bishops is seldom called upon to hold over four or five Conferences during the same year, and presiding over them does not consume more than a month of his time. During the other eleven months he is free to travel over his district and mingle with the preachers and people. How the saving of one month out of every two years could materially increase the activity of a chief pastor in the field, we cannot see.

But, again, we are told that in the operation of this plan the District Conference could be made to do "some of the statistical and routine work of the Annual Conference," and thus be restored to its place as a spiritual force in the Church. As to this we can form no opinion until we know more definitely what is proposed to be done. The claim, however, that this new scheme would make the District Conferences occasions of episcopal visitation to a much greater extent than they are at present seems to us to have little to support it, since it would give our chief pastors very little more time for such work than they already have.

The Doctor concludes his discussion with the following statement: "If the appointment-making Conference could be given more to preaching and prayer, the preachers would go forth to their appointments better equipped for their work and in a happier frame of mind." This may be true; but we think holding such a Conference only every other year and giving it the accumulated business of the lengthened interval between sessions to transact, would be a very poor way to accomplish this end.

Indeed, it seems to us that practically the only thing this biennial scheme has to commend it is that it would be a CHANGE. This will likely command the support of some people, since we have among us a class who think that anything new indicates progress and is to be preferred to the old. There are two considerations that, in our judgment, will lead to the retention of the Annual Conference: one is its fellowship and inspirational value, and the other is, that two years would be too long a time to wait for an opportunity to rectify the serious mistakes that are made in making appointments. We cannot say that we are surprised that this novel proposal has been made, as there is scarcely anything either in our doctrines or polity which somebody does not think could be improved upon; but we do confess that we are surprised that it should have emanated from so able and conservative a leader as Dr. Rankin. We suppose it is too high a standard to set for any man to expect him to be always right.

OUR REMAINING OPPORTUNITY.

To one who sits and views the distressing condition of the residents of portions of the Mississippi Delta there comes the thought, how wonderful is the power of God and how are his ways past finding out! But nine months ago the prophecies of the rankest optimist were not more glowing than the hopes of the farmers and merchants throughout Louisiana and Mississippi. Rice, cotton and cane grew in abundance, and men, enthusiastic over the promises held out to them, were far too prone to forget the things of God. The lesson has been plainly taught them,

however, that they are living on a mundane sphere whose laws are beyond their control, and the phantom ship loaded with plenty has been sunk beneath the turbulent waves of disaster.

Perhaps there has not been in the life of the present generation so serious a condition as the one that now confronts this section of the country. Thousands of acres of land have been flooded; the loss of live stock is appalling; it is but guesswork to name the number who are now homeless, and the business houses cannot hope for a prosperous year. After the flood has passed and the submerged land appears, the stench from decayed vegetation and animal flesh, together with the supply of drinking water ruined, will probably cause much sickness. No light can be turned upon the present situation that will make it look otherwise than serious.

In the face of this condition we should take time to meditate. "All things work together for good to those that love the Lord," we are told. The poor, we are also told, are more inclined to be religious than the rich. Hardships bring one to the realization of his dependence on God. Would it not be well, in this hour of extreme distress, for the unfortunate ones to turn to God for succor? Is it not possible to turn this year into a year of great revivals? As a Church we have been earnest in pressing the claims of the different benevolences and we have been largely measuring our success by the amount of money we have raised. There is no hope of surpassing previous marks made by big collections. If starvation is kept from the masses, it will be by the aid of outsiders. Our Conference reports will certainly not be "Collections in full, Bishop." But can we not say, "Bishop, we have found many wandering sheep and brought them back safe in the fold?"

With no thought of anything but the salvation of our people, and with the powerful lessons taught by the recent disasters and present unfortunate conditions, let us go forth, holding up Christ to suffering humanity. Let us emphasize the dependence of man on God and forcibly present the uncertainty of the things of this world and the everlasting benefits of salvation through Jesus Christ. If this can be done, and thousands are won to the Master, even though we do not get the collections in full, and some of the benevolences of the Church suffer, our calamities will have been turned into blessings. A. J. G.

BACK TO THE ORIENT.

The reassignment of Bishop Murrah to the Orient is a high and deserved compliment. With the marvelous changes that are now going on there, our Bishops would not think of sending to administer our church affairs in that field one in whose capacity and judgment they did not have full confidence. We have never known a chief pastor of finer poise or of a kindlier and more generous spirit than Bishop Murrah. Any task that the Church may assign him is safe in his hands. Our only objection to his having charge of our Mission Conferences in the Far East, is that the work of looking after them will take him away from home for so long a time. He is greatly missed in Mississippi when he is away. A press dispatch from Jackson states Mrs. Murrah will again accompany the Bishop on his eastern trip, but as to the reliability of this statement we are as yet uninformed.

OUR BISHOPS FOR THE PRESENT YEAR.

In distributing the work of episcopal supervision at Nashville last week, the College of Bishops placed our three patronizing Conferences in the care of Bishops Morrison and Mouzon. The latter will again preside over the Louisiana Conference, of which he has had charge for the past twelve months. We think a continuity of episcopal administration is often desirable, and Bishop Mouzon's knowledge of the men and charges in this State will no doubt enable him to render a larger service to the Church than a new chief pastor could have done. Scholarily, forceful, and energetic, his leadership wherever he has gone in the connection has been promotive of activity and progress.

In Mississippi, Bishop Morrison is well known and has many friends and admirers. He several times visited the two Conferences in that State when he was our brilliant chief Missionary Secretary, and has also presided over them since his incumbency in the episcopacy. As a grace-

ful and effective pulpit orator, he has no superior in the Church; he is thoroughly orthodox, and his every heart-beat is loyal to Southern Methodism. He is a man of the people, a brother to the pastors, and as an official is courteous and approachable. We extend him a cordial welcome to our territory, and pray that Methodism in Mississippi may have a year of large prosperity under his administration.

PERSONAL AND OTHER NOTES.

Rev. J. L. Sutton, pastor of Louisiana Avenue Church, of New Orleans, is spending this week in Nashville, Tenn., attending the Sociological Congress.

Mr. J. R. Pepper, the first layman of our Church, is ill at his home in Memphis with bronchial fever. We hope that the attack will be of brief duration.

Rev. W. E. Thomas, pastor of Second Church, New Orleans, has been in Texas for some time at the bedside of his sister-in-law, who is a sufferer from tuberculosis.

Rev. J. G. Snelling, of the Carrollton Avenue Church, New Orleans, is in Louisville, Ky., this week attending the meeting of the General Board of Church Extension.

An interesting meeting is in progress at the First Methodist Church, of Columbus, Miss. The pastor, Rev. H. G. Henderson, is being assisted by Dr. C. M. Hawkins, of Missouri.

Our beautiful new church at Biloxi, Miss., is soon to have a two-thousand dollar pipe organ. Of the amount necessary to purchase it, Mr. Andrew Carnegie will give one-half.

We are informed that Bishop E. D. Mouzon has appointed Rev. Elton Wilson, of Plaquemine, La., to the Hammond charge, and moved Rev. H. B. Perritt from Hammond to Plaquemine.

Rev. A. L. Bonnett, the wide-awake pastor at Sulphur, La., has recently raised and expended more than \$200 in improvements on the parsonage at that place. His work is in a prosperous condition.

Brother F. D. Van Valkenburgh is now domiciled at Biloxi, Miss., where he expects to spend the summer. He is a good friend of the Advocate, and has been reading it regularly for more than forty years.

Rev. N. G. Augustus, the presiding elder of the Durant District, who has been recuperating at Hot Springs, Ark., was scheduled to leave that place for home on May 1. He states that his sojourn at this famous health resort has greatly benefited him.

The Powell family, of which there are seven brothers (two of whom are Methodist preachers) and three sisters, recently returned to their old homestead in St. Helena Parish, La., and enjoyed a family reunion. There were present twenty-two members of the family.

Rev. J. C. McElroy, who is serving his third year on the Slate Springs Charge, North Mississippi Conference, has received eight members since Conference and has organized three Sunday schools. He is doing a good work and continues to be popular with his people.

Rev. W. J. Newsom announces that the revival meeting that he had planned to hold at Glenmora, La., has been indefinitely postponed on account of it being impossible at this time for Rev. F. M. Freeman of Bunkie, to assist him. Bro. Freeman will aid in this meeting at a later date.

Information has reached us that Sister Park, the wife of Rev. J. C. Park, our pastor at Macon, Miss., is seriously ill at a sanitarium in Memphis. Let prayer be made for the prompt recovery of this faithful Christian worker, who for years has been spending her strength to promote the Master's cause.

The Trinity Methodist Church, of Ruston, La., is making marked progress under the wise and progressive leadership of Rev. W. H. Coleman. Large congregations wait upon his ministry, and he is planning to erect a splendid brick annex to his church building, which will include a well arranged social hall.

Miss Nina Webb Troy, who is a graduate of the Training School in Nashville, and who has recently been assigned to work in China, is a sister of Mr. Eugene B. Troy, Field worker of the Louisiana State Sunday School Association, and also of Miss Lota Lee Troy, Art Instructor in the Sophie Newcomb College, New Orleans.

We are indebted to Rev. W. A. Bowlin, of North Carrollton, Miss., for five new subscribers, sent in on May 2. Brother Bowlin was just back from the Winona District Conference at Kilmi-chael when he wrote. He states that three young men were licensed to preach by that body, and that the session throughout was one of sustained interest.

Rev. John F. Foster, of De Ridder, La., was the guest of honor at a banquet given at the parsonage at Acadia on May 2 by the Murrah Men's

Bible Class of that city. Brother Foster has at De Ridder one of the largest Bible classes in the State. On Thursday night, May 2, he gave the Arcadians his famous and classic lecture on "Seeing the Land of Our Lord."

We have in hand an invitation to the Commencement exercises of the Scarritt Bible and Training School, at Kansas City, Mo., which will take place, May 10-14. The Commencement sermon will be preached by Dr. J. C. Morris, and the annual address will be delivered by Dr. J. W. Lee. The graduating class this year numbers twenty-three.

A pleasant caller at our office Wednesday of last week, was the Rev. H. S. Johns, of Baton Rouge, chaplain of the Louisiana State Penitentiary. Brother Johns is rendering a noble service in his present sphere of work. We have asked him to tell the people something about his labors through the columns of the Advocate in the near future.

On account of the unprecedented seasons, Rev. J. E. Cunningham, the presiding elder, has postponed the Aberdeen District Conference to July 16. Referring to conditions in his district, he says: "It is impossible to travel in some places; some of the churches have had only one or two services, and the farmers have done little. I have met all appointments, but many of the officials have not."

Sunday, May 19, will be National Gideon Day, and a special service in commemoration of it will be held at Acadia, La. The program provides for a sermon by Rev. A. Inman Townsley, and Mr. S. E. Smith, a prominent layman who is a drummer, will take an offering for the Gideons. This organization is rendering a great service in placing Bibles in the hotels of the country, and our pastors everywhere should encourage it.

We are sorry to be informed that Brother James McRae, of Acona, Miss., who is one of the most active and useful laymen on the Black Hawk charge, has recently found it necessary to undergo a serious operation at Yazoo City, Miss. We trust that the surgical treatment to which he has submitted will prove completely successful and soon make him physically strong and vigorous.

The Commencement sermon of the Plain Dealing High School (Louisiana) will be preached on May 12 by Rev. A. Inman Townsley, and the literary address will be delivered by Dr. M. E. Dodd, pastor of the First Baptist Church, of Shreveport. Prof. Robert Earl Bright, the principal of this school, who is making an excellent record as an educator, was formerly a school-mate of Brother Townsley in Tennessee.

Rev. J. C. Price, our popular pastor at Bernice, La., has recently been taking care of the interests of the Advocate among his people, for which we thank him. He has a live prayer meeting, and sent us a program that was arranged for use a short time since for one of these mid-week services. About 75 persons were in attendance. Perhaps the careful preparation he makes for these meetings is the secret of their success.

We have been informed by Sister H. R. Singleton that the annual meeting of the Woman's Missionary Societies of the Louisiana Conference, which was to have convened in Natchitoches yesterday, May 8, has been deferred. The fact that the present flood situation rendered it impossible for many of the delegates to reach Natchitoches, is assigned as the reason for this postponement.

A telegram from Rev. L. W. Cain last Monday morning stated that his meeting at Millport, Ala., had assumed really great proportions. Great throngs attended the services on Sunday, the altar was crowded with penitents, and many found the Savior. We rejoice in this good news. Brother Cain, whose home is at Baldwin, Miss., is an evangelist who knows how to lead the unsaved to Christ. The brethren should see that he is kept busy.

We are indebted to Dr. A. F. Watkins, who has been attending the meeting of the General Board of Missions in Nashville, for the "Plan of Episcopal Visitation," which appears in this issue of the Advocate. Dr. Watkins also sent us the Tennesseean's report of the proceedings of the Mission Board, of which we may give our readers a synopsis next week. It is needless to say that we appreciate these courtesies upon the part of our gifted fellow-laborer, who doubtless ere this has returned to his home at Hattiesburg.

In forwarding us some subscriptions on May 2, Rev. R. I. Collins, of Cockrum, Miss., adds: "We have had our presiding elder, Brother Dorman, with us, and he has preached for us several times to the great delight of all. Our Children's Day exercises will be conducted here next Sunday, and it is our expectation to observe the day at every church on the charge this year. We are praying for a gracious revival all over the circuit."

Rev. N. E. Joyner passed through the city last Friday en route to Macon, Miss., where he preached the annual sermon for the Woman's

Home Mission Society of the North Mississippi Conference last Sunday at 11 a.m., and lectured on "Mission Work in New Orleans" at the evening hour. Brother Joyner is one of the best informed men in the Church on the subject of missions, and we dare say that he gave his hearers messages that they will not soon forget.

Our pastor in the cultured city of Holly Springs, Miss., Rev. R. O. Brown, favored us with a nice list of subscribers Monday of this week. He also sent us an interesting account of the work in his charge, which, because of its late reception and the crowded condition of our columns, we were unable to get in this issue of the Advocate. His meeting, in which he had the assistance of Rev. T. H. Dorsey, of Water Valley, closed on Friday night, April 26, and as one of the results he received five members into the Church on the Sunday succeeding.

Rev. G. W. Bachman, the faithful Mississippi colporteur, spent the fourth Sunday in Eupora, Miss., where he preached in the morning; the evening service was rained out. He writes enthusiastically of our new house of worship at this place, pronouncing it "elegant and well arranged." He reports the work of the church as going on well under the guiding hand of the pastor, Rev. W. D. McCullough, and the Sunday school as flourishing under the superintendency of Brother T. W. Cooper. Brother Bachman's letter brought us some names for our subscription files, as his communications usually do.

Rev. Wm. Schuhle, who for the past two years has been pastor of the West Monroe Church, has been appointed by Bishop Mouzon presiding elder of the Monroe District, to succeed the late Dr. S. S. Keener. The press dispatches state that this appointment has given great satisfaction among the Methodists in the charges over which Bro. Schuhle will have supervision. A telegram to the Times-Democrat from Monroe says of this new leader of our Methodist forces in that territory: "He is an earnest student, a man of wide information, and is a clear, logical speaker, possessing earnestness of purpose and a generous heart."

We acknowledge the reception of an invitation to the marriage of Miss Hallie Wes Johnson to Mr. George Latham Ray, at the Baptist Church in Greenwood, Miss., on Thursday evening, May 16, at 6 o'clock. Miss Johnson is the attractive daughter of Dr. and Mrs. W. T. Johnson of Greenwood, and a granddaughter of the late Rev. Stephen Johnson, of Carroll County, who was formerly widely known and loved throughout central and north Mississippi. Mr. Ray belongs to one of the leading families of Mississippi, and is a young man of fine capacity and most exemplary character. We congratulate the contracting parties, and wish them much happiness.

Dr. J. M. Henry has recently secured a report from all the pastors on the New Orleans district covering the first five months of the Conference year. The following are some of the most interesting items in the reports sent in: More than 250 members have been received into the Church, Parker Memorial, First Church and Bogalusa each having received more than fifty; the entire district is but \$750 in arrears in the payment of the pastors' salaries, having paid \$1,000 more than at this date a year ago; the congregations average from 15 to 20 per cent larger than at this time last year, and the spiritual condition of the churches is better than at any previous time in many years.

In spite of the inclement weather the pastors of our churches are doing some excellent work for the Conference organ. The following brethren have our thanks for having sent in lists of subscribers during the past week: Rev. W. D. Dominick, Heidelberg, Miss., 6; Rev. Robert M. Brown, Boyce, La., 5; Rev. W. L. Blackwell, Hermannville, Miss., 6; Rev. W. W. Murray, Shubuta, Miss., 6; Rev. L. E. Crooks, Ringgold, La., 2; Rev. C. C. Griffin, Chunky, Miss., 23; Brothers C. W. Bailey and V. C. Curtis, Kosciusko, Miss., 3; Rev. Thomas L. Porter, Hickory Flat, Miss., 4; Rev. J. H. Bell, Black Hawk, Miss., 5; Rev. T. J. Durrett, Buena Vista, Miss., 3; and Rev. A. F. Moore, Wall Hill, Miss., 5.

Rev. W. B. Alsworth, of Leakesville, Miss., writes: "We have just closed one of the greatest meetings I was ever in. We had about 75 conversions, 26 were added to our Church, 10 to the Presbyterian Church, and 6 to the Baptist Church. We erected 20 or more family altars, united the M. P. Church to ours, and, as you will see, we did not neglect the Advocate." Brother Alsworth's letter brought a list of 13 subscribers, with a check to correspond. We desire to call attention to the fact that this fine work for the Conference organ was done in connection with a revival. And an even larger list was secured by Rev. C. C. Griffin during his recent great meeting at Mahan Junction, Miss. Both of these meetings were conducted by Rev. D. E. Kelley, who is one of the growing evangelists of the Church.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. ETTA YELDELL was called from her earthly home to that home of many mansions, on Sunday, March 3, 1912. She was a member of the M. E. Church, South, and was ever ready to do her duty as she saw it. Her house was ever the home of the pastor, whom she gladly entertained. Her hospitality knew no bounds. At the funeral services, which were conducted by Rev. W. E. Aiken, such expressions as "We shall miss her so much in the church!" "How she shall be missed!" were repeated with trembling lips and tear-dimmed eyes. She leaves a husband and two sorrowing sons and many friends to mourn her death. She was a self-sacrificing and devoted wife and mother. Her boys were her especial pride and care. How she prayed that they might be converted and join the Church of her choice! I pray that her prayers may be answered and that some day they may join her in the bright beyond. D. H.

MRS. LENIE WEST MIXON died at her home in Watson, La., April 9, 1912, at the age of 24 years, 7 months and 22 days. She united with the Methodist Church in childhood, and lived a true Christian life until death. She was married to Mr. C. M. Mixon in 1905. It was sad to have to give her up, but, alas! we need not weep, for we know she has gone home to God where there is no more sorrow. Just an hour before her death she sang a stanza each of "Nearer My God to Thee" and "Jesus Lover of My Soul." When her lips had said, "O receive my soul at last," she whispered, "Lord, I'm coming home; open the gate." And then she closed her eyes to rest. Weep not, dear ones, for we know she is in heaven. She leaves to mourn her going, a heart-broken husband, two dear little children only 5 and 2 years of age, a father, one sister and a brother, besides a host of friends and relatives. RENA UNDERWOOD.

MRS. SUSAN A. ZOLLICOFFER JACKSON was the daughter of Dr. Fred Zollicoffer, who was the eldest brother of Gen. Felix K. Zollicoffer of Tennessee, a soldier who won distinction in the service of his country during the Civil War. She was born in the village of Bigbeeville, near Columbia, Tenn., Nov. 26, 1832. When she was but fourteen years of age she moved to Mississippi. She was married early in life, and when she was but twenty-eight years old was left a widow, with six children to raise during those stormy days of Reconstruction. But her faith in God was strong and her devotion to her little ones gave expression to a heroism that was beautiful as well as wonderful. She planned well for her children and lived to see those plans mature. She joined the Cumberland Presbyterian Church when she was sixteen and remained a consistent member until 1883, when local conditions (lack of an organization) made it necessary to cast her lot with another communion. Then she joined the Methodist Church and remained a faithful member till her death, March 28, 1912. Her life of seventy-nine years, spent in this world, was an expression of God's love to us. Her faith when under clouds of sorrow, her heroism in the presence of seemingly insurmountable difficulties, her patience and gentleness under the most adverse circumstances are like beacon lights along the shore, guiding us to a higher plain of Christian living. She is survived by two children—Mr. Fred Jackson and Mrs. Bettie Brown, both of Kosciusko—and a host of relatives and friends, who mourn her departure. May the blessings of

God sanctify this bereavement to the good of all. V. C. CURTIS.

As the darkness of night passes away when the first ray of light appears, so calmly and peacefully, with no tremor of fear or consciousness of pain, MRS. ONIE ADAIR HAMILTON fell asleep, to awaken from this dream of mortality to a new, divine sense of life, where light alone holds sway. She was born Oct. 12, 1856, and died April 17, 1912. She joined the M. E. Church at eleven years of age, and lived as a true and devoted Christian for forty-four years. She was married in 1881 to W. L. Hamilton. Of this union seven children were born, two of whom preceded her to that heavenly home. Although our hearts bleed for mamma, we mourn not as those who have no hope, for we know she is at rest. She told her devoted husband and children not to mourn for her, for she would suffer no more. She had been in bad health for eleven weeks, but was only confined to her bed fourteen days. While on her death-bed she shouted and sang praises to her Savior, who had done so much for her. She was laid to rest Friday, April 19, at Hinkle Creek Church. The funeral services were conducted by her pastor, Brother Selman. Mamma, we miss you from the home that you made happy for thirty years by your sweet presence. It is sad and lonesome now, but we know you are happy and in the sweet by and by we will join you never to be parted any more. ONE WHO LOVED HER.

BROTHER J. C. ARNOLD was born May 8, 1861, and died April 1, 1912. In the passing away of this good man the community was shocked, since the end came so suddenly. Brother Arnold had been a consistent member of the Methodist Church at Strong for many years. The writer remembers well that he was one among the number present at the opening service of the new Conference year. Our brother loved the Sunday school and his church. He seemed also to have a special appreciation of this great Southland and of the great possibilities of its future development. Those who have known our departed brother for many years say that a good man—a man who will be missed—has gone from us. On account of the very severe weather, his pastor was not permitted to associate with him as much as he desired to, but when he visited in the home he found there a good Christian atmosphere. He had the appearance of a true, sincere Christian, a true man in every way. To his companion, a devoted Christian woman, who is left to mourn her loss, our hearts go out in deepest sympathy. We commend her to Him who doeth all things well and who is the great Comforter and Burden-bearer. May there be a happy reunion in the sweet by and by. A. S. BISCO, P. C.

WHAT MAKES MEN.

It is not Luck but Labor, that makes men. Luck is ever waiting for something to turn up; Labor, with keen eye and strong will, always turns up something. Luck lies abed and wishes the postman would bring him news of a legacy; Labor turns out at six, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines; Labor whistles. Luck relies on chance; Labor on character. Luck steps downward to self-indulgence; Labor strides upward, and aspires to independence.—Zion's Herald.

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Tidings From the Field

Millport, Ala.

Dear Dr. Meek: We are in the midst of a really great revival meeting here. Rev. L. W. Cain, Missionary Evangelist of the North Mississippi Conference, is doing the preaching. God is wonderfully blessing the church and town. Pray for us.

D. W. WARD, Pastor.

April 29, 1912.

Prairie Circuit (North Mississippi.)

Our work on the Prairie Circuit, considering the unfavorable weather, is, I think, moving on very well. The roads have been such that we could not get to one of our churches, but we have been keeping up a live Sunday school in that community, meeting at a private residence. And we have also been having preaching at the same place. The people treat their pastor royally. We are expecting by God's grace to have a good year on this charge. A. S. BRISCO.

Matherville (Miss.) Charge.

This is our second year on the Matherville charge. The Lord has certainly been with us since we have been here. We are looking for a great harvest this year. Our second quarterly conference was held the fifth Sunday in March. Each time that our presiding elder has been with us it has been a feast to our souls. Matherville is just over the Mississippi line from Alabama and is in Wayne county; one church of the Charge is in Wayne and three in Clark county. We are eight miles east of Shubuta. A prairie country extends nearly all the way between the two places. The day before our first quarterly conference we met Brother W. H. Lewis at the railroad station. It was freezing cold and it seemed as if it would be impossible for us to make the trip. Sister Jones, the wife of our pastor at Shubuta, gave us more wraps and a lantern, and we came on through sleet and snow. The next day, about ten o'clock, the sun shone out and what a feast to our souls we had at Poplar Springs on that and the following day. I am sure that Brother Lewis and my little boy will never forget our second trip from Shubuta. We were five hours coming eight miles, the most of that in the night. Brother Lewis, besides being a good preacher, is a fine hand to push prairie mud off of wheels. He used a shingle like a man that had been raised on a farm. My wife said to me the next day, "This is the best quarterly meeting I ever attended." Our people have added a telephone, a range cooking stove and a new bedstead to the furniture in the parsonage. We have a new barn that looks as if it was built for a farmer. It is well constructed, having a rock foundation and a shingle roof. We also have a new patch fence, a new garden, a new chicken-house, and a new yard fence. And the parsonage is comparatively new, having been recently remodeled and improved and two rooms added. When the house is painted, as our people say it shall be soon, we will have as nice a home as there is in Matherville. In spite of the unfavorable weather and muddy roads, I have met every appointment and preached to the faithful few. We have some as faithful people as can be found anywhere. Our stewards have increased the assessment for ministerial support over that of last year.

ALGIE OLIVER, P. C.

Pearlington, Miss.

We closed a very good meeting at Pearlington on April 5. Rev. T. B. Cottrell, our pastor at Bay St. Louis, led the services and greatly endeared himself to our people. The church was much revived and there were seven valuable accessions to its membership. Our Sunday school is growing. Brother S. P. Russ is a fine Sunday school superintendent, punctual, pious and consecrated. Bro. Chas. Beyer, our steward, a young man who gave himself to the Lord only last year, is true and faithful. The Senior and Junior Leagues are very active and zealous in the work. Miss Eva Beyer is president of the Senior League and Mrs. Octavia Farve is the Junior superintendent. H. MELLARD.

Carriere, Miss.

The Methodists of Picayune, Miss., on the Carriere and McNeill charge, are progressing rapidly with their church building enterprise. They have selected and secured plans for a \$2,000 house of worship, and have secured in cash and subscriptions over \$1200 for that purpose. The spiritual condition of our charge has been rapidly improving this year. We now have three weekly prayer meetings on the charge, with about 125 combined regular attendants on them. H. P. LEWIS, JR.

REVIVAL AT THE SECOND CHURCH, BATON ROUGE.

Mr. Editor: We have just had the pleasure of attending several of the services of the revival at the Second Church in Baton Rouge, where Brother A. W. Turner, our Conference Evangelist, did the preaching on invitation of Brother G. P. White, the pastor. The meeting continued ten days with large audiences and much interest. The little building was too small to hold the congregations, and I understand it is the purpose of Brother White to begin to get funds in hand for an enlargement of the present house or build anew outright. Brother Turner was at his best and the power of God was manifest from time to time. If the meeting could have continued a week or two longer, the results would probably have been four-fold more. There were twenty-five accessions, with more to follow, according to the statement of Pastor White, at whose request I make this report.

Brother Turner should be equipped with a large tent for meetings such as this, and he should have more time. If he had a large tent here and could stay a month—"camp" with the people—I venture to say there would be two hundred accessions to our church, and what is true here would be true elsewhere, in this section of the State. Let the Conference give Brother Turner a full hand. What the State needs is revivals. The Second Church is flourishing under the wise ministry of Brother White, and the Sabbath school under Brother O. H. Cline is making new high records for attendance.

It was a great pleasure to hear Brother Turner in these meetings, and his health, while not of the best, is nevertheless holding out thus far. Thanking you, I am

Yours in Christ,
H. S. JOHNS,

Baton Rouge, La., May 1, 1912.

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LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference will meet in Lake Arthur, La., Thursday, May 23, 7:30 p.m., and after a brief session for organization, Rev. J. I. Hoffpauir will preach the opening sermon. The Conference will continue through Sunday, and preachers in charge will be expected to remain until the close unless there is some very urgent reason for doing otherwise. A good attendance of the lay delegates is earnestly hoped for.

R. H. WYNN.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.
(in Part.)

Bastrop	May 4, 5
West Monroe	May 7,
Rayville	May 8,
Bonita, at Jones	May 11, 12
Mer Rouge, at Collinston	May 12, 13
Eros, at Douglas	May 18, 19
Brooklyn	May 19, 20

M. SHUHLE, P. E.

Baton Rouge Dist.—Second Round.

Mt. Hermon, at Angle	May 10,
Franklinton, at Zona	May 11, 12
Den. Spgs., at Palmetto	May 18, 19
Hammond	May 19, 20

District Conference, at Amite City

Greensburg, at Day's

Port Vincent, at Pt. V. June 1, 2

The brethren will please note that the date of the Denham Springs Conference at Palmetto has been changed to May 18 and 19.

The District Conference at Amite will convene on May 23, at 9 a.m., and not on the 22d, as previously published.

C. C. MILLER, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Vicksburg, Crawford St.	May 4, 5
Hermanville, at Pisgah	May 11, 12
Hamburg, at Roxie	May 18, 19

Percy's Creek, at Friend-ship

Woodville

Wilkinson, at Hopewell

Thurs

Mayersville, at Rockwood

Steel's Bayou, at Shiloh

Fayette

Rocky Spgs., at Cayuga

Washington Ct., at Kings-
ton

Nebo, at Ebenezer

Amite Ct., at Mt. Olive

June 1, 2

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Sunday School

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Last year, out of 162 pastoral charges, 54 did not observe Children's Day. The pastors had good reasons, no doubt. But we would greatly appreciate your co-operation this year. The benefit the school derives from these exercises more than repays for the time spent in preparation.

The Sunday School Board wishes to extend thanks to each of the presiding elders who have opened their District Conferences for the consideration of our Sunday school interests. As eighty-five per cent of all our church members come directly from the Sunday school, no phase of church work can justly claim more time or thought.

At our last Annual Conference two charges were reported as having no Sunday school. One hundred and eight organized churches were reported without a Sunday school. There were reported 54,146 church members, and 30,692 Sunday school scholars. Allowing fifteen per cent of the enrollment in the Sunday School for Beginners and Primaries and scholars not in the Church—a very reasonable average—we have the large number of 23,057 church members not in any department of the Sunday school. We have at a glance our parish, and our need.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

"Efficient Sunday school teaching is causing another to want to know and to live up to that knowledge," says one.

The pastor's influence in the Sunday school is estimated by one thus, "an officious pastor makes a chaotic Sunday school; an indifferent pastor makes a weak Sunday school; an efficient pastor makes an efficient Sunday School."

A Wesley Adult Bible Class has been organized at Grand Cane, with the pastor, Rev. W. R. Harvell as teacher; Dr. W. Platt as president; Rob't L. Billingsley as vice-president; and Miss Charlie Hicks as secretary and treasurer. The class has sixteen charter members and is a mixed class of young people.

A suggestion concerning public prayers is to "cut off their heads and tails and set them on fire in the middle." It is hard on children in Sunday school to be kept on their knees while some brother instructs the Lord and the public about things they already know. A good rule is for the long prayers to be made in private and the short ones in public.

A point to be guarded in our Sunday schooling is not to neglect the poor, the "common people," whom we shall always have with us. The bane of some of our churches is a growing feeling of being aristocratic—a select group. Those Sunday schools that especially look for the poor and ignorant are the ones that the Lord most blesses, other things being equal.

Mr. W. E. Carpenter, the superintendent of the Methodist Sunday school at Brazil, Ind., which is known all over the world and which has over 50 per cent of the entire population of the city in its membership, makes demands for public morals and such reforms as he thinks the Christian religion stands for from his desk, and puts the membership of his school behind them. And he succeeds. Thus "the government is resting upon Christ's shoulders."

PLAN OF EPISCOPAL VISITATION, 1912-1913.

1. Bishop A. W. Wilson—Virginia, Lynchburg, Va., Nov. 13; South Georgia, Savannah, Ga., Nov. 27; Ala-

bama, Union Springs, Ala., Dec. 4.

2. Bishop E. R. Hendrix—North Alabama, Birmingham, Ala., Nov. 6; Mexican Border Mission, Allende, Mex., Feb. 5, 1913; Central Mexico Mission, San Luis Potosi, Mex., Feb. 12, 1913; Northwest Mexican Mission, Torreon, Mex., Feb. 26, 1913.

3. Bishop W. A. Candler—East Oklahoma, Holdenville, Okla., Nov. 6, 1912; Arkansas, Atkins, Ark., Nov. 13, 1912; Little Rock, Hot Springs, Ark., Nov. 20, 1912; White River, Newport, Ark., Nov. 27, 1912; Cuban Mission, Jan. 1913.

4. Bishop H. C. Morrison—North Mississippi, Greenwood, Miss., Nov. 20, 1912; Mississippi, Hazlehurst, Miss., Nov. 27, 1912; Florida, Tampa, Fla., Dec. 11, 1912.

5. Bishop E. E. Hoss—Denver, Pueblo, Colo., Aug. 28, 1912; Missouri, Shelbina, Mo., Sept. 4, 1912; Southwest Missouri, Springfield, Mo., Sept. 18, 1912; St. Louis, Dexter, Mo., Sept. 25, 1912.

6. Bishop James Atkins—New Mexico, Las Cruces, N. Mex., Oct. 9, 1912; West Texas, Beeville, Tex., Oct. 16, 1912; Northwest Texas, Abilene, Tex., Nov. 6, 1912; Central Texas, Temple, Tex., Nov. 13, 1912.

7. Bishop Collins Denny—Tennessee, Nashville, Tenn., Oct. 9, 1912; Western North Carolina, High Point, N. C., Nov. 20, 1912; North Carolina, Fayetteville, N. C., Nov. 27, 1912; North Georgia, Carrollton, Ga., Dec. 11, 1912.

8. Bishop John C. Kilgo—Holston, Abingdon, Va., Oct. 2, 1912; Memphis, Brownsville, Tenn., Nov. 6, 1912; South Carolina, Anderson, S. C., Nov. 27, 1912; Baltimore, March 26, 1913.

9. Bishop W. B. Murrah—Japan Mission, Arima, Japan, Sept. 5, 1912; Korean Mission, Songdo, Korea, Oct. 11, 1912; China Mission, Soochow, China, Dec. 5, 1912.

10. Bishop W. R. Lambuth—Brazil, Sao Paulo, Brazil, July 17, 1912; South Brazil, Porto Alegre, Brazil, Aug. 14, 1912; African Mission—

11. Bishop R. G. Waterhouse—Montana, Deer Lodge, Mont., Aug. 22, 1912; East Columbia, Troy, Idaho, Aug. 29, 1912; Columbia, Portland, Oregon, Sept. 5, 1912; Pacific, Bakersfield, Cal., Oct. 9, 1912; Los Angeles, Phoenix, Ariz., Oct. 16, 1912.

12. Bishop E. D. Mouzon—West Oklahoma, Frederick, Okla., Oct. 16, 1912; German Mission, Houston, Tex., Oct. 24, 1912; North Texas, Dallas, Tex., Nov. 13, 1912; Texas, Marshall, Tex., Nov. 20, 1912; Louisiana, Monroe, La., Dec. 4, 1912.

13. Bishop J. H. McCoy—Western Virginia, Sutton, W. Va., Aug. 28, 1912; Kentucky, Danville, Ky., Sept. 4, 1912; Illinois, Waverly, Ill., Sept. 18, 1912; Louisville, Morganfield, Ky., Sept. 25, 1912.

Fall Meeting College of Bishops—Greenwood, S. C., Oct. 31, 1912.

NOTICE.

The Brookhaven District Conference will open Tuesday evening, May 28, with a sermon by Rev. John A. Moore, of Magnolia. The first business session will be held Wednesday, May 29, at 8:30 a.m.

The brethren are requested to send the names of their delegates to Rev. J. H. Foreman, Bogue Chitto, Miss., and to me at Brookhaven, Miss., not later than May 15. The following committees have been appointed:

For License to Preach—N. B. Harmon, J. H. Foreman, and D. Scarborough.

For Admission on Trial—P. D. Hardin, J. A. Moore, and J. W. Thompson.

Quarterly Conference Records—J. L. Decell, J. M. Corry, and J. V. Bennett.

J. T. LEGGETT, P. E.
Brookhaven, Miss., May 6, 1912.

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The club gives you the benefit of the "purchasing power of its one hundred members." This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

MEMORIAL SERVICE AT FIRST CHURCH, MONROE.

A memorial service in honor of the late Dr. S. S. Keener was held at the First Methodist Church, of Monroe, La., on Sunday, April 28, at 11 a.m. A large congregation, including many members of other churches in the city, was in attendance, and the pastor, Rev. T. J. Norsworthy preached an eloquent and appropriate sermon in which he paid a fitting tribute to the character and work of Dr. Keener, who for the past three and a half years had been a citizen of Monroe. At the conclusion of the discourse, the following resolutions were read and unanimously adopted by a rising vote:

Whereas, The late Rev. S. S. Keener, D.D., was for more than three years preceding his death presiding elder of the Monroe District, of which this church is a part, residing with his splendid family in our midst, and

Whereas, By his fidelity to duty and kindness of heart, Dr. Keener greatly endeared himself to us all, and

Whereas, On the 23d inst., our dear brother passed from the scenes of earthly conflict to his eternal reward; therefore, be it

Resolved, By the congregation of the First Methodist Episcopal Church, South, assembled April 28, 1912:

First—In the death of Dr. Keener the Church has lost one of its most devoted servants and strongest defenders.

Second—That we shall ever cherish his memory, seeking to emulate his virtues.

Third—That we tender our dear Sister Keener our tenderest sympathy in this hour of her great bereavement, and pray that the great Head of the Church will comfort and sustain her with grace divine.

A STATEMENT CONCERNING THE WORK

To My Fellow-Workers in the Monroe District:

To take up and carry on the work in which Dr. Keener finished his course is no easy task at this time. The second round of quarterly conferences must be crowded into narrow limits, for the District Conference is scheduled for July 9-11, and by resolution of the last Annual Conference no quarterly conferences are to be held during the session of the Seashore Divinity School; but it may become necessary to discard this plan. Besides, the flood conditions are such that it will be most difficult to carry out a regular schedule. The appointments for the second round appears in part in this issue of the Advocate. It would be a personal favor should the brethren exercise considerable forbearance, especially while the newness as a presiding elder lasts. Wherever it may become impossible for me to meet an appointment, I trust the pastor will hold the conference, and not fail to elect delegates to the District Conference. Let us trust in God and do our best. Cordially,

WM. SCHUHLE.

West Monroe, La., May 3, 1912.

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GRENADE COLLEGE COMMENCEMENT.

Friday, May 24—8:30 p.m., Concert.

Saturday, May 25—8:30 p.m., Art Exhibit.

Sunday, May 26—11 a.m., Commencement Sermon, Rev. T. E. Sharp, D.D., Memphis, Tenn.; 8 p.m., Y. W. C. A. Sermon, Rev. H. S. Spragins, Greenwood, Miss.

Monday, May 27—10 a.m., Meeting of Alumnae Association; 3:20 p.m., Senior Class Day Exercises; meeting of Board of Trustees; 8:30 p.m., Students' Recital.

Tuesday, May 28—9:30 a.m., Baccalaureate Address, Judge Percy Bell, Greenville, Miss. Presentation of diplomas.

The following are candidates for degrees: For A.B., Lucie Duncan, Jessie Van Osdel. For B.L., Sue Lee Cox, Ruth DuBard, Bama Finger, Etta Mae Jones. Graduates in piano, Lucie Duncan, Peachie Carter, Ruth Lester.

ABERDEEN DISTRICT CONFERENCE.

Dear Doctor Meek:

Please announce that the date for the meeting of Aberdeen District Conference has been changed to July 16-18.

This is late, but conditions seem not only to justify but to demand such a postponement. Fraternally,
J. E. CUNNINGHAM, P. E.

NOTICE.

Let all who are coming to the Lafayette District Conference from east of Jennings come on S. P. train No. 5, Thursday, May 23, to Mermonteau where they will be met, on that date only, by boat. The train is due at Mermonteau at 2:55 p.m. Those coming on any other time should take an auto at Jennings. All coming from

west of Jennings should change cars at Lake Charles. The train leaves there for Lake Arthur at 3:45 p.m., arriving at Lake Arthur at 6 p.m.

A. S. J. NEILL, P. C.

Lake Arthur, La

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says: "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

OUR GULF COAST MISSION.

Sailors' Rest.

The Sailors' Rest has been established in Gulfport for three years, and can be said to have passed the experimental stage.

During the past three years it has had from sailors and officers, 31,300 visits to reading rooms; attendance on Gospel services over 8,000; attendance at socials and concerts over 8,500.

It has made 1,900 visits to ships; held 450 services; helped 255 needy sailors; furnished free beds for 1,100; found employment for 735; distributed over 3,000 Gospels and books in different languages; given out 30,000 tracts, 15,200 magazines, and 22 weekly newspapers in foreign languages.

The Field of Work.

Three hundred ships from all parts of the world come annually to this port, bringing over 5,000 sailors. The Rest is a home for them while here. The exports from this port in 1911 were 327,500,000 feet of lumber, valued at \$5,766,579, besides many shiploads of rosin, turpentine, cross-ties, piles, poles, etc. The Port was opened in 1902, and is 50 miles nearer the Panama Canal than any other U. S. port, the opening of which will add many ships and immigrants. The city has excellent schools, a new Government building, modern street railway system, fine waterworks and sewerage systems, many new brick buildings, and two new churches being planned.

The Wesley House at Biloxi is situated close to three of the largest oyster canning factories in the world, and three more are to be built this year. Hundreds of hands, the majority of whom are children, are there employed. From seventy to one hundred, and twenty-five of these attend either the night school, the sewing classes or the kindergarten; sixty-five are in the Sunday school, and from seventy-five to one hundred attend preaching services. Fifteen infants and eight adults have been baptized and twelve have been received into the Church as the result of the work done by those in charge of Wesley House. Miss M. M. Long is head deaconess and Miss Roberta Stubbs kindergarten teacher. The Norwegians are to commence building a Bethel this month.

W. T. GRIFFIN,
Superintendent.

WILLIAM B. B. PORTER.

William B. B. Porter, son of Rev. R. G. Porter and Mrs. Helen Porter, was born January 23, 1869, and died in Shreveport, La., January 19, 1912, leaving his widowed mother, a bereaved wife and family, and a large circle of relatives and friends to mourn his untimely end.

Willie inherited a bright and active mind and he was most capable, and even brilliant, in his ability. Early in life he began to make his own way, and entering upon the field of telegraphy, he became an operator of signal experience, which enabled him to command good positions.

But the vigor of his mind led him beyond the routine of daily business into the wide field of invention, and he was constantly at work in this field of mental activity.

Though a great part of his life he was a great sufferer from a disease which caused almost constant and acute suffering, through which he bravely strove to do his work, he was cheerful, gentle and brave-hearted, never speaking evil of any one, exhibiting a most rare and lovable charity.

Through his suffering yet busy life, he was a student of the Bible and gave testimony to his loved ones that he died at peace with God.

His bereaved wife and three little girls are bereft of a loving, kind protector and his sainted mother of a much loved son. Thus are earthly ties broken, that heavenly ties may

be created to endure forever. May the blessing and comfort of the blessed Father keep and comfort all those bereaved by his taking off. His work here unfinished will be continued in the beyond. N. G. AUGUSTUS.

MRS. A. S. HARPER.

MRS. ANNA SIMS HARPER was born March 22, 1838, and died Feb. 10, 1912. Sister Harper had been a member of the Methodist Church ever since she was a young girl. She was the daughter of Mr. and Mrs. Benjamin Sims, and in 1852 was married to Mr. Geo. Harper, a prominent newspaper editor. Hers was a beautiful Christian life worthy of imitation. She was a most consecrated Christian, and never faltered in the performance of her duty. She was a praying Christian and, with the assistance of her husband, did much for the advancement of God's kingdom in and about Raymond, Miss. Her home was her pastor's home, and when he would go there she always greeted him very cordially, so that he felt more than welcome. The present pastor always felt uplifted after a visit to Sister Harper's home. She was a regular attendant on the preached word, and often gave expression of her appreciation of the sermons that benefited her. She even attended church after she had to be assisted to and from the house. In the evening, while resting, she fell into the sleep from which she never awoke. Some one in writing of her said, "Her death was emblematic of her life, for no gentler, sweeter, purer soul ever ornamented God's footstool than this noble Christian woman, whose years had been spent in doing good unto others as she would be done by." She died in Jackson, where she had lived with her daughter, Mrs. Weeks, for the past year or two. Quite a number of friends and relatives accompanied the remains to Raymond, where the people of the town joined in the funeral procession to the cemetery in which her remains were interred. The Raymond Church has sustained a great loss in the death of this saintly woman. W. A. TERRY, P. C.

TEACHING FEEBLE-MINDED CHILDREN.

One of the most beautiful and interesting spots in America is Farmdale, the estate of Dr. John P. Stewart, and the site of the Stewart Home and School, a private institution for the training and development of feeble-minded children. Five hundred acres of beautiful blue grass and stately forest trees! Could any spot in all the world be better suited for such an institution?

But the most beautiful thing about Farmdale is the spirit of love and devotion to duty, and the intelligent labor displayed by the officers, teachers and assistants from the superintendent to the foreman of the farm. Everybody works at Farmdale—and it is skilled and professional work of the highest order. Even the games, recreations and amusements are planned and executed with a view to the mental development of the children. The methods of teaching are, of course, quite different from those employed in the ordinary schools, for the problem is a vastly more difficult one. Physical, as well as mental defects have to be contended with. It is here that manual training is most helpful. The teaching is largely individual in character and realistic, for the crippled mind does not grasp ideas quickly. Patience, born of an intelligent understanding of the child's infirmity, plays an important part in securing the desired results.

An interesting booklet describing the work of the Stewart Home and School may be had by addressing the superintendent Dr. John P. Stewart, Box 7-c, Farmdale, Ky.

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RESOLUTIONS OF APPRECIATION.

Whereas, Almighty God in his infinite wisdom has seen fit to remove from our Church and from among us our presiding elder, Dr. S. S. Keener, Be it therefore resolved that we, the pastor, and board of stewards of the Oak Grove Circuit, knowing the valuable services he has rendered to the Church, and realizing that they are now forever ended, feel that the Church has suffered a great loss.

Be it further resolved that we extend our deepest sympathy to his bereaved wife and loved ones.

Be it further resolved that a copy of these resolutions be sent to the New Orleans Christian Advocate.

(Signed): Lastie N. Hoffpauir, pastor; J. T. Williams, H. Koerner, J. S. Thompson, E. B. Farmer, Wm. Reman, S. T. Jackson, M. C. Redmond, W. A. Hedrick, R. V. Reeves, W. A. Ross, Wm. Dolierhide, stewards of Oak Grove Circuit.

A NOTE FROM VICKSBURG.

Bear Brother Meek:

Brother W. B. Hogg arrived to-day to assist me in my meeting at Washington Street. We started last night, and Brother C. W. Crisler preached

for us to-day at the morning service. The prospects are good for a genuine season of refreshing.

Rev. Charles Lane preached for fifteen days for Brother Crisler at Crawford Street. It would be difficult to find a man who can put more sound gospel into the same number of words than this Georgia preacher. His sermons are simple, easily understood, and packed full of gospel truth. The meeting did not produce the visible results that we had hoped it would so far as numbers are concerned; but great good was done and sixteen applied for church membership. Georgia produces men—preachers and statesmen—of a high order, and Charles Lane is one of them. W. H. SAUNDERS.

May 2, 1912.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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It seldom requires over three days to break the chills with *Swamp Chill and Fever Cure*, and once broken, they do not return as they do where quinine and patent medicines are used.

If the chills return after using *Swamp Chill and Fever Cure*, any Druggist is authorized to return your money at once. A sure cure for Malaria and Grippe—Does the work thoroughly in three days.

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Buy a big bottle of *Swamp Chill and Fever Cure*. Take it according to directions, and see the trouble disappear never to return! You need take no purgative with this remedy, as it acts, itself, gently and agreeably on the liver and bowels, thereby removing the cause of the disease.

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MY FOURTH CIRCUIT.

In the fall of 1881 I was read out to the French Camps Circuit, which was in the Winona District, and Rev. T. Y. Ramsey was the presiding elder. This was a large circuit, consisting of 8 churches and a membership of 600, embracing a large scope of country. The parsonage was located at French Camps; we did not own any church at this place, but held services in the Presbyterian Church. We had a few good people living in the little town, but they thought they were not able to build a church, and, as a result, later on we had to abandon the place altogether. This was some years after I left the circuit.

The first quarterly conference came in January, and all the appointments were represented. Brother Ramsey was on hand, as usual, for I don't remember that he ever failed to be on hand at a single quarterly conference the four years he was on the district. We had a large congregation on Saturday and the usual dinner on the ground. After dinner the conference was called to order, and the business begun. In the course of time the Sixth Question was asked, and without parleying the answer was given by one of the stewards, \$510. This was so much more than this preacher had ever received, that I thought they meant to make him rich at once, and I hardly knew what to do with myself. A parsonage to live in and such a salary as that, was a long step in the way of promotion, and I set out to do the very best year's work of my life up to that time. I thought that all the 600 members had to be visited, for I had agreed to visit from house to house and that I could not neglect any, so I went into all the homes of the people and got well acquainted with them all. I found out their needs as best I could and preached the very best sermons I could get up.

We had nine local preachers in the bounds of the circuit, besides one supernumerary and one supernumerary preacher. Old Brother Carlisle lived within the bounds of this circuit; it was during this year that he died. He was a great man in those days and was full of faith, and when he prayed it was understood that what he asked for would come to pass, and it was usually that way. He died in great peace, and we laid his body to rest in the cemetery at the little church near his home. In the great day, he will get up and shine as bright as the light.

Rev. A. W. Langley was on the supernumerary list this year and lived within the bounds of this circuit. He was a great help to me as he had traveled the circuit the year before, and he took great pains to give me all the information he could about it. This was a great year in the way of revivals. We had many additions to the church, and took in additional territory, until we had 11 appointments and filled all of them on Sunday, that is we went to them. The grade of preaching must have been very poor, for it meant three sermons each Sunday except one, and two on that one. But what was the preacher for, if it was not to do all he could to build up the Church of God. The salary was not quite all paid, but the preacher and his family lived somehow, I hardly know how.

The year closed, and I went to Conference to give an account of the year's work, which was a great event in the life of a young preacher. After all the work of the Conference was done, the appointments were read out, and to my great surprise I was sent back to the same circuit. Well, I knew that I would have to make some new sermons, for all that I had ever known had been preached, and I would have to trust God and do the best I could. And somehow when a preacher feels that this help must come from God, the help comes, and I think the preaching was of a

better grade this year than that of the year preceding.

Brother Ramsey was still the presiding elder. The preacher's salary was fixed at the same amount as last year, notwithstanding the great number of additions, and the further fact that three appointments had been added to the circuit. But why should they pay any more, for the question in those days was, how little can you live on, and they never thought of giving a preacher enough to have any left over, for that would have been a waste of money. We had another good year, many were saved, and a goodly number were added to the church. R. A. BURROUGHS, Brenham, Texas.

REPORT OF A GREAT MEETING.

We have just closed a great meeting at Mahan Junction on the Chunky (Miss.) Charge. The pastor began the meeting on Friday night, April 12, and the services were continued until April 28. Rev. W. B. Alsworth came to us on the 15th ult. and left on the 19th, after having done most excellent work. Rev. Dan Keiley, the Conference evangelist, then took charge, and held two services a day until the end, except on Sundays when we had three services. Brother Kelley preached with extraordinary power. His great optimism, strong faith, deep love, and intense zeal make association with him pleasant and profitable. It had never been my pleasure to be with him in a meeting before. Brother John Kelley, a brother of Rev. Dan Kelley, was with us from the beginning and conducted the singing, which contributed much to the success of the services.

The results of the meeting that are visible (it is, of course, impossible to sum up in full the results of such a season of refreshing) were that 82 persons presented themselves for church membership, all of them coming into our Church except one, who joined the Baptist Church. I think there were equally as many conversions, and 25 promised to erect family altars. Eleven children were baptized and more than 30 subscriptions to the New Orleans Christian Advocate were secured. We paid the evangelist \$168.75. The meeting closed Sunday night, the 28th ult., with the largest communion service I ever witnessed in a congregation of the same size. I think there must have been 150 or 200 communicants. A men's prayer meeting and also one for the women were organized. Brother Keiley won the hearts of my people, but did not make them think less of their pastor; on the contrary, he drew them closer to him. Pray for us.

C. C. GRIFFIN, P. C.

SPECIAL NOTICE.

Rev. J. P. Haney's library, consisting of quite a number of the most useful books, is for sale in part. Some of the books are in the course of study for undergraduates, such as "Personal Salvation" by Tillet; Mott's Pastor and Modern Missions, McTyeire's Manual of the Discipline, Wesley's Sermons, etc. Quite a number of the older Standards, such as Clark's Commentary, Matthew Henry's Commentary, Elements of Divinity, Rawlston, etc. There are also quite a number of up-to-date books which are to be disposed of.

All the above books are to be had on application to Miss Bertie Haney, Greensburg, La. Anyone about to purchase books of this character would do well to correspond with her at once.

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HOME MISSION WEEK.

John M. Moore, D. D.

Rev. Charles Seitz, who was one of the experts of the Men and Religion Movement in many of the Conferences in the Southern cities, has been appointed by the Home Mission Council of the United States the Executive Secretary in charge of Home Mission Week, which will be observed November 17-24, 1912, by all evangelical churches throughout the United States. He has recently made the following preliminary announcement of the purpose and plan of this important event.

"The American Home Mission Enterprise as represented in the various Mission Boards of our country is the biggest, broadest, bravest movement in the United States, because it stands for the physical, social, economic, intellectual and religious emancipation of all the people.

"Home Mission Week is an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving America for the kingdom of God through the established agencies of the church.

"Co-operating in this campaign are the Home Missions Council composed of twenty-seven general boards engaged in national Home Mission work, and the Council of Women for Home Missions, which has nine constituent women's boards, national in their scope. Indeed, these organizations represent practically the entire Protestant Home Mission forces of America, both men and women.

"It is planned that during Home Mission Week America's moral and religious needs shall be presented in and by every church in every community on every day of the week from November 17, to 24, inclusive, through specially prepared literature and programs which will be adapted to every constituency of our great denominations.

"During the three months' period preliminary to Home Mission Week material for educational and inspirational use will be supplied to the religious press and to the denominational missionary magazines. A carefully thought out and extensive series of advertisements in religious papers, and such other publications as are deemed wise, will be employed, calling attention to Home Mission Week and its significance, and to the great facts which demand Home Mission effort. Classes will be organized in the churches during the preliminary period for the study of outstanding American social and religious problems.

"It is proposed on the opening Sunday of the Week to have the pastors of the various churches present Home Missions in a thorough and inspiring manner, and the following five days will be devoted to conferences, women's missionary meetings, and church meetings, dealing with the largest problems confronting us in Home Mission work, a uniform program being adopted. Saturday is set apart as a day of prayer and fellowship, and it is expected that the second Sunday will be used for great interdenominational gatherings, which will emphasize the unity of the work and give inspiration for renewed and increased service.

"For those churches, towns and cities which may not find it advisable to follow the above plan, an alternative program will be prepared, whereby various groups of persons, such as men's clubs, women's organizations, chambers of commerce, civic improvement societies, public school officials and teachers, groups of professional men and women, and similar organizations, may be gotten together during the week, for the purpose of indicating to them their special responsibilities in the matter of bettering the conditions and conserving the interests of all backward, depressed and suffering people in America.

"Home Mission Week will, therefore, be

the culmination of a campaign of education covering a period of three months, through the use of literature, the press, study classes and conferences. It is aimed to reach the men and women outside the church as well as those inside. It is intended for the country and the village church as well as the church in the town and the city.

It is conducted in the confidence that the Home Mission Agencies of the Church are equal to the present situation, and in the belief that an awakened church, an intelligent church, an enthusiastic church, will result in a contributing church, which will make possible through the Home Mission Boards an American Missionary enterprise which will truly make 'Our Country God's Country.'"

CONSECRATION OF DEACONESSSES IN WASHINGTON CITY.

On Monday evening, April 15, Bishop Hendrix officiated at the beautiful consecration service of the following deaconesses:

Miss Mary DeBardleben, Birmingham, Ala.
Miss Lillie Black, Blossom, Texas.
Miss Ellen Cloud, Pembroke, Ky.
Miss Mattie Cunningham, Columbia, Mo.
Miss Etta Hedlin, San Diego, Cal.
Miss Aletha Graham, Shellmound, Tenn.
Miss Eliza Hies, Dry Creek, La.
Miss Kate Kell, St. Louis, Mo.
Miss Sallie Regan, Sparks, Ga.
Miss Lois Tinsley, Leslie, Ga.
Miss Nellie Wynn, Egan, Texas.

A large congregation assembled in Mount Vernon Church to witness the beautiful and solemn ceremonial of our Church in the consecration of our deaconesses.

Dr. W. W. Pinson conducted the devotional service. The Mount Vernon Place choir furnished special music, and Bishop Hendrix made the address and offered the prayer of consecration.

Miss Bennett presented the class of eleven noble young women to the Bishop, who, taking in succession the right hand of each candidate, pronounced the following words: "I admit thee to the office of deaconess in the Church of God in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Mrs. R. W. MacDonell presented the certificates and Miss Gibson, followed by Miss Haskins, offered special prayer for the class, Bishop Hendrix closing the prayer with the benediction.

The ceremony, deeply touching in its simplicity and earnest directness, was also absorbingly interesting.

Each young woman, with absolute absence of any consciousness of self, told in a brief talk of three minutes her reason for becoming a deaconess. The presence of the Holy Spirit moved upon the audience, and hearts were thrilled again and again with the miracle of His love experienced in a human life.—Council Daily.

LATE NEWS ITEMS.

That Congress will give \$100,000 to aid the Mississippi flood sufferers in planting their crops after the passing of the present high water seems practically certain. All business ultimately depends on the prosperity of the farmer, and it is well that the Government should look after the welfare of these distressed tillers of soil.

One of the peculiar characteristics of the civilization of the Japanese is the disposition to belittle the art of music. It is considered undignified and feminine for a man to study music there. The result is there are few men who play any kind of an instrument.

News reports claim that Kansas City, Mo., is bankrupt, with an overdraft of \$700,000. No money will be available for the payment of salaries

there until after June 1, when the city revenues will be collected.

Birmingham, Ala., has taken steps to oust the loan sharks from the limits of that city. No money lender will be permitted to charge more than 2 per cent per month hereafter.

Since December 4, there have been 130 cases of meningitis in Shreveport, La., most of which were among the colored population, and the majority were males.

The United States produces annually 350,000 pianos, and it is claimed by music experts that the best pianos in the world are made here.

"Teachers and clergymen have not yet struck for higher wages, but as they manage to earn half as much as a plumber or a carpenter, they are perfectly satisfied."—Dothan (Ala.) Journal.

Miss Marie Corelli is reported as saying: "English is the chosen language of the world, and that it will be spoken in the Millennium, if it ever comes." As an outburst of jingoism, this is a bowshot beyond anything that we have seen. But this is said to be woman's age, and we suppose it is only to be expected that she should surpass man in boastfulness as well as in other acquirements.

WARFARE ON CHRISTIAN HYMNS.

The following press dispatch was sent out from Yonkers, N. Y., on April 27: "The Board of education has decided to discontinue the singing of Christian hymns in the public schools here. A parent recently made a protest to the school board against such hymns. He pointed out that it was an invasion of the rights of non-Christian taxpayers to compel their children to sing them. Thus Christianity is being more and more forced out of the schools that are maintained by the States; yet there was never a time when our youth more urgently needed instruction that is positively religious. It is not improbable that the Protestant Churches in the near future will have to again take up the task of primary and intermediate school work, which the Roman Catholics have been wise enough never to abandon.

THERE IS ANOTHER MAN.

During a heavy storm off the coast of Spain a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvass shelter, on a deck level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout; and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into a boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board.

It is laid on the deck; in sorrow and pity the crew gathered around it; it showed signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice, "There is another man!" Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practicing it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ; and go to Christ and plead for that man; the cry, "Lord, save me, I perish," changed into one as welcome to a Savior's ear, "Lord, save them, they perish."—Thomas Guthrie.

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"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2085.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 16, 1912.

CHAS. O. CHALMERS, Publisher.

NOTES ON THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

(Gleaned from the Daily Christian Advocate and other church papers.)

This body, composed of 819 delegates from all parts of the world, met in Minneapolis, Minn., on Wednesday, May 1, with Bishop H. W. Warren, the senior active Bishop, in the chair. The hymns used in the opening service were, "All Hail the Power of Jesus' Name," "O Spirit of the Living God," and "I Love Thy Kingdom Lord." The Scripture lessons read were the 70th Psalm and Ephesians 3:14-21; the initial prayers were by Bishop Burt of Switzerland and Bishop Warne of India.

This (the 26th) General Conference met just a century after the holding of the first delegated General Conference in the old John Street Church of New York City, which was presided over by Francis Asbury, and at which a written address to the body was presented by William McKendree. The Methodists of the United States then numbered only 90,000, and the followers of Wesley were confined to Great Britain and a few of the American States. To-day the American Methodists alone number over 7,000,000, and Methodism has spread over the whole earth and has Conferences, missions, schools, and benevolent agencies among all the peoples of the globe. In numbers, equipment and extent of influence, it easily ranks first among the Protestant denominations.

Among the messages of greeting received by the Conference, were communications from President Taft, Governor Eberhart, of Minnesota, and the Hon. James C. Haynes, Mayor of Minneapolis. A great reception was given the delegates in the Armory on Tuesday evening, April 30, at which addresses of welcome were made by Dr. Andrew Gillies, who spoke for the Methodists of Minneapolis, Bishop Robert McIntyre, the resident chief pastor, and Governor Eberhart, who represented the citizenship of the State. Among other things, the latter said: "The Methodist Episcopal Church is one of the strongest church organizations that ever existed, because of the business principles employed in the management of its affairs. When a church organization can say to one of its pastors, go, and he goes, and to another come, and he comes, the result usually is that there is seldom a church without a pastor, or a pastor without a church." To these cordial speeches of welcome, Mr. Hanford Crawford, of St. Louis, chairman of the General Conference Commission, and Bishop H. W. Warren made fitting and eloquent responses.

One of the most interesting features of the first day's session was the presentation of the table to be used by the presiding officers during the sessions of the Conference. Every Annual Conference of the Methodist Episcopal Church, whether in the United States or other countries,

is represented in this table by a piece of wood, secured from the territory in which it exists. It also contains fragments from various historic pieces of furniture and buildings, such as Wesley's pulpit, the famous Rigging Loft, John Street Church, New York, and the Strawbridge Meeting House, in Maryland. To accompany the table, a massive chair of solid mahogany was made, and a gavel provided, which was made of quassia wood from Africa and pecan wood from Oklahoma. In order to show the genuineness of the materials used, a morocco bound portfolio of 250 pages, which contains the original letters concerning each piece of wood, has been arranged. It has been the custom to have such furniture manufactured and donated to the General Conference for several years, but hitherto it has been provided by some foreign mission school. The Morristown (Tenn.) Normal and Industrial College (for colored students), which this time provided this necessary equipment, enjoys the distinction of being the first school in the United States to render such a service. Following the usual custom, these interesting articles will be sold at public auction at the close of the present General Conference.

The Episcopal address was an able and statesman-like paper, comprehensive in its scope, and of great length. It was prepared and read with unusual impressiveness by Bishop Earl Cranston, and many of its utterances were greeted with hearty applause. The reading of it took up a considerable part of the morning sessions of Thursday and Friday, May 2 and 3, and before it was finished the Bishop ceased to follow the full text of the document, merely announcing the headings of paragraphs and giving out only what he conceived to be some of its most important statements. The address began with a reference to the fact that this session of the body marked the one-hundredth year since the assembling of the first delegated General Conference, and commented strikingly upon the growth of world-wide Methodism during that period; then followed a happy comment upon the planting and establishment of the Methodist Church in Minnesota; after which touching tributes were paid the four Bishops who had died during the quadrennium—Daniel A. Goodsell, Cyrus D. Foss, Henry Spellmeyer, and Willard F. Mallalieu. Fitting reference was also made to the decease of Bishop Honda of Japan, and the bereavement of Bishops Moore and Neeley in the loss of their wives. The general state of the Church was carefully reviewed, the hindrances to the success of the work plainly pointed out, and various questions relative to the episcopacy and itinerancy were discussed. We infer from the tenor of what the Bishops had to say that the disposition of the churches and preachers to make their own pastoral arrangements, without waiting to consult the appointing power, except as a sort of formal ratification, has been widely prevalent. No suggestion was made as to the restoration of the time limit; a

connectional, rather than a diocesan episcopacy, was advocated; the value of the district superintendency (presiding eldership) was strongly set forth; the employment by congregations of wandering and uncontrolled evangelists was deprecated; the question of closer relations with other Methodist bodies was touched upon, but definite information as to what has been done, was left to be disclosed by the report of the Commission on Federation; the small gain that the Church has been making was deplored, and it was contended that during the past four years, perhaps, not less than 500,000 members were lost by a reckless revision of church registers; and the repeal of all specific laws against questionable amusements leaving in the Discipline nothing bearing on the subject except Mr. Wesley's advice to refrain from "such diversions as cannot be taken in the name of the Lord Jesus," was strongly recommended. Taken as a whole, the message may unhesitatingly be pronounced as remarkably vigorous in thought and expression, generally conservative in tone, and as destined to take high rank among public deliverances of this character.

After calling attention in a preamble to the fact that Mr. James Wilson, Secretary of Agriculture of the United States Government, served as honorary chairman of the International Brewers' Congress in Chicago last year, and that President Taft and his Secretary of State gave national recognition to this gathering, in spite of petitions signed by thousands of the Christian people of the country, the Conference took the following action. "Resolved, that, while we pledge ourselves to remain loyal citizens of the United States and to support those in authority over us in every laudable and legal way, we do hereby announce it as our conviction that in aiding the beverage liquor traffic by their persistent endorsement of the said Brewers' Congress, in the face of our most earnest protest, those in authority have forfeited all claims on the future franchises of the Christian and sober manhood of the nation." Later in the session, a statement that none of the enactments of the Conference bearing on public questions are to be construed as designed to exert an influence in partisan politics, was also adopted.

The question of episcopal supervision for the colored members of the Church has already been conspicuously before the body. It came up on the second day in a resolution introduced by Dr. W. W. Lucas, a colored delegate from Mississippi, which authorized the appointment of a Commission to consider the question and report a week later. After a spirited discussion and some parliamentary sparring, it was adopted and the Commission was constituted. The reporter for the New York Christian Advocate predicts that there will be "another field day" when this Commission makes its recommendations to the Conference. Bishop Moore, who is known to favor the election of a negro Bishop, was in the chair when the question came up.

ANENT THE FIRST CHAPTER OF GENESIS.

By Rev. W. S. Harrison.

Dr. S. A. Steel has been among us, and preached and talked for two weeks. One result has been to set us to thinking. He is very provoking in this regard. Revival meetings are usually not destitute of the element of thought, but in this case the blow was set unusually deep. It went far down into the sub-soil and stirred strata which ordinarily are allowed to lie dormant. Booker Washington says it is best to let sleeping dogs lie. Steel does not adopt this philosophy in regard to the profounder thoughts which sometimes shake the drowsy soul.

Just now I am thinking of his discourse on the First Chapter of Genesis. It is not the purpose of this article either to analyze or criticize that able sermon, but rather to give expression to the train of thought which it provoked in my own mind.

"In the beginning God created the heaven and the earth." Was this the first beginning? It was the beginning of our heaven and our earth. But surely we are not to suppose that there was an eternity of silence and darkness back of this. No doubt myriads of stars revolved in the vast domain of space in all the eternity past. My mind refuses to entertain the idea of a first beginning, because if there was such a beginning, it follows that back of that, however distant in the past it may be located, there was an eternity of vacancy, of utter darkness, of non-existence, save the existence of God. An idle God!

Dr. Steel in one of his sermons quoted a very significant saying of Doctor, now Bishop Hoss, uttered some thirty years ago in a sermon in Columbus, Miss., to the effect that the deepest thing about God is, not his divinity, but his fatherhood. Such a God would create. "God is love." Love in its very nature is creative. Such a God would not exist without creating. Surely there was never a time when He was not enjoying the love and worship of sentient beings and the silent music of worlds innumerable. True, we cannot understand eternal creation, any more than we can comprehend the eternal Sonship of Christ, the Trinity, or many other mysteries which lie beyond the range of finite minds.

"And the earth was without form and void and darkness was on the face of the waters." How long this condition prevailed none can tell. "And the Spirit of God moved upon the face of the waters." Here was the creative energy. God was immanent in the seething mass of a world to be. Order was seeking to exert itself and life was claiming the right to be born. Here then begin the days, or periods, of creation.

But notice, first, the viewpoint of the writer. It is as one on the spot, an eyewitness, telling what he saw of the great work of creation. In imagination, aided no doubt by divine inspiration, the sacred author, from this vantage ground, gives the panorama of creation.

"And God said, let there be light, and there was light." Surely we are not to conclude that here was the first light ever created. It was rather the first light to pierce the thick vapory mass of the embryonic earth. The regular order of day and night was established during this first day. Hence, it appears that the sun, though invisible from the author's viewpoint, was shining in his might. We see that God's day of creation was much longer than the days then established for us.

"And the evening and the morning were the first day." Notice the reversal in the order of the parts of God's day as compared to our day. In our day the morning is first, while God's day begins with the evening, the darkest part of the day, the light gradually increasing from the beginning to the end. Therefore, in each day of creation the evening and the morning constitute the day. But some one may say: "This is no creation of light; the shining of light through the vapor was only a natural phenomenon." Just so. Let such a one also observe

that the Book does not say that God created light on the first day. He simply said, "Let there be light, and there was light."

"And God said, let there be a firmament (an expansion, an open space) in the midst of the waters and let it divide the waters from the waters." The atmosphere began to clear. The thick vapory clouds were lifted a space from the more dense waters below. "And the evening and the morning were the second day."

"And God said, let the waters under the heaven be gathered together, and let the dry land appear." The early rock formation had already begun. At what time the increasing density produced pressure enough to start the internal fires we know not. But we see the earth taking form. The rocks appear above the waters.

"And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." This is the work of the third day, beginning with the tender grass and ending with a fully developed flora. It is conceded that God could have created all this in twenty-four hours, even before the sun and moon were created; but such is not his method. It is here held as the more reasonable view that the production of the forms of vegetable life, like every other branch of creation, was progressive and gradual. It is also held that the tender grass of the text was only such vegetable mould as may be expected in the absence of sunlight. The work of all these days, especially that of the third, the fifth and the sixth, must have been to a great extent simultaneous. The beginning of the days may have been in consecutive order. It appears to be the purpose of the writer to complete the account of each branch of creation when once taken in hand, rather than to present things in consecutive order.

"And God said, let there be lights in the firmament of the heaven to divide the day from the night." The atmosphere had so far cleared that the sun and moon began to appear. But does not the Book say that God made the sun and the moon? Certainly, and it says "he made the stars also." But it surely does not mean that they were all made on that fourth day. This brings us back to the old theory that the making of our earth was the beginning of all creation; that our little world is four days older than any star that circulates anywhere in vast, illimitable space. It also involves the idea that before our creation God existed in eternal idleness, in eternal darkness, in eternal silence. Just dwell on that thought till the mind is saturated with its absurdity. It seems far more reasonable to conclude that during the long periods of creation the atmosphere had so far cleared that by the fourth day the sun and moon, already existing, would have become visible to an observer on the earth.

The fifth day was given to the production of marine animals and birds of the air. The sixth was occupied in the creation and development of land animals and man. Science teaches clearly that animal life, marine and land, was developed gradually, and the two kinds, at least to a great extent, simultaneously. This is cumulative evidence that the days of creation were not consecutive, though the beginnings of the periods may have been so. Animal life began in the water and it is probable that sea animals reached full development long before land animals had reached that high perfection which preceded and included the age of man.

Starkville, Miss.

THE THINGS METHODISTS BELIEVE.

By Rev. T. H. Lipscomb, B.D.

Some time ago a publication of the Home Mission Board of the Southern Baptist Convention, entitled "Some Things Baptists Believe," came into my hands, in which were briefly set forth the distinctive teachings of that denomination. It occurred to me that some such statement of

what Methodists believe, including not merely their points of difference with other Churches, but also and foremost their points of agreement, might also be of value, as making clear to our people the position which we occupy, and our relation to other Churches which surround us. So the plan came to me of briefly setting forth what Methodists believe: (1) in common with all Christians; (2) as distinct from what Baptists believe; (3) as distinct from what Presbyterians believe; (4) as distinct from what Episcopalians believe; (5) as distinct from what Catholics believe; (6) as distinct from all others.

First, then, what are the things Methodists believe in common with all Christians? It will perhaps be surprising to some who are forever talking about "the divisions of Christendom" to find how really united we are upon all of the great fundamentals, including everything essential to a godly life and salvation. We have sought in the statement which follows to avoid every word which suggests denominational bias, and to prepare a statement which Methodists, Baptists, Presbyterians, Episcopalians, Catholics, and all orthodox Christians indeed might assent to as an expression of their fundamental faith; reserving, however, the right to make such additions as their convictions might necessitate; e. g., limiting the atonement or making it specifically universal, making more numerous the sacraments, or being more specific as to modes of administration, orders, etc.

Upon the truths that follow we believe the Christian world has ever been agreed. However, we make no pretensions of writing a creed for the Churches; we are writing only a tract for the times.

A Statement of Christian Faith.

I. Concerning God.

We believe in God, the Father Almighty, Maker of heaven and earth, "who in perfect wisdom, holiness and love, pervades, sustains and rules the world which he has made."

And in Jesus Christ, his only Son, our Lord, who was in glory with the Father before all worlds, and who, in the infinite love of the Father and the Son, for us men and our salvation, counted not his divine glory a prize to be selfishly held fast, but emptied himself and became partaker of man's nature; was conceived by the Holy Ghost, born of the Virgin Mary; revealed in one holy life God to men and how men should live to God; died the just for the unjust, as an atonement for sin; rose again from the dead the third day; and by his life, death, and resurrection, established a way by which men may obtain forgiveness of sins, purity of heart, and blessedness forever.

And in the Holy Ghost, proceeding from the Father and the Son, very and eternal God, by whose operation on men dead in trespasses and sin they are quickened to repentance, faith, and loving obedience, and are made partakers of the divine nature.

II. Concerning the Scriptures.

That these truths concerning God the Father, God the Son, and God the Holy Ghost, are revealed to us in the Holy Scriptures of the Old and New Testaments, written by holy men of old as they were moved by the Holy Ghost, and given by God to be to man for all time a full and sufficient revelation of all things pertaining to God, man, duty, and destiny needful for faith and practice. That the Holy Spirit enables men to apprehend these truths as they search the Scriptures in humility.

III. Of Man's Sin.

We believe that man was created originally in the image of God, with intellect, sensibility, and will, and a moral nature pure and capable of having been maintained so by a constant choice of the good in obedience to God; but that through distrust of God, expressing itself in disobedience to him, man fell from this holy estate, and the moral image of God was destroyed in him; whereby he "is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

IV. God's Grace.

That were it not for the grace of God, revealed in Christ, there would be no impulse now in any heart to turn again to God and righteousness; but that through this grace of God, revealed in Christ, God seeks and has been seeking through all time to draw men again unto himself; restoring in them his lost image, and fitting them for yet partaking of that blessedness and fellowship which he designed for them in their creation.

V. Man's Freedom.

That man may respond to or resist this grace of God, freedom of choice being an essential attribute of his nature, which God himself could not fail to regard without destroying his personality and the possibility of any real virtue. To force goodness upon man would be to destroy the possibility of goodness for man, except as the sheep is good and the lily pure.

VI. Of Salvation.

That, where there is response on the part of man to this divine impulse, he comes to hate iniquity and love righteousness, to recognize the defilement of his own nature, the power of sin in his life, and his need of a Deliverer; and that, trusting in Jesus Christ as the world's Redeemer and his Savior, he finds peace with God, and spiritual renewal. "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

VII. Of Damnation.

That, where there is resistance of man to this drawing of God, those doing so reveal themselves thereby as at enmity with God and righteousness, and rebels in his universe. Where such resistance is persisted in, it can only result in the everlasting banishment of that soul from God, in misery and woe, as is plainly set forth in the Scriptures.

VIII. Obedience.

That it is incumbent upon all those who have been restored, through faith in Jesus Christ to God's fellowship and favor, to order their lives in obedience to God's Word, following the example of their Lord and Savior, who did no sin, and who went about doing good.

IX. The Church.

"That the regenerate are the true Church, to which, among other sacred obligations, is committed the task (in the power of the Holy Ghost) of transforming the world morally and socially into the kingdom of God."

X. The Sacraments.

That the sacraments of baptism and the Lord's supper were instituted by Christ "not only as badges or tokens of Christian men's profession, but also as signs of grace, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

Baptism with water in the name of the Father, and of the Son, and of the Holy Ghost, is commanded by Christ, and is a sign of regeneration, or the new birth.

The Lord's supper, a partaking of bread and wine together, is not only a sign of the love that Christians ought to have among themselves one to another, but also is a sacrament of our redemption by Christ's death, and a memorial thereof, till he come.

XI. The Judgment.

That Christ shall come again in glory at the end of the world to judge the world in righteousness; that there shall then be a resurrection of all men from the dead, to receive final awards, according to the deeds done in the body, whether they be good or whether they be evil.

XII. The State.

That as respects civil affairs, it is as truly the duty of every Christian to "render unto Caesar the things that are Caesar's" as "unto God the things that are God's."

(What Methodists believe as distinct from what Baptists believe will be considered in our next issue.)

TAKES A DIFFERENT VIEW.

In the Advocate of March 28, there appears an article by T. H. L. entitled "Answers to Queries," which does not seem to me to be consistent with itself nor with Holy Writ.

In answer to question three, "Did Judas fall from grace?" he answers emphatically yes; and quotes Acts 1:25 to prove it. Then he adds, "That Christ should have chosen as a disciple one whom he knew at the time to be a hypocrite and a deceiver, is unthinkable and inconsistent with the character of Christ." It seems to me that he is clearly right here. But he puts himself out of harmony with his own answer. To explain why Judas was not cast out from the company, he says: "Christ knew from the beginning who it was that should betray him. Yet he allowed him to remain because his Divine foreknowledge of what ultimate choices men would make, could not alter his method of dealing with men as free moral agents, appealing to everything that is good in them, etc." And again: "God foreknows now what will be our ultimate answer to his call, yet he continues to move upon all by his Spirit, that the responsibility may be upon us and not upon him as to what our destiny shall be."

This to me is a flat contradiction of the former statement, and of the truth also. God's power does not release God from necessity. If God would make a free agent, he must give him the liberty to choose and the power to act as he chooses. If God would give this liberty and power, then the necessity was upon him to so limit himself that nothing in him should in any wise restrict this power and liberty. To do this it was necessary to limit his own knowledge of what that agent would do until the thought had entered the mind of the agent himself; otherwise the agent is not free. If God knows from the beginning what my life and its end will be, then that end is already settled and nothing I can do can change it.

But, says some one, knowledge is not power; God knows it because it will be that way. It is fixed all the same and nothing I can do will change it. With man, knowledge is not power, but for God to know anything amounts to a certainty that the thing will come to pass.

Again, some one says, God being what he is must know the end from the beginning, and the Bible says he does. True, the Bible does say that, but that does not mean that God has that knowledge which he himself has surrendered. If one should argue that God has not the power to limit his knowledge, then he limits God's power: I worship a God that is great enough to know or not to know just as he may choose.

Again, I think it will hardly be disputed but that Christ was limited both in knowledge and power, and it seems to me to be unreasonable to say, if God as Christ could limit both his knowledge and power, that God as the Father could not place a limit upon his knowledge.

There are many passages of Scripture which it is impossible for me to reconcile on any other theory than this. Take Gen. 6:6, 7: "And it repented the Lord that He had made man on the earth, and it grieved him at his heart," etc. Also Ex. 32:14: "And the Lord repented of the evil which he thought to do his people." And 1st Sam. 15:11: "It repenteth me that I have set Saul to be king." Still another illustration is seen in the case of Jonah. God said to Jonah, "Go tell those people yet forty days and Nineveh shall be destroyed." The statement was made without qualification, but the people repented and so did God. Now, if God knew that this would be the result, then it seems that he compelled Jonah to tell those people a falsehood. Too horrible to believe! Other instances might be given.

Summing up, Christ called Judas the same as he called the other apostles; Judas did obtain part in the apostleship and it was only by his own transgression that he fell from it. Up to

the time the thought of betrayal entered the mind of Judas, Christ looked on him just as he did the other apostles, but the moment that thought entered his mind, Christ saw it and told him of it.

And now I come back at T. H. L. with his own words: "That Christ should have chosen a hypocrite and a deceiver is unthinkable;" and that he should have kept him for three years in intimate association with him is still more unthinkable.

Suppose some one should say, I am going to plant a banana farm in Mississippi. Well, but says another, they will not bear fruit. I know that, he says, but I am going to give them a chance. Would he really be giving them a chance? No.

Both God and man will hold you and me accountable for the thing we do, when we do it knowing that evil will result from it. We must answer for the result of the act. If I put poison in food knowing that my neighbor will eat it, I am a murderer though I do not actually give him the food.

When God decided to make man, he had come to the supreme work of creation. He said I will make him pure, perfect and good; I will make him free, moral and accountable. To be accountable he must be free; to be free, he must be under law and have absolute power to choose for himself; God narrowed the law to the last possible limit; he gave him just one to keep. Keep this law, said God, and it means unspeakable good to you; break it and it means your ruin. When God made Adam, if he made him with the certain knowledge that he would violate the law and thus bring death, then Adam and the world were doomed to begin with; for since God holds man to a strict account for the result of all his actions, so must he hold himself to a like account.

G. A. GUICE.

Poplarville, Miss.

LIBRARY FOR LOUISIANA ORPHANAGE.

On a recent visit to the Louisiana Methodist Orphanage the courteous superintendent was showing me over the well-kept building when we came to the most unique and disappointing library in the world! This library is a modern, well-lighted, neatly-furnished room, but with scarcely a volume or book of any kind in it. Think of it—a library without books! A reading-room with nothing to read! When I had recovered from my amazement I remarked to the superintendent: "Suppose we ask every Methodist in Louisiana to send a book for the Orphanage library—then we would have an immense collection of 33,803 volumes." "All right," said he, "if a letter is sent to the New Orleans Advocate I believe the books will be forthcoming." The next day, when I put it before my Sunday School, they took to it like puddle ducks take to water, and we are sending a nice collection by express prepaid to the Orphanage library.

How can we do it?

First—Next Sunday morning let the Sunday school superintendent or pastor ask the Sunday school for the books. Have a show of hands and take the names, and let them bring them to the home of the superintendent or pastor next day or to the school next Sunday. Second-hand books in good condition are acceptable. Let the superintendent or pastor go carefully through the books and send only the ones suitable and in good condition.

Second—Ask your Epworth League and Woman's Society to go and do likewise. They can and they will. Give them a chance to help in this great work. I suppose there is not a Methodist home in Louisiana but could well afford to send one good book to this library.

But hold—I forgot to tell the very thing I started out to say. (Did you ever do this in trying to preach?)—The handsome furniture of the bookless library—who bought it? How did they get it. From the Louisiana Methodists? No; better than that. This is how it was done:

After the larger girls of the Home were out of school last year, during vacation, they asked the superintendent to discharge the wash women and let them do all the washing during the hot months of July and August, and give them what he had been paying others for it. This was to be their "pin money." And did they spend it for candy or chewing gum? (I have heard of some people who actually chew gum in church.) Or invest it in ice cream or cold drinks? No, no; they took this hard-earned washtuh money and bought a handsome set of furniture for the bookless library. This is how bad the girls want to improve themselves, and how much they think of their minds and souls. My dear fellow Methodists, what do you think of this? As much as you have done for our great and growing Orphanage, you can and will send a box of books to furnish the library. Let's see how many books we can send during the month of May. Superintendent Vaughan will furnish the Advocate the list of all those who have sent contributions, at the end of every month.

Read this, send a book yourself, get your neighbor to send one, and be sure to prepay the express. Remember you are making an investment that pays the largest dividend. Human character is more enduring than all the works of the world. A good book is a good friend.

A. INMAN TOWNSLEY.

Arcadia, La.

LOUISVILLE CHURCH EXTENSION MEETING.

The meeting of representatives of Annual Conference Boards of Church Extension at Louisville, Ky., was pleasant and profitable, May 7-8. Dr. McMurry is a wise leader and sagacious general. His ability is of the first order, and is of such a nature as would achieve distinction in any field of effort. Nearly every one present engaged in the discussion of the vital interests considered. Two points were especially emphasized: (1) On no account must the Church Extension interest on any occasion be relegated to a place of secondary importance; (2) Annual Conference Boards should urge the loan fund plan rather than donations. This should be done wisely and persistently till loans shall be the rule, and donations the exception. Let prospective applicants in North Mississippi take due notice and govern themselves accordingly.

Association with the choice and earnest spirits of that great meeting was a blessing to me. It was a joy to meet Rev. J. A. Whitehurst, formerly of North Mississippi, now of Texas, and also to greet Rev. J. B. Mitchell and Rev. C. M. Simpson, graduates of Millsaps College. The former is filling an important pastorate in Florida, and the latter in Kansas City. Each is doing a fine work, as is customary for "Millsappers."

Close companionship with Rev. J. H. Felts and Brother R. M. Weaver, of Corinth, and Brother Ward, of Collierville, Tenn., left nothing to be desired in the way of social pleasure and religious fellowship. Added to all this were special courtesies extended by Dr. and Mrs. Richard Wilkinson, of the Fourth Avenue Church, in which fine building the meetings were held.

J. R. BINGHAM.

Carrollton, Miss., May 10, 1912.

COLUMBUS DISTRICT CONFERENCE.

We have just closed a very pleasant session of the Columbus District Conference, held in the hospitable town of Artesia. No Bishop being present, Rev. J. E. Thomas, the presiding elder, held the reins and guided the affairs with discretion. The attendance was disappointing, only twenty-six officially connected with the Conference being present. Four of the pastors were absent. Dr. Henderson, of First Church, Columbus, had a meeting in progress, and Brother Park was in Memphis, where he had gone to be with his wife, who is in a hospital there. Brothers Clark, of Mathiston, and Burt, of Cochran, did not reach us.

Good progress was reported in all sections of

the district. The Sunday schools are doing better work, congregations are larger, and the missionary societies are more active than usual. The preachers are in a very hopeful state of mind, considering the conditions under which they have done their work this year. Only a few revival meetings have been held so far—Starkville, Brooksville and at Second Church, Columbus.

The first afternoon of the Conference was devoted to the Sunday school interest. Brothers R. M. Weaver, W. H. Carter and W. E. Stokes made helpful addresses on various phases of our Sunday school work.

J. W. Westbrook and R. W. Lovett were granted licenses to preach, and B. F. M. Bullard and R. W. Lovett were recommended for admission on trial.

Dr. S. M. Rainey, W. E. Stokes, L. C. Anderson and Dr. N. D. Guerry were elected delegates to the Annual Conference. Mr. W. H. Carter was elected district lay leader. The Conference was favored with the presence of R. M. Weaver, Rev. G. W. Bachman, Rev. W. M. Williams and Dr. J. M. Sullivan—the big four.

Rev. J. J. Baird was elected secretary, and a good one he was. He succeeds Brother W. V. Connell, of precious memory. A suitable paper was presented to the Conference by Dr. T. C. Wier touching the life and labors of Brother Connell, who for many years was prominently connected with all the movements of our Methodism in this section.

The next Conference will be held at Pheba.

E. S. LEWIS.

West Point, Miss., May 3, 1912.

Secular News and Comment

By Rev. A. J. Gearheard.

On May 10 Meridian, Miss., voted to adopt a commission form of government.

April was a record-breaking month for immigration at the New York harbor. There were 100,000 foreigners admitted at that port alone.

The United States Department of Agriculture claims that the boll weevils have survived the hard winter and heavy floods and are still alive.

There were 1,620,766,000 pounds of butter made in the United States last year, which sold for more than \$405,000,000. Wisconsin leads as the first butter-producing State.

On account of recent disturbances in Paris, France has decided to expel from her borders all who publicly embrace the doctrines of anarchy. We presume the United States will throw open her arms and shout "Welcome!"

Calcasieu Parish has at last been divided, after a contest lasting sixteen years. Louisiana will now have three new parishes, with the names of Jeff Davis, Beauregard, and Allen. Lake Charles will remain the parish seat of Calcasieu Parish.

The flood sufferers are finding sympathizers in all parts of the United States. Last week Mayor Gaynor, of New York City, telegraphed Governor Sanders that the metropolis of our nation stands ready to respond with as much help as is needed.

Governor Ben W. Hooper, who originated the plan and called the Sociological Congress which has just closed its first session in Nashville, Tenn., was honored by being elected as its president. Governor Hooper has taken special interest in the welfare of the unfortunate and seems destined to be of great use in uplifting humanity.

Speed records were recently smashed in Los

Angeles, Cal., when an automobile driver covered a mile in 38 seconds. We have little patience with that type of so-called sportsmen who are merely crazy to travel fast. The nervous strain of the present age is taxing the power of human endurance to its limit. It is time to throw on the brakes and slow down.

The United States Geological Survey claims that the English sparrow is an enemy of the "alfalfa weevil," and therefore should be protected. We did not know the English sparrow had a friend anywhere, but now that it is of special value to Wyoming and Utah, where the "alfalfa weevil" is a pest, we are in favor of sending all the sparrows there.

The United States is becoming serious in its concern for the welfare of the residents of the Mississippi Valley. If present proposed legislation is passed, \$5,000,000 will be spent annually on levee improvements until the Panama Canal is completed, and then \$50,000,000 will be spent for a period of ten years. Such legislation, if passed, would be worthy and the money well spent.

The Legislature of the State of Louisiana is once more in session. It is dominated by what is called the Good Government League, whose promises to the voters of the State included much reform legislation. Our experience with political reformers has not been the happiest; however, we stand ready to applaud any forward step that the new Legislature may take. We would only add that we have a preconceived opinion that true reform must be based on the principles laid down in the four cardinal virtues—justice, prudence, temperance and fortitude.

Last week from 7,000 to 8,000 women marched in a parade in New York City in aid of their demand for equal suffrage. Thirty-seven of the electors who shall choose the next president of the United States will be chosen in part by women. The Federation of Women's Clubs of Virginia last week declined to take any part in any movement that has politics in it, which action was taken immediately after a speech made by a suffragette leader of wide reputation. Thus are stated a few of the ups and downs in the struggle of woman for imaginary emancipation.

The veterans of the Old South closed their Annual Reunion last week at Macon, Ga. General Bennett H. Young, of Nashville, Tenn., was elected commander-in-chief for the ensuing year. Fully 15,000 soldiers marched in the parade, plans for which were almost abandoned a few months since on the grounds that the veterans were too old to stand a long and tiresome march. The heroes of the Old South, who yet live, are still mighty men. Their influence is felt in every walk of life from the lowliest to that of nationwide power. That the spirit of antagonism has died out amongst them was abundantly proven when they accepted the invitation of the G. A. R. to participate in a reunion of the Blue and the Gray at Chattanooga next year.

Oswald Garrison Villard, chairman of the executive committee of the National Association for the Advancement of the Negro, has interested himself in the reasons why Governor Sanders requires negroes to work on the levees without pay. He asks by what law it is done. Governor Sanders gave a good answer when he explained that both white and black men are working side by side in the present war against high water, and none are receiving pay. It is an easy matter for a man in New York City to get wrought up over the wrongs of the black man, but when it comes to really giving the negro his dues there is no place where he is so well treated as in the South. Governor Mann, of Virginia, is taking so much interest in his colored subjects that he makes regular trips among them and delivers lectures calculated to inspire them to higher living and nobler aims in life.

Church News

The business of the Book Concern of the Methodist Episcopal Church has increased from \$3,500,000 in 1904, to \$5,392,000 in 1911.

The Bible is now printed in 432 different languages and dialects. It is by far the most popular and widely circulated book in existence.

Dr. W. W. Smith, president of Randolph-Macon College, who has been spending several months in Southern California, was expected to return to Lynchburg, Va., early in May.

The Commencement sermon of Randolph-Macon College will be preached by Dr. John A. Kern, of Vanderbilt University, and the annual address will be delivered by Bishop Collins Denny.

Dr. Stonewall Anderson, secretary of the General Board of Education, and Dr. S. F. Goddard, president of the Oklahoma Woman's College, have been delivering a series of addresses in Oklahoma in the interest of the cause of Christian education.

The First M. E. Church, South, of Sulphur, Okla., of which Rev. W. J. Moore is pastor, has been blessed with a sweeping revival. It is stated that there were 200 conversions and 100 accessions to our Church.

Andrew Female College, of Cuthbert, Ga., of which Dr. J. W. Malone is president, is to have a commodious new building, which will be used both for dormitory and teaching purposes. Work upon the new structure will begin at the close of the present school term.

It is announced that Miss Ellen Stone, who, it will be remembered, was captured by brigands in Turkey and ransomed by friends at a cost of \$75,000, will soon return to that country to resume her missionary labors. She first went to Turkey as a Christian worker thirty-four years ago.

On Sunday, May 5, Bishop Wilson occupied the pulpit of the West End Methodist Church, of Nashville, Tenn., and preached a masterful sermon from the text, "I have heard the words of my Father and have spoken them unto you." At the same hour Bishop Waterhouse delivered a strong and able discourse at McKendree Church.

The following are said to be the world statistics of the Young Men's Christian Association: 8,348 chapters, with a total membership of 896,747; number of secretaries employed, 3,552; number of buildings owned 1,293, valued at \$77,000,000. Germany is said to have 130,000 members, Great Britain 150,000, and the United States 500,000.

The Summer School of Theology at the Southwestern University, at Georgetown, Tex., is offering an excellent program this year. Among the speakers announced we note the names of Dr. F. J. McConnell, of Depauw University; Dr. Charles M. Stuart, president of the Garrett Biblical Institute, of Evansville, Ill., and Dr. W. J. Young, of the Virginia Conference.

There are 819 delegates participating in the General Conference of the Methodist Episcopal Church, now in session at Minneapolis. Of these, twenty-six are women, five of whom are missionaries. The twenty colored Conferences have in the body a total representation of ninety. Thirteen Conferences have each twelve delegates, three have fourteen, and one has eighteen; but the majority of the Conferences range from two to ten in the number of their representatives.

Dr. Fayette Thompson, general secretary of the Methodist Brotherhood, died at his residence in East Orange, N. J., on April 26. He was a

minister of high standing in the Methodist Episcopal Church, and an earnest and tireless worker for the cause which had been committed to his hands. While in New Orleans last year, Dr. Thompson attended the Preachers' Meeting of the Church, South, and delivered an interesting and brotherly address. He passed away in the forty-ninth year of his age.

During the past year the Methodist Episcopal Church, South, averaged the construction of one and a half new churches every day. At the meeting of the thirtieth annual session of the General Board of Church Extension in Louisville, Ky., last week, it was announced that the applications on file for donations and loans footed up the sum of \$446,000. Dr. W. F. McMurtry, the secretary of this Board, deserves great credit for the remarkable work which it is doing. The Church has never had an administrative officer who was his superior.

The Supreme Court of New Hampshire has declared valid the will of Mrs. Eddy, bequeathing her estate of \$2,000,000 to the First Church of Christ, Scientist, of Boston. The will had been contested by Mrs. Eddy's son, Mr. George W. Glover, of Lead, S. D. We are far from being in sympathy with the teachings of Christian Science, but we think this decision is a proper one. If the founder of this cult wished to give her means to it, she had a right to do so. And since she made her money through this organization, it would seem that there is an element of justice in its finally becoming the beneficiary of the fortune which she left.

THE PIGUE-PINEGAR DEBATE.

Beginning on April 9 and continuing four days, Rev. R. H. Pigue, a member of the Memphis Conference of the M. E. Church, South, and pastor of Fulton Circuit, Fulton, Ky., and Rev. T. E. Pinegar, of the Missionary Baptist Church, of Laurel, Miss., engaged in a joint debate at Oak Grove, one of my appointments. The propositions discussed were as follows:

1. The church to which I, T. E. Pinegar, belong, known as the Missionary Baptist Church, is Scriptural in origin, doctrine and practice. Pinegar affirmed and Pigue denied.

2. The church to which I, R. H. Pigue, belong, known as the M. E. Church, South, is Scriptural in origin, doctrine and practice. Pigue affirmed and Pinegar denied.

Two days were spent on the first proposition and two on the second. Pinegar, in his opening speech, labored hard to show that the Missionary Baptist Church dates back to the time of Christ, and affirmed that John the Baptist was a Missionary Baptist preacher; that he baptized Christ and, therefore, Christ was a Baptist. He quoted several passages of Scripture to prove his proposition, but failed signally to point out the book, chapter and verse where it is said that Christ organized a church. He dwelt on "I will build my Church."

Brother Pigue said in reply: "Christ is still building his Church, and every time an individual accepts Christ on the condition of faith another stone is added in this magnificent structure. Christ did not say 'I will organize or begin my Church,' but 'I will build my Church.' The word organize and the word build have different meanings and refer to different works."

Pinegar affirmed that there never was a church in the world until Christ came and organized it. Pressed by Brother Pigue, he admitted that there was a church, but that it was in the wilderness. Thus all he had said about Christ organizing the first church went to pieces in a moment's time.

Brother Pigue asked him whether or not John the Baptist belonged to the church, and he declined to answer the question. Later on he pretended that Brother Pigue had said nothing for him to reply to, and turning to his opponent

said, "Brother Pigue, I wish you would give me something to do." Brother Pigue said, "Tell us whether John the Baptist was a member of the church or not." His answer was, "No, and you can't prove that he ever was." (Note the following points: (1) John the Baptist, a Baptist preacher; (2) John baptized Christ, therefore Christ was a Baptist; (3) Christ organized the Baptist Church; (4) John was not a member of it.)

Brother Pigue wanted to know what was the matter with the Church that John would preach its doctrines and still did not join it. He said: "John was a member of the Church, and was received into covenant and church relations with God at the age of eight days, when he was given the sign and seal of faith, which was circumcision."

The Methodist Discipline was assailed every time Pinegar spoke, and no time did he fail to misrepresent it. Not one word of commendation did he have for our Bishops, presiding elders, pastors or members. He tried hard to ape J. R. Graves, who more than fifty years ago, tried to destroy Methodism. Grave's "Great Iron Wheel" was once read from as an authority during the discussion. Brother Pigue showed clearly to every thinking mind that in our doctrine and polity we are in harmony with God's Word. In the foregoing I have given some of the main points in the debate.

But did the debate do any good? Yes. Methodists were made stronger in their belief, and many in other churches and some non-church members think more of Methodism than ever before. Brother Pigue is a great man and bore himself as a Christian gentleman during the entire time. Bulldozing, fillibustering and the perversion of facts constituted the entire stock that Pinegar used in the debate. Brother Pigue is a man of smooth temper and has wonderful self-control. I think I know of more than one man who would not have submitted to what he did during the four days of this debate.

In conclusion, I will give you the following as a sample of Pinegar's interpretation of the Scripture: He cited Acts 1:14 to prove that Mary, the mother of Jesus, joined the Church at that time (These all continued with one accord in prayer and supplication with the women, and with Mary, the mother of Jesus, and the brethren). Remember, he was trying to save his doctrine of close communion and that each local church is an independent body.

G. W. GORDON.

Ratcliff, Miss., May 1, 1912.

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Concerning Missions

NOTICE.

Owing to the high water and irregular train service, the annual meeting of the Woman's Foreign Missionary Society has been postponed. Due notice will be given of the date when it is possible to fix the time.

MRS. E. R. KENNEDY,
President W. M. S. La. Conf.

TREASURER'S REPORT.

Board of Missions, North Mississippi Conference,
April 18, 1912.

Aberdeen District—	Foreign.	Domestic.
Amory and Nettleton, W. M.		
Young	\$83.00	\$83.00
Tupelo, W. L. Duren.....		175.00
Columbus District—		
Mathiston, W. A. Clark.....		25.00
Corinth District—		
Booneville, S. A. Brown.....		50.00
Tishomingo, A. J. Henry.....	8.25	
Ripley, Eugene Johnson.....		28.00
Greenville District—		
Lula and Dubbs, J. J. Garner..		19.00
Leland, J. T. McCafferty.....		18.75
Holly Springs District—		
Holly Springs, H. O. Brown....		46.50
R. A. Tucker, P. E.		6.00
Sardis District—		
Cold Water, D. W. Babb.....	115.00	104.00
Lake Cormorant, A. G. Hall....		12.00
Eureka, J. R. Willson.....		10.00
Sardis, R. H. B. Gladney.....		75.00
Winona District—		
Carrollton, S. K. Thames.....	50.00	50.00

From the foregoing report of the treasurer of the Board, it will be seen that \$702.25 has been collected for the payment of the first quarter's appropriations. Our quarterly payments amount to a little over \$1,500, so we arranged to get the amount carried until collections could be had to cover the first quarter. It must be apparent to all: (1) that such a method will not be repeated in order that the next payment may be made; (2) that the second quarter cannot be paid unless some one does heroic work between now and June 15; (3) that these brethren to whom appropriations have been promised are going to suffer unless we are faithful in the discharge of our pledge.

Many charges could not help, and the work has been hard everywhere, but many have not done what they ought to have done. Does the name of your charge appear in the list of payments? Will you not see that it is there when the report for June 1 appears? The Board expects the preachers and people to come to the rescue of the men who will surely suffer unless they do. Faithfully,

WM. L. DUREN,
April 18, 1912. President of the Board.

THE WOMAN'S MISSIONARY COUNCIL.

To one privileged to attend a meeting of the Woman's Missionary Council, in whatever section of our land it may be held, it is at all times a season of refreshing—days of mountain-top experiences. But when to these blessings is added the good fortune to see Washington at early springtide, when the glory of a new heaven and a new earth bursts upon one, changing with each succeeding day to things more glorious, one cannot but rejoice and say, "O Lord, who lends me life, lend me a heart replete with thankfulness."

The hostesses of the Council were constant in their attentions and courtesies. Our pleasure and comfort was their concern. From the grasp of the President and Mrs. Taft, on through the many evidences of hospitality, truly Southern, we were given a right hearty welcome.

A spirit of quiet earnestness characterized the work of the women of the Council throughout the entire session, April 10-17. Their purpose was to further the missionary interests of our Church, that the whole world may be won for Christ. Under the leadership, strong and safe,

of our president, Miss Bennett, the important business was dispatched. The scope of the work is broad, taking in not only the problems of our home land, but helping to solve the social and religious problems of China, Korea, Brazil, Cuba and Mexico. Social service work, educational, medical and evangelistic work, are carried on to build up the life of the nations, among whose peoples our fairest daughters labor. This Council goes on record as ready to help the Board of Missions in Africa as soon as work can be launched. At the Master's bidding it is ready to launch out into the deepest water and let down the nets. A gift of \$5,000 was made by Mrs. Glide, of California, for this proposed work.

Among the important items acted upon were the following:

1. Co-operation with other boards in providing literature for the women of the Orient.

2. Hearty concurrence in plans of federation for Women's Foreign Boards.

3. Schools in our fields will be graded, standardized and correlated; union high schools and colleges established wherever possible; union trades and vocational schools planned; interchange of work among pupils in such schools as exist in Korea, where the Presbyterians have a strong normal department, the M. E. Church a college department, and where our Church emphasizes the Bible school department and industrial department.

4. The Bulletins of the Home and Foreign Departments will be combined and edited by the two corresponding secretaries of the Council.

5. One woman shall edit the Woman's Department in each of our church papers.

6. Property at Mt. Scott, Okla., belonging to the Foreign Department, was transferred to the Home Department.

7. The Laredo Seminary was leased to the Home Department for operation for five years for the nominal sum of \$1 per year.

Mrs. J. B. Cobb reported a total membership in the Foreign Department of 99,886, which constitutes the total number of adults, young people and children at work in 4,083 organizations. There was a proportionate increase in the collections in the ten months of \$18,000. This department is out of debt, and progress has been made. Its institutions are in good order, despite obstacles evident amid such political disorders as exist in China and Mexico. There are calls, loud and incessant, for workers from every field. China's greatest need is now—China cannot wait. Korea is dead ripe unto the harvest. Our promise for a great girl's school is out to Rio de Janeiro. The work will go backward unless we redeem our promise now. Poor torn Mexico must have her capital city given a share of our offerings for her girls as soon as peace is restored and a stable government established. Instead of sending the thirty missionaries that were asked for, we could send only fifteen—three to Brazil, four to Korea and eight to China. The consecration service lifted not only those fifteen dear girls into the Master's presence, but all who witnessed it went down before the Father's throne in humility, in love, in consecration of self anew to His service.

A call to deeper prayer life was the dominant note of the messages of three of the leading spirits—Miss Bennett, Miss Gibson, of the Scarritt Training School, and Miss Elinear Millar, of Australia, who led us daily in the half-hour Bible studies.

The "essentials to success" in our Forward Movement, she said, are prayer, God's Word, personal effort, the Holy Ghost and abiding in Christ. These talks of Miss Millar led us to the very mountain tops. What a vision was granted us of the power, joy, fellowship and peace of the walk, hand in hand, with the Master.

Mrs. A. P. HOLT,
Crowley, La.

FIRST QUARTERLY REPORT.

The following is the report of the Woman's Home Missionary Society of the Louisiana Con-

ference for the first quarter of 1912, ending March 31:

Districts, 7; Auxiliaries, 42; new Auxiliaries, 2; members, 999; Young People's Auxiliaries, 8; new Young People's Auxiliaries, 3; Juvenile Auxiliaries, 10; new Juvenile Auxiliaries, 2; Juvenile members, 182; Young People's members, 124; total members, 1,303; life members, 19; honorary members, 50; honorary life members, 1; honorary life patrons, 1; subscribers to Missionary Voice, 427; subscribers to Young Christian Worker, 48; scholarships, 10; Bible women, 5; new Adult organizations at Haynesville, Eunice, Sulphur and Franklinton; new Young People's organizations at Felicite, Rayne Memorial and Carrollton Avenue; new Junior organizations at Felicite and Carrollton Avenue; amount raised for missionaries' salaries, \$207.44; for Retirement Fund, \$11.95; for Jubilee Fund, \$335.59; for scholarships, \$170; for Bible women, \$60; for dues, Conference expenses, etc., \$284.72; total amount raised for the quarter, \$1,069.01.

MRS. J. J. HOLMES, Treasurer.

MRS. A. P. HOLT, Cor. Sec. Foreign Dept.

SOME MISSIONARY NOTES.

Dear Dr. Meek: I noticed in the Advocate of May 2 that Sister O. S. Lewis says "that there were seventeen or eighteen visitors present at the Institute held at Mt. Olive on March 5 by Mrs. Trawick and Miss Durham." Please let me make a small correction. There were eighteen delegates and six out-of-town visitors, and I will say further that all of our local society attended, and besides there was a fine attendance from the three local churches—Methodist, Baptist and Presbyterian.

Miss Durham talked to the children at the school hall Wednesday morning, and for the afternoon session of the Institute school was dismissed, and the teachers and pupils attended in a body.

I have just returned from the Missionary Conference which was held in Jackson from April 27 to May 1.

The two Conferences, Foreign and Home, were united by a unanimous vote. All worked together harmoniously, and every heart seemed to be in tune with the Master's work. Miss Davies was with us, and rendered invaluable assistance by her splendid talks. We decided that the Council Daily was correct in describing her as a "clinger." Sincerely, MRS. J. R. ELLIS.
Mt. Olive, Miss., May 6, 1912.

COSTLY DELAYS

Most people intend to save SOME TIME. And while putting it off let a big aggregate of little sums slip through their fingers.

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The Home Circle

THE MODERN PHARISEE'S PRAYER.

"O, Lord, I come to Thee in prayer once more,
But pardon, if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard. Thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree;
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes,
My children roam the streets from morn till night.
I have no time to teach them what is right.
But thou, O Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show,
And put in the hearts of all to go.
Induce the visitors to patronize
The men who in our programme advertise.
Because I've chased these merchants till they hid
Where'er they saw me coming—yes they did!
Increase the contributions to our fair,
And bless the people who assemble there;
Bless thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
Our dancing party gayer than the rest.
And when thou hast bestowed these blessings,
then
We pray that Thou wilt bless our souls. Amen."

Anonymous.

THE VERSE THAT HELPED.

By Adele E. Thompson.

Hilda and Gretchen and Elsa were three little German girls, of 12, and 10, and 8 years old, who had been left behind with their grand-mamma and good Aunt Agnes while their father and mother went to America to find a new home. But at last they wrote saying that the new home was made and now they wanted their little girls to come to them.

But there was no one to go with them, and it was a long, long journey for Hilda and Gretchen and Elsa to take alone, over the wide ocean, and half across the United States. But they longed to see the parents from whom they had been parted, while papa and mamma in the little new house out on the Western prairie were in turn counting the days till they should come.

"It is a long way," said grandmamma, "to go alone, and nobody knows what trouble may come to them, or what dangers they may fall into."

"I know," replied Aunt Agnes, "but surely we can trust the good Lord to care for them."

"We can and will," answered grandmamma.

So Hilda and Gretchen and Elsa were made ready for the long journey they were to take alone. And just before they were ready to start Aunt Agnes took a book and on the first blank page wrote a sentence in German and French and English.

"Take this book with you," she said, putting it into Hilda's hands, "and if you get into any trouble, or need any help, just stand still and open this book where I have written and hold it right up before you."

Then the three little travelers set out, first by railroad, then in the great steamer over the sea, and then hundreds of miles by rail again. And if ever they were in any trouble, or frightened and did not know what to do, they would stop and open the book, as Aunt Agnes had told them, and hold it before them.

And always they found some one who could

read German or French or English, and who when they had read what was written in the book would help them safely on their way to the new home and the waiting father and mother.

Would you like to know what these words were that made strangers and all who read them so kind and helpful? They were words that Jesus spoke long, long ago, words that every one, children and grown people, can remember and live by: "And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

WHERE OUR PRESIDENTS ARE BURIED.

George Washington is buried at Mount Vernon, Va.; John Adams at Quincy, Mass.; Thomas Jefferson at Monticello, Va.; James Madison at Montpelier, Vt.; James Monroe at Richmond, Va.; John Quincy Adams at Quincy, Mass.; Andrew Jackson at Nashville, Tenn.; Martin Van Buren at Kinderhook, N. Y.; William Henry Harrison at North Bend, O.; John Tyler at Richmond, Va.; James K. Polk at Nashville, Tenn.; Zachary Taylor at Louisville, Ky.; Millard Fillmore at Buffalo, N. Y.; Franklin Pierce at Concord, N. H.; James Buchanan near Lancaster, Pa.; Abraham Lincoln at Springfield, Ill.; Andrew Johnson at Greenville, Tenn.; Ulysses S. Grant at Riverside Park, New York City; Rutherford B. Hayes at Columbus, O.; James A. Garfield at Cleveland, O.; Chester A. Arthur at Albany, N. Y.; William McKinley at Canton, O.; Benjamin Harrison at Indianapolis, Ind.; Grover Cleveland at Princeton, N. J.—Magazine of American History.

THE MAN WHO IS ALWAYS "JUST GOING TO."

He meant to insure his house, but it burned before he got around to it.

He was just going to help a neighbor when he died.

He was just going to send some flowers to a sick friend when it proved too late.

He was just going to reduce his debt when his creditors "shut down" on him.

He was just going to stop drinking and dissipating when his health became wrecked.

He was just going to provide proper protection for his wife and family when his fortune was swept away from him.

He was just going to quit work awhile and take a vacation when nervous prostration came.

He was just going to repair his side walk when a neighbor fell on it and broke his leg.

He was just going to provide his wife with more help when she took to her bed and required a nurse, a doctor, and a maid.—Success.

"SHUT THE DOOR."

Souls often grow lonely in a crowd, and starve in the midst of temples, worshipers and ordinances. God would have us alone with him sometimes. Coming to church is not coming to Christ. "Enter into thy closet, and * * * shut thy door."

Shut out nonsense, business, care and pleasure. Shut out flatteries. Shut out friends and foes. Shut out this world, and open the windows which look out upon the next.

Give the mind rest. Give the ear rest. Give the tongue silence. Give the heart meditation. Give the soul communion with God. Look up; there are blessings waiting for you. Listen; God speaks in his still small voice. Ask; God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the heavenly Father's face.

Settle the question of peace, pardon and duty in secret before the Lord; then bring everything that concerns your heart and life, for time or for eternity, and lay it before the mercy-seat. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known

unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—H. L. Hastings, in Pittsburg Christian Advocate.

LET US CHANGE IT.

Dear Brother Meek: As a plain layman I write this short note to emphasize the suggestion of Rev. J. R. Wilson in the Advocate of May 2, as to the time for holding the North Mississippi Annual Conference. His arguments for the change are convincing. I have often thought of the very great hardship of being required to move from one charge to the other about the second week in December, just as the winter weather is setting in. I have in mind a good brother who a few years ago was bodily picked up and compelled to move from the extreme western to the almost extreme eastern part of the State. His appointments were both far out in the interior. He had a family and was a man well advanced in years. The weather was bleak and cold and the roads bad and muddy. I thought then, and Brother Wilson's letter confirms me, that some relief ought to be offered. The remedy, as suggested, is simple and effective. Let the time for holding our Conference be changed to somewhere about the last of March or the first of April. For all necessary arguments sustaining the change I beg to refer to Brother Wilson's letter. I only write to underscore what he said.

W. A. BELK.

Holly Springs, Miss.

MISSIONARY CONFERENCE.

The thirty-third Annual Meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference will be held in Booneville, Miss., June 1-5, 1912. The names of delegates and visitors should be sent as early as possible to Mrs. W. K. McWilliams, Booneville, Miss., in order that entertainment may be provided. Dr. S. A. Steel, of Jackson, Tenn., will preach the annual sermon. Among the distinguished visitors will be Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School; Mrs. J. E. Grubbs, second vice-president of the Woman's Missionary Council, and Miss Nell Drake, a returned missionary from the Laura Haygood Memorial School, Soochow, China. All delegates are urged to remain throughout the entire session.

MRS. S. M. THAMES,
President.
MISS MAMIE BUCKLEY,
Recording Secretary.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. S. Spraggins.

Editorial.

To affect to be what one is not is hypocrisy. The foundation of all worthy character is laid in genuineness.

We are willing to allow much for poetic license, but we think Browning's optimism somewhat overshot the mark when he wrote, "All's right with the world."

The Master had little to say of gifts and brilliant achievements, but he laid great stress upon fidelity. In his memorable description of the general judgment, he represented faithfulness as securing acquittal before that tribunal, and a passport to a home in the sky. Here again we see the democracy of the divine administration; for, no matter how obscure may be a person's sphere or how meager his talents, it is possible for him to be true and rightly meet his moral obligations. Among all earth's millions none need come short of this.

An English scholar declares that the inventor of the editorial "we" was Britain's blind bard, the immortal John Milton. He claims that the fact has been generally overlooked that the great poet edited for about a year, a weekly called "Mercurius Politicus" and that it was in this publication that the use of the plural pronoun began. We regret that those who started the practice did not copyright their "we" and fix it so that none but editors might employ it. It ill befits individual writers and preachers reporting at Conference.

A WISE AND TIMELY UTTERANCE.

In enumerating in their address at Minneapolis what they conceive to be some of the greatest hindrances to the progress of their denomination, the Bishops of the Methodist Episcopal Church included the unwise use of the church papers to assault their doctrines and polity and to sow the seeds of discontent and restlessness. On this point they said:

"There is no more infallible process for demoralizing an army than to create within its ranks distrust, either as to the effectiveness of its own organization, its plan of campaign, or its constituted leadership. No agencies could be more effective in such a task than those appointed to instruct and inspire the rank and file with hope and courage. A grave responsibility rests upon our church press, general officers and leading ministers. We understand that the Church maintains a press for the advocacy of her doctrines and defense of her polity when assailed, not as a free forum for the vagaries of writers who measure all problems by their own door-yards, or to officially sanction the promoters of disaffection. Every soldier knows that a half dozen contentious camp-guards can make more noise than a brigade of regulars on the march. While we would not restrain dignified and intelligent discussion, we must deprecate reckless and distorted criticism of our church govern-

ment. If we must have quadrennial hysteria over our church polity, let it be confined where it appears, rather than made a public spectacle inviting the ridicule of our enemies. The memorial channel to the General Conference, which is the only power that can remedy the wrong, is always open. It is far easier to destroy than to build better. Secular organizations are held together by self interest or legal compulsion. A Church only coheres by spiritual gravitation, born of faith in its mission and the efficiency of its endeavors. We confidently submit to this loyal body that there are limits beyond which public criticism of our church government may not decently pass. The Church does not belong to us; we belong to the Church. She gathered us at her altars that she might cherish and nurture us in godliness. What a man has to say of his mother in criticism of her wisdom or ways would be better said only in the family council, or left unsaid."

These ringing words are full of wisdom, not only for the Methodists of the North, but also for those of the South and the Christian Churches in general. They are most opportune, and deserve to be carefully considered by the makers of religious journals all over the country. We heartily endorse them from beginning to end. In 1910, when we had just entered upon our work as an editor, and the meeting of our General Conference was only a few weeks off, we ventured in one of our editorials to write the following:

"For several months we have witnessed the spectacle of some of our leading church papers being largely filled with so-called discussions of General Conference legislation, many of which have been little else than assaults upon our form of government and the proposal of sweeping and revolutionary enactments. Without a word of explanation or defense, these communications have been scattered broadcast over the land to mislead our people and create a feeling of unrest among them; and at the same time to give to outsiders an unfavorable impression of our Methodist economy. But it may be asked, Do you not favor allowing the Church at large to be heard on these subjects? Most assuredly, we do; but by discussions within our own church circles at our various Conferences, and by the right of memorial, a right which even the smallest body among us may exercise. To open our journals to unrestricted public agitation and make them the vehicle through which every man who has a grievance may scatter far and wide the seeds of discontent and sedition, is, we think, to pursue a course fraught with grave possibilities for evil."

This utterance was greeted in some quarters with sneers; but we believed then that it was sound, and the years that have since passed have only deepened that conviction. If the strong and forceful statement of the Northern Bishops has the effect of focusing attention upon this hurtful practice, they will have rendered an important service not only to their own denomination, but also to ours. If changes are needed, let them be advocated in a right spirit and by methods that will not hurt more than they help. Intelligent church loyalty was never more needed than it is at this time, when we have among us quite a number of noisy revisionists and reconstructionists who do not for one moment doubt that they can write a better creed and formulate a better government than that which Providence and decades of experience have developed and given us. Wesley, Asbury, McKendree, Soule, and McTyeire knew but little. There are legislative giants in these days.

NO DANGER ON THE LORD'S GROUND.

It is when people wander away from the boundaries that the Heavenly Father has prescribed for them that they become involved in trouble. Sam Jones, in addressing a body of convicts in a State penitentiary, once held up a Bible and said, "None of you got in here by doing what this Book tells you to do; you got in

here by doing what it told you not to do." In a recent issue, the Southern Churchman illustrates this same truth, in a somewhat different, but not less emphatic way. It says: "The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: 'Lord, I got among the thorns and briars, and was scratched and torn and bleeding. But, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture.' And there are many others whose scars were obtained in the devil's thickets outside the field where duty called them."

DO NOT MISS IT.

Are you planning to attend the Seashore Divinity School which will be conducted at the Seashore Camp Ground, June 25 to July 4? If not, you should begin to do so at once. A finer program is not offered by any chautauqua or summer school in the South, or in the entire country, for that matter. Notice the list of speakers: Bishop E. E. Hoss, Dr. J. W. Lee, Dr. Andrew Sledd, Dr. George L. Robinson, Dr. A. T. Robertson, Dr. W. F. Tillet, and Dr. H. M. Hamill. The place at which this Institute is held is ideal for such a purpose. The new Tabernacle is a magnificent auditorium; good board can be had at a dollar a day; the grounds are shady and beautiful; the gulf breezes are refreshing and invigorating, and the opportunities for bathing, boating, and fishing can scarcely be surpassed anywhere. Let every preacher and Christian worker who possibly can, begin now to make his arrangements to be present throughout the entire session of this school. The attendance this year ought not to be less than three hundred. It would be a wise and gracious act if many of our charges would raise a purse for their pastors, vote them a leave of absence, and urge them to go. We trust many of them will see their way clear to do this.

"THE COUNTRY REVIEW."

This is the name of a new weekly which is issued at Baton Rouge. Mr. W. V. Chevils is editor, and Mr. Joe Ramirez is the publisher. It has an imposing array of contributing editors, which includes some of the leading educators and literary lights of the State. As we understand it, the object in starting this periodical is to produce a high class journal which has for its aim the development of the State of Louisiana along moral, social, educational, and industrial lines. Certainly this is a laudable undertaking, and we wish the promoters of the enterprise large success. They have made a most admirable beginning.

PERSONAL AND OTHER NOTES.

Rev. J. A. Bowen, of Birmingham, Ala., has lately been assisting Rev. E. B. Ramsey in a meeting at Dyersburg, Tenn.

Rev. J. W. Broom, a student in Millsaps College, preached the Commencement sermon for the Wiggins (Miss.) High School last Sunday.

Rev. R. H. B. Gladney, the pastor, began a series of revival services at Sardis, Miss., last week. He has promised us an account of the work accomplished later.

Dr. J. M. Henry, presiding elder of the New Orleans District, will preach the Commencement sermon for the State Normal School at Natchitoches, La., next Sunday.

The Midland Methodist is authority for the statement that Rev. George R. Stuart, the noted evangelist, will enter the pastorate in the Holston Conference this fall.

Our energetic pastor at Calhoun City, Miss., Rev. Walter Jones, sent us a few days since two renewals and four new subscribers. It is needless to say that we thank him for this good service.

Rev. C. C. Miller, the alert presiding elder of the Baton Rouge District, was in New Orleans the latter part of last week. He reports that the work in much of his district is being hindered by the high water.

We make grateful acknowledgment of seven subscriptions sent in last week by Rev. J. R. Sampley, our capable pastor on the Harrison (Miss.) charge. He is serving a good people, and the work is progressing under his faithful leadership.

An effort is being made by the official boards of the New Orleans Methodist Churches to have half the salaries of the pastors and the presiding elder and half of the current expenses for the Conference year paid by June 15.

Rev. James S. Duke, who serves the Nettleton (Miss.) Circuit, is pleased with the outlook in his field. Rain and mud have hindered his operations somewhat, but he has kept steadily at work and good progress has been made.

Rev. E. P. Craddock, who is well known both in Mississippi and Louisiana, is having a most successful pastorate at Dayton, Ala. In a note to the Editor a few days since, he expressed a high appreciation of the Advocate under its present management.

Mr. and Mrs. J. D. Barbee, who have been visiting relatives in Memphis for the past two or three weeks, are expected to return to their home at Greenville, Miss., this week. Brother Barbee's health is reported as being much improved by his stay in the Bluff City.

Dr. C. W. Carter will preach the Commencement sermon for the Lecompte High School next Sunday evening. He will also occupy the pulpit of our church in Lecompte at the 11 o'clock hour of the same day. A rare treat is in store for the citizens of this progressive little city.

Our esteemed friend, Dr. T. C. Wier, of Starkville, sent us a second list of subscribers from that goodly city last week. Though on the honor roll of the North Mississippi Conference, he often preaches for the brethren and in many ways makes himself useful. He is loved and honored by all who know him.

Rev. S. W. Vowells, of Rural Hill, Miss., expresses himself as much pleased with his charge. There are within its bounds many excellent people who are loyal to the Church and the Master. He has recently been looking after the interests of the Conference organ in his rounds, and he thinks that he will be able to do more for it as the year progresses.

The laying of the corner-stone of the new church at Como, Miss., will take place next Sunday. Bishop W. B. Murrah will be present and preside over the ceremonies. The work of constructing the building is being pushed, and Rev. J. B. Randolph, the efficient pastor, and his faithful flock will soon realize the joy of having a completed new church edifice.

Rev. S. D. Howard, of Baker, La., states that his recent quarterly conference was an occasion of much interest. Rev. C. C. Miller, the presiding elder, was on hand and preached a fine sermon. The reports showed the charge to be on the up-grade. Brother Howard has lately been doing some campaigning for the Advocate, with gratifying results.

Rev. C. C. Griffin reports an excellent Sunday school rally at Mahon Junction, Miss., on May 5, which was participated in by the Sunday school at that place and the one at Chunky. The attendance was large, a good program of exercises was carried out, and a sumptuous dinner was served on the ground. The inspirational value of the occasion is thought to have been quite helpful.

Dr. John A. Rice, formerly pastor of Rayne Memorial Church, New Orleans, now in charge of our First Church at Fort Worth, Texas, was chosen by the recent Sociological Congress in Nashville, Tenn., as chairman of a committee whose business it will be to consider the relation the Church should sustain to labor. Dr. Rice is a brilliant scholar, and will no doubt render efficient service on this important committee.

Our young friend, Rev. J. A. Biffle, whom we had the honor of inducting into the itinerancy, sent us several subscribers from Longtown, Miss., last week. He states that his Sunday schools are preparing for an observance of Children's Day, and that the work in general is progressing favorably in his charge.

In the Mississippi Intercollegiate Oratorical Contest which took place in Meridian on Friday evening, May 10, the first prize was won by Mr. Sewell G. Pope, the representative of Mississippi College, and the second by Mr. Grover C. Clark, the representative of Millsaps College. Hurrah for the Church schools!

Rev. M. C. Holt, who is serving his fourth year as pastor of our church at Jeanerette, La., is greatly encouraged by the promise of better things in his charge. A number of families have recently united with the Church, and by tactful and painstaking work Brother Holt has substan-

tially strengthened the cause in this difficult field.

"We are moving along nicely now, since the mud has dried up," writes Rev. J. D. Boggs, pastor of the Dumas (Miss.) charge. We congratulate Brother Boggs, both upon having increased congregations and for having no mud, for we are informed that mud has been greatly hindering church work in most parts of both Mississippi and Louisiana.

We greatly regret to be informed that Sister Strickland, the wife of Rev. G. W. Strickland, our pastor at McCool, Miss., continues to be in very poor health. We sincerely hope that her illness may soon yield to treatment and that her strength may be fully restored. Let this family be remembered at the throne of grace in this time of trial and anxiety.

Brother John A. McLeod, of Hattiesburg, Miss., appreciates the Advocate and is one of its many true friends. In renewing his subscription, he says: "I have been reading it for many years and would not do without it. I want it in my home as long as I live and will try to leave instructions for my family to take it after I am gone. No Methodist should be without it."

Mr. R. M. Weaver, of Corinth, Miss., and Mr. J. H. Ledyard, of Tupelo, Miss., who as Sunday school workers rank with the best to be found anywhere, are making their influence felt in behalf of this important work in North Mississippi. It greatly pleases us to see our leading laymen thus showing an interest in the affairs of the Church beyond their own immediate localities.

Rev. Briscoe Carter, the presiding elder of the Alexandria District, preached at Boyce, on Wednesday evening, May 1, giving a strong and helpful exposition of the 15th and 16th verses of the Thirty-fourth Psalm. After the sermon, the Sacrament of the Lord's Supper was administered and the quarterly conference was held. Our correspondent says: "Brother Carter has many old friends in Boyce who are always glad to see him."

From the Winona (Miss.) Circuit, Rev. E. M. Shaw sent us a nice list of names for our subscription files on the 7th inst. This work has within its bounds an excellent Methodist membership, and we are pleased to have the Advocate find its way into their homes. We trust that it will strengthen the Church and the cause of Christ in every family circle that it may have the good fortune to enter. Thanks for your kindness, Brother Shaw.

When Brother and Sister R. M. Brown, of Boyce, La., returned from making pastoral calls at Eden one day last week, they found quite a generous supply of provisions, consisting of hams, flour, sugar, lard, fruit, chickens, butter, and eggs. In writing of this happy occurrence, Brother Brown says: "But the presiding elder soon appeared, and these good things quickly disappeared. We thank the Eden folk and especially appreciate the timeliness of their gifts."

Rev. W. R. Williams, of Mt. Pleasant, Miss., writes: "Mrs. Lem Johnson of this place died at 8 o'clock on the morning of May 5. In her decease the church here has lost one of the best members that it has ever had, or ever will have. The world has been made better by her life, and heaven richer by her death." We extend heartfelt sympathy to the bereaved family and community, and pray that the heavenly Father may comfort all who have been touched by this sorrow.

In forwarding some renewals to the Advocate, Rev. S. M. Thames, of Carrollton, Miss., takes time to express his appreciation of the recent session of the Winona District Conference. We regret to know that Sister Thames who had been invited to represent the woman's work at this gathering was unavoidably detained at home and that this worthy cause was deprived of her able advocacy. We understand, however, that Brother Thames, who is never happier than when making a speech, took her place on the program with some measure of success.

The movement among the members of the First Methodist Church, of Jackson, Miss., to erect a new house of worship has progressed sufficiently to request Mr. R. H. Hunt, a Chattanooga architect, to submit plans for a structure to cost not less than \$75,000. This new church will be named for the lamented Bishop Charles B. Galloway, whose residence, still occupied by his family, is just across the street from it. Much credit is due the present pastor, Dr. Alfred F. Smith, for his wise and tactful management of this worthy enterprise.

In forwarding a subscription on the 6th inst., Rev. P. F. Daniel, who is serving the Handsboro and Mississippi City charge, adds the following appreciated news items: "Rev. M. L. Burton is giving us some splendid sermons at the meeting

in Biloxi, and the prospect is bright for good results there. Rev. W. T. Griffin will begin a meeting for me at Handsboro on May 15."

In forwarding his renewal to the Advocate, that worthy veteran of the North Mississippi Conference, Rev. J. D. Newsom, of Shuqualak, says, "The Advocate is read with interest in our home. What a blessing it would be to their children if our Methodist parents would take it and influence them to read it!" Brother Newsom also adds the following: "Mrs. Newsom and I desire through your columns to tender our thanks to our friends at Guntown, Miss., for a box of eatables coming in at the close of our sickness. May God bless and keep them!"

We acknowledge the reception of a beautifully printed invitation to the Commencement exercises of Whitworth College, which will take place May 18-21. The graduating class this year numbers twenty-three. This is one of the leading female colleges of the South, and the work which it has done for the young womanhood of Mississippi and the adjacent States is immeasurable in its value and influence. The institution has had a great history, and never was its outlook for the future so bright. Its distinguished president, Dr. I. W. Cooper, easily ranks with the foremost educators of this section.

Rev. W. H. Saunders, of Vicksburg, Miss., writes: "Yesterday was a good day for our Washington Street Church in Vicksburg. Twenty-six united with the Church as a result of the two weeks' meeting. Brother W. B. Hogg, of the Madison charge, gave us twelve days of good service and his preaching completely captured our people. Nearly all who joined were grown people, and the church membership is greatly revived. The meeting will continue probably until next Sunday. Last night the house was full and more than twenty had to stand during the service, notwithstanding that we had provided twenty-five extra chairs."

Rev. R. H. Bamburg, our growing pastor at Vernon, La., recently prepared and preached to his people a remarkably clear and convincing sermon on the subject of baptism. Some of the immersionist brethren had been holding forth thereabout, and there was a general desire to have the Methodist view of the question presented. Brother Bamburg responded to this demand in a manner that made a profound impression. Indeed, many said it was the most satisfactory handling of the theme to which it had ever been their privilege to listen. In our judgment, our people need more instruction of this kind than is given them by many of our preachers.

The Columbus (Miss.) Dispatch, a few days since contained the following reference to the meeting at the First Methodist Church of that city, of which Dr. H. G. Henderson is the pastor: "The revival services at the First Methodist Church are being largely attended. Dr. C. M. Hawkins, of St. Louis, who is doing the preaching, is a man of deep consecration and great earnestness, and his eloquent and inspiring sermons are creating a profound impression upon the community. Rev. J. E. Martin, of St. Louis, who is leading the chorus choir, is a chorister of ability and his conduct of the singing and beautiful solos are contributing largely to the success of the services."

EPWORTH LEAGUE REVIVAL.

Last Sunday night at our Second Church, there was held the opening service of "the good old-time revival services" our Epworth Leaguers are to run for six weeks or more, "holding the meetings in different sections of the city until each Chapter has had a turn."

Dr. Sawyer was asked to preach the sermon, which he gladly consented to do, taking for his text, Ecclesiastes ix, 10. There was present a good and receptive congregation, who gave close attention to the sermon and its application to the Epworth League movement.

The opening remarks of Brother W. C. McIlvany, first vice-president of the New Orleans City Union of Epworth Leagues, explained the high purpose of these meetings, and his words were well received. The hearty singing, led by the splendid choir, increased the interest, and the gathering at the altar after the sermon of many earnest souls, and the prayers of the pastor and Brothers McIlvany, Jamieson and others, made a deep impression. The entire service indicated that our Epworth Leaguers are determined, by the help of the Divine Spirit, to bring as many as possible to Christ during these weeks set apart for that purpose.

Let all the readers of the Advocate offer up a prayer to the throne of grace, that the blessing of Almighty God may rest upon the efforts of these young Methodists for the saving of precious souls.

OBSERVER.

Obituaries.

Obituaries, not over two hundred words in length, will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

BROTHER W. HINES was born in Troup County, Georgia, Aug. 23, 1838, and died March 13, 1912. His faithful wife, who preceded him to the better world, died July 8, 1908. Brother Hines moved from Harris County, Georgia, to Louisiana, in December, 1890. In his death the county has lost a most valuable citizen, the community a useful member, the church a willing and liberal supporter, and the Sunday school a faithful superintendent. Brother Hines was one of the most industrious men I have ever known. He was untiring in his efforts to make a success of whatever he undertook. He leaves a family of five sons and daughters, who are sure of the whereabouts of their parents. May the comfort of God be given to them, and the Divine hand guide them on to a happy reunion in the sweet by and by. His friend and presiding elder, **R. W. TUCKER.**

MRS. MARTHA BROWN was born near Verona, Miss., and died at the home of her son, W. S. Brown, five miles north of Nettleton, Miss., Sunday afternoon, April 7, at the advanced age of 92 years and 5 months. She was one of the few women living who had sons in the Civil War, and lived until the fifth generation of her descendants had been born. At an early age she professed religion and united with the Methodist Episcopal Church, South, of which Church she was ever a consistent and useful member. For many years before her death she was a cripple, being paralyzed in the lower limbs, but this did not mar the beauty of her life nor cause her to murmur at her lot. In her rolling chair she was still happy and found time to help others to be happy, too. The grace of God was ever sufficient for her. She is survived by three of her four sons—L. H. Brown, W. S. Brown and J. T. Brown; one son, J. W. Brown, died some time since. There was no sickness nor pain connected with her going away. It was a gradual cessation of physical life until finally the loved ones watching at the bedside saw that "Grandma" was gone. She was interred at Verona, her pastor, Jas. S. Duke, and Rev. W. M. Langley, the pastor at Verona, officiating. **JAS. S. DUKE.**

THOMAS HINES WHITTINGTON was born seven miles northwest of Liberty, Miss., Dec. 17, 1828, and died at the home of his son, J. E. Whittington, at Liberty, Miss., Feb. 13, 1912. On Aug. 27, 1851, he was married to Miss Elizabeth Reynolds. Brother Whittington was blessed with a long life, and for over sixty years he and his devoted companion walked along life's journey together. Alas! the separation. But it will not be long now before they will be reunited and enjoy the vigor of immortal youth together in the kingdom of our Lord above. This happy union was blessed with six children, four girls and two boys. Three girls preceded the father to the great beyond. Mrs. Kate Whittington Berryhill, of Magnolia, Miss.; Mr. L. P. Whittington, of Whittington, La.; and Mr. J. E. Whittington, of Liberty, yet survive. These, with their aged mother and his sister, Mrs. G. B. Jackson, of Gloster, are yet to answer the call of death. Brother and Sister Whittington in early life united with the Salem Methodist Episcopal Church, South. He died right because he lived right. In the presence of many friends the funeral service was conducted at the Liberty Methodist Church, Wednesday afternoon, Feb. 14, by Rev. W. W. Patten, the Presbyterian pastor, Rev. Mr. Edmonds, the Baptist pastor, and the writer.

May God enable each of the bereaved to so live as to meet him in heaven. **J. LOYD DECELL.**

MRS. MARY E. CORY died near Centerville, Miss., on March 30, 1912, in the sixty-seventh year of her age. Mrs. Cory, who was eldest daughter of the late Rev. Archibald White, was born in Wilkinson County, Aug. 30, 1845. At the age of 12 years she united with the Methodist Church, under the administration of the Rev. Ephraim Flowers. Her Christian life was a shining example; with a pure heart she ministered in the courts of the Lord with fervency and zeal. On April 26, 1867, she was united in marriage to Mr. David Cory. Thirteen children blessed this union, eleven of whom are left to mourn their loss. As a wife and mother she maintained well her Christian faith, and the memory of her quiet devotion to duty and obligation, and the nobility with which she met the trials of life will ever be an inspiration to those who knew her well. For a year she had been "only waiting till the shadows were a little longer grown." To the loving husband and children, the stricken sisters and brothers, there is consolation in knowing that she has reached the land where "tired feet, with sandals loose, may rest."

FANNY A. LAMKIN.

At 2 a.m., March 18, 1912, **MACKIE MUGGAH**, beloved wife of S. R. Guyther, died. Besides her devoted husband and loving daughter, Mrs. K. R. Ewald, of Johnson City, Tenn., she leaves one sister, Miss Mary Muggah, and a sister-in-law, Miss Julia Guyther, both of Patterson, and a host of friends. She was laid to rest in the Methodist Cemetery, beside the grave of her only son, at Patterson, La. In church and charitable circles she will be greatly missed; every public-spirited movement, too, will feel the absence of her ready sympathy and helping hand. The many loving kindnesses of Mrs. Guyther's unselfish life have builded for her in the Heavenly City a beautiful home. We shall miss her here, but we know that "He doeth all things well," and we must not selfishly wish her back into this world of imperfections, after she has tasted of the perfect life. A full blown rose scatters its petals on the earth beneath, its fragrance on the air, but the seed remains to live again. There is no waste, no death; the influence of our dear friend's life will be felt through all the ages—her soul has entered that perfect state which all are striving to attain. "God is our refuge and strength, an ever present help in trouble." "Establish thou the work of her hands upon us; yea, the work of her hands establish thou it."

ONE WHO LOVED HER.

SAMUEL MILTON KINMAN was born Oct. 16, 1877; joined the Methodist Episcopal Church, South, at the age of 22 years; was married on Dec. 14, 1905, to Miss Anna Elizabeth Kavanaugh, and died at his home on April 6, 1912, at 7 o'clock p.m. He was laid to rest in the New Prospect Graveyard, at which church he was a member. Thus we summarize for posterity the relation of our departed as to time and place, but how little of life does this record tell! Brother Kinman was not a man of many words, but nearly always lent his presence at the church service, rarely ever missing, and he was our church secretary at New Prospect. He seemed to always be glad for the preacher to visit his home, and no pains were spared to make the preacher feel at home. His disposition was kind to every one; he was not even cross to the negroes and animals. (The old family negro is heartbroken over his death.) He leaves a father, several brothers and sisters and a wife to mourn his loss. He was a devoted husband. In fact, he and Mrs. Kinman were as devoted a couple as I have ever seen. A great shadow fell across his life last

July when he lost by death his only child, little Martile, to whom he was very much devoted. We trust the father is now with the child. His wife's family was as much devoted to him as if he had been one of blood kin. A plain, unobtrusive, honest and patriotic citizen has fallen, and in his going he leaves nothing to reproach the living nor to shadow his future. May the Spirit of all good heal the broken hearts and comfort the lonely wife until they shall meet again, never to part, in the Elysian Field of Glory. May the angel of purity and devotion linger in the home from which he is gone until time shall leave only the fragrance of its memory to bless the world. His pastor, **R. H. BAMBURG.**

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New Orleans District, Rev. J. M. Henry, D.D., presiding elder; residence, 236 Olivier Street; phone, Algiers 76.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. W. Moore, pastor; residence, 5830 Prytania St.; phone, Uptown 329. Rev. W. W. Holmes, associate pastor; residence, 5515 Hurst; phone, Uptown 1856.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 S. Pierce St. McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

Parker Memorial Church, cor. Nashville Ave. and Perrier St.; Rev. H. R. Singleton, pastor; residence, 734 Nashville Ave.; phone, Uptown 671.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. C. A. Battle, pastor; residence, 1818 Chestnut St.; phone, Jackson 1753.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1238.

Algiers, Lavergne St., cor. Delaronde; Rev. J. W. Booth, pastor; residence, 204 Delaronde St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

Rev. John T. Sawyer, D.D., post office box 1569, N. O., La.; phone, Galvez 640.

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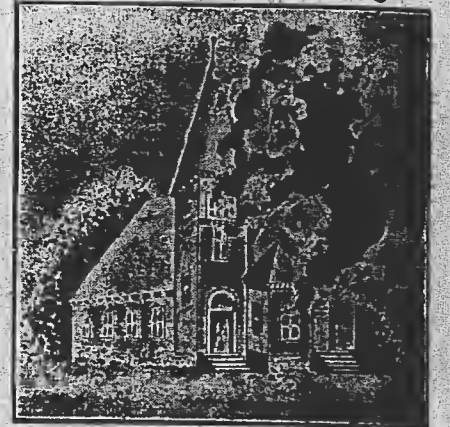
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A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.—Becher.

Tidings From the Field

East Feliciana Circuit (La.)

Our work is moving along nicely. We have reorganized the old South Union Church, with fifteen members. We now have seven appointments. We have also organized two Sunday schools, with a combined membership of nearly seventy-five, and both schools are doing good work. The Sunday schools on this charge are now preparing for Children's Day exercises. At Gilead we are to have an all-day service on the second Sunday in May: Children's Day in the morning and an Epworth League anniversary in the afternoon. Wishing the Advocate much prosperity and its editor continued usefulness, I am, yours truly, J. W. Faulk, Oaknolia, La.

Timberville, Miss.

Dear Brother Meek: I have been sick more than half the time since Conference, but our people have been good to us. We have some of the best people to be found anywhere. I have six regular appointments, and preach twice every Sunday. We found two prayer meetings and two Sunday schools in the charge when we came, and now we have four prayer meetings and five Sunday schools. Vardaman and Derma, both on the railroad, are destined to be splendid towns in the next few years. Vardaman has fifteen business houses, besides two banks, two splendid church buildings (Methodist and Baptist; our church cost, with furniture, \$2,500), and a new brick school building, which was erected at a cost of \$6,000. Derma has about a dozen business houses, a bank, two splendid churches, a good high school, also the "County Agricultural College," with a large dormitory for boys. Rev. J. E. Cunningham, our most excellent presiding elder, is giving great satisfaction in his preaching and as an executive. Then, apart from these, he is a man who brings sunshine and gladness to the hearts of those with whom he comes in contact. Fraternally, D. M. Gean, P.C.

Tupelo, Miss.

We have just closed a two weeks' meeting here. Dr. S. A. Steel did the preaching. I am sure that I never heard a series of sermons which were more timely or more heart-searching than those which he preached for us. The subjects were so chosen as to secure a cumulative effect, and they were chosen with reference to the peculiar needs of the church. And it is superfluous to say that they were delivered with such discrimination, both as to thought and speech, as to double their force and effectiveness. I may have heard other sermons to equal his discussions, of "The Crucifixion," "The Judgment" and "The Church," but I have heard none to surpass them. I believe that permanent good must result from such a clear and purposeful presentation of truth, and I am sure that I shall always have a higher conception of preaching than I had before.—Wm. L. Duren.

Bastrop, La.

Lest you come to the conclusion that Bastrop has ceased to exist, I take this opportunity to inform you that we had Children's Day service yesterday, and that, notwithstanding the fact that it rained in torrents, we had a very creditable congregation, and our collection amounted to \$5.79. Brother Schuhle, our newly-appointed presiding elder, was with us and

preached for us last night. Our people are very much pleased to have Brother Schuhle with us again. He was pastor here for four years, from 1896 to 1900. We held our second quarterly Conference this (Monday) morning and were able to make a very good report along all lines. On Sunday, the 5th inst., I was called upon to unite in marriage Mr. J. E. Killcreas and Mrs. Rosa Ward, at the home of the bride, and this morning (the 6th) I received a hasty call to perform the same service for Mr. E. C. Goodlett, of Monroe, and Miss Maggie Eubanks, of this place. I should have mentioned in the beginning, perhaps, that we held special Easter services and took a collection for the Orphanage amounting to \$45, which was the full amount of our assessment for that institution. I simply drop these few lines to advise you that we are still alive and trying to gather up a few sheaves for the Lord.—Geo. Fox, P.C.

Myrtle, Miss.

In behalf of the Myrtle charge, allow me to say that although much has been said of the bad roads and rain, there has been sunshine manifested in every dear soul on this charge that it has been my good fortune to meet. We still have blessings sufficient to prove to both saint and sinner that God is yet merciful and that the victory will come to the faithful. We were very heartily received when we arrived here in December to take up our new work, and soon the good people had our pantry filled with everything good to adorn our dining table. Then the trouble came to the pastor and his family in giving the correct measure to their appetites. Our second quarterly conference was held the first Sunday and Monday in April at Glenfield. The churches of the charge were all represented and the reports were splendid. Brother Mitchell always has something good and appetizing for the soul. It was not my good fortune to hear him, but my better half told me of the good things he said. The Sunday schools are doing good work. We seldom have less than sixty in attendance at the Myrtle Church. We are preparing for our Children's Day; the Leagues are moving on nicely; the little Juniors cannot be excelled anywhere in the district; their meetings are well attended, good prayers are offered by them; they give splendid discussions of the topics, and a good deal of local work is being done. We have our midweek prayer meeting on Friday night and the union prayer meeting Tuesday afternoon. Old ladies who claim they are not able to cross the street to visit a neighbor will walk from half to almost a mile to attend this meeting. You ask, "Is there some attraction?" Yes, for it is also visited by the Holy Spirit. It does my soul good to hear those dear old feeble voices pleading for the dear young people to be visited by the power from on high before the gates of mercy are forever closed. I feel like with the prayers from such dear, earnest old mothers from each denomination, all united in one Christian body, and who have been soldiers of the cross so long, we are bound to prosper. We have our Home and Foreign Missionary Societies well organized. The members are preparing to paper the parsonage and complete it fully on the interior. Every department of the church work is receiving every possible attention, and we are enjoying it.—Mrs. E. H. Cunningham.

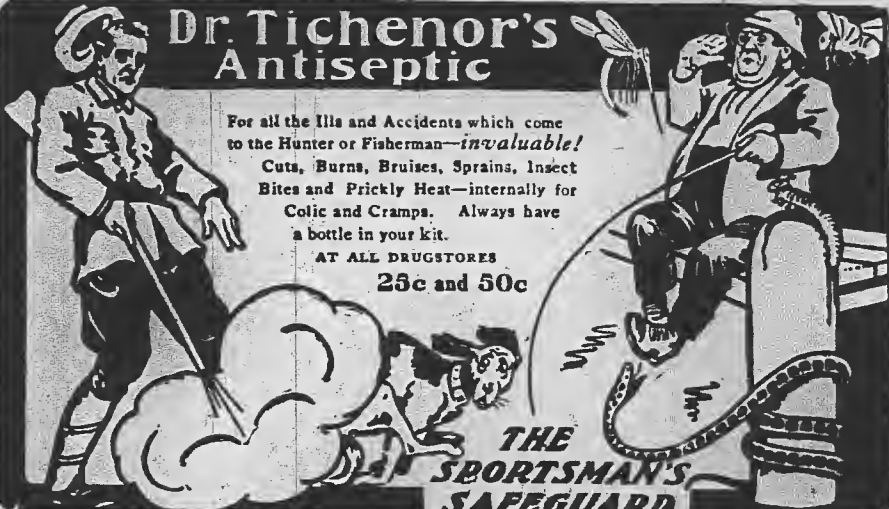
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EMINENT WITNESSES.

For a good many years past, rumors have been circulated to the effect that Coca Cola, the popular national drink, was misbranded and that it contained injurious and habit forming drugs. When Congress passed the pure food law, it was claimed by some that the Coca Cola Co., would have trouble in proving their contention that their product was free from alcohol, cocaine and all other injurious ingredients.

Under the pure food law it is an offence subject to fine even for a merchant to sell a "misbranded or adulterated" article, so that every soda fountain in the country would have been liable under the law, as well as the Coca-Cola Co. All are familiar with the Coca-Cola label and know that it does not admit the presence of any alcohol, cocaine, etc.

In order to determine the true status of Coca-Cola, the Food and Drug Department of the United States Government brought suit in the Federal Court in Chattanooga last spring against the Coca-Cola Co. Eminent medical experts and chemists from all parts of America were summoned and the list of expert witnesses comprised the most celebrated physicians and scientists of America. It included such experts as Drs. H. F. Fuller, E. P. Morgan, W. O. Emery, L. F. Kebler, Formad, Salant, Worth, Hale and V. K. Chestnut. Dr. W. F. Boos, of Boston; Dr. H. H. Rusby, of Columbia University, New York; Drs. Musser and Solla Cohen from the University of Pennsylvania, Philadelphia; Dr. Witherpoon from the Vanderbilt University, Nashville, Tenn.; Dr. C. A. Crampton, Washington, D. C.; Prof. Rudeman, Vanderbilt University, Nashville, Tenn., and Prof. Matthews, Chicago University.

Dr. Victor C. Vaughan, of the University of Michigan; Dr. John W. Mallet, University of Virginia; Dr. Emerson, of Boston; from Philadelphia, Dr. John Marshall, University of Pennsylvania; Dr. Hobart Hare, Jefferson Medical College, Dr. Horatio Wood, Jr., and Prof. Sadler, from Chicago; Drs. W. S. Haines, Hektoen and Le Count of the Chicago University; Dr. J. A. Wessener, of the Columbus Laboratories and Dr. H. N. Moyer, from New York City; Drs. Witthaus and Allen McLain Hamilton, Cornell University; Drs. Chandler, Wilcox and Hollingworth, Columbia University; Dr. E. C. Caspari, St. Louis College of Pharmacy. Several depositions were read, including that of Dr. Oscar Schmeideberg, of Strassburg, Germany, recognized as the leading pharmacologist of the world. In addition to the scientific experts, there were numerous physicians from Atlanta, Ga., and Chattanooga, Tenn., who gave valuable testimony; also sellers and users of Coca-Cola.

The result was a complete vindication of Coca-Cola, as the court rendered a decision in favor of the defendant on each of the five counts of the indictment. The case settled once and for all the true status of Coca-Cola, and vindicated its claim as "an innocent national drink."

(If the reader has any doubts regarding the wholesomeness of Coca-Cola and will write us, we will be pleased to give more detailed information.—Jacobs & Co., Adv. Mgrs, Clinton, S. C.)

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At the recent State Sunday School Convention in Shreveport, the Rev. A. Inman Townsley, of Arcadia, La., was elected State Adult Superintendent. He has already organized two classes and has set as his motto 100 new classes this year. Being preeminently successful as a pastor in his Sunday school and Epworth League work, his success in this new office might naturally be expected.

Mr. Marion Lawrance, who has an international reputation among Sunday school workers, has no ringing of bells or using of gavels in securing quiet in his Sunday school. He merely gives a signal and his officers and teachers from their respective places likewise indicate by a signal that the session of the school has begun. One superintendent is reported as "demanding order in a very disorderly way," and Mr. Lawrance remarked that he never could understand why one man hoped to stop one noise by another.

If we urge that teaching is good for adults as well as children, may we not contend that preaching is good for children as well as grown-up people? Then if men should be taught as men, should not boys be preached to as boys? Yet, notwithstanding the fact that most decisions for Christ are made early in life, there is but little preaching done to children. Would it not be wise to give them in their own thought and language one sermon a month, or a five-minute sermon every Sunday morning? What other effort would yield so large a return?

Notwithstanding the large number of zealous Sunday school workers who use contests of various kinds to build up their membership, there are many who earnestly disapprove of such methods of "fishing for men." Isn't it far better to create such a missionary zeal and class spirit that the work shall be done for the individual's and the Lord's sake rather than because of competitive schemes between the Reds and the Blues and the like? It would seem that the business and political worlds give enough exercise to our competitive natures to let them rest in the Church of God.

On May 2 Mrs. A. I. Townsley entertained the Murrah Bible class in the parsonage at Arcadia in honor of Rev. J. F. Foster, who told the story of the Foster Bible class of De Ridder, and as a result the Murrah class resolved to double its membership within sixty days. This class is magnifying its office in the service of putting good reading matter into the railroad depot at Arcadia, and is using the Pocket Testament League to cultivate the habit of daily Scripture reading among its members. Good for the Murrah class! While guest of this class in Arcadia, Brother Foster delivered his address on "Seeing the Holy Land."

Our teachers might learn a lesson as to the importance of guarding their moral influences from the surgeons who guard with such scrupulous care their own persons while they are operating, lest they should infect the exposed parts of the bodies of their patients. See them with their pure white aprons, rubber gloves and sterilized instruments, guarding against every possible source of infection that might mean pain or death. How much more do teachers need to be careful of their bearing and words in coming into contact with their pupils, when the least little thing may influence the character for evil and poison the ideals of the plastic life before them.

Since the beginning of the year the Shreveport Texas Avenue Sunday school has about doubled its membership, and has grown in efficiency. The "Onward and Upward Circle" of

girls has grown from seven or eight to twenty-one. The Selby class, taught by Mr. S. P. Peters, is growing, is in the process of organization and is saving up a reserve fund for emergency needs. The young people's class meets in two sections, one being taught by Mrs. Lear and the other by Miss Davidson. And among the newer forward moves are a Home department, superintended by Miss Tommie Ensminger, and an Elementary department, with Miss Lena Hughes as superintendent. Mr. John Peavy has been elected assistant superintendent. The Epworth League is also growing, and the pastor plans to organize a Junior League in the near future.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Bay St. Louis, under the supervision of Rev. T. B. Cottrell, pastor, and Prof. C. E. Ires, superintendent, is doing better than for several years. They have the largest enrollment they have ever had, and the average attendance is excellent. The membership of the church is only 130, while the average attendance on the floor of the Sunday school is eighty. They are preparing for a delightful Children's Day.

Something unique has been started within the bounds of the Conference. Brother W. D. Hawkins, a member of the Sunday School Board from the Meridian District, has started out to have every charge within the bounds of that district observe Children's Day, and has sent to every member of the Board in each of the other districts a challenge to a friendly contest.

Special Attention.

Orders for Children's Day Programs have been promptly forwarded to Nashville. If any school fails to receive the programs promptly, and will notify this office, the matter will have prompt attention. Files are kept, so we can tell the day orders are received here, and the day they go forward to Nashville. We hope there will be no undue delay. Let the schools which have not as yet ordered programs please do so at once, and remit your collections to our treasurer, Brother W. H. Morse, Tylertown, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.
Monroe Dist.—Second Round.
(In Part.)

Bastrop May 4, 5
West Monroe May 7,

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$10,000.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tennessee

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W. A. J. Patterson, Columbia, Miss., writes: "I have the best crops I have ever had in my life. I can recommend it (PRIMO) and I will never use anything but the Primo Brand."

J. T. Kimbro, Merchant, Arlington, Ala.,

writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results and not a single complaint from my customers."

S. D. Morgan, Tangitahoe, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."

We invite merchants and farmers to write us for descriptive booklets giving analyses and valuable information.

GULFPORT FERTILIZER CO.,
GULFPORT, MISS.

Rayville May 3,
Bonita, at Jones May 11, 12
Mer Rouge, at Collinston May 12, 13
Eros, at Douglas May 18, 19
Brooklyn May 19, 20
WM. SHUHLE, P. E.

THE DOCTOR'S "SHEET ANCHOR."

"Sheet Anchor" is an expression frequently used by physicians, and means the remedy on which they place the main dependence in treating a disease. Dr. Jas. R. Phelps, of Dorchester, Mass., writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncle, unhealthy granulation, and blood poison. You may use this endorsement in any way you see fit for the good of humanity. I have the courage of my convictions and am not ashamed to say that I use Gray's Ointment in my practice."

Gray's Ointment is the "sheet anchor" of thousands of the best physicians in the treatment of boils, carbuncles, old sores, festering wounds in man and beast. A free sample by mail or 25c at your druggist's. Dr. W. F. Gray & Co., 307 Gray Bldg., Nashville, Tenn.

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They are honestly made of best agents, and are small, gentle, but effective. Bond's Pills relieve the bad effects of over-eating or drinking. Headaches, Billousness, Constipation, Sour Stomach yield readily to one pill, taken at bedtime. Try them once. Their merit will convince you. A free sample on request. Mention this paper.

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MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge. "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

BUY FOLEY'S HONEY AND TAR COMPOUND. STOPS COUGHS - CURES COLDS. Contains No Opium - Is Safe For Children.

AN APPRECIATION.

Dear Dr. Meek: If you should ask all the preachers to report to the paper what they consider the best and most helpful thing on their charges, I should say unhesitatingly that the influence and example of my friend and brother, Rev. B. N. Sewell, is the best thing in mine. For nearly twelve months he has been confined to his bed and room; he has suffered intensely—no one can imagine how much—yet through it all he has been patient and sweet and uncomplaining. He is nobly unselfish, always eager to hear what is going on in the religious world, as well as all about civic questions which have a moral bearing.

He has been out of the house only twice since he first became ill, first to vote the Good Government ticket, and then to vote against the whisky traffic in the town election. Surely the men put in office by the votes of such as he ought to be loyal to their trust.

A good many years ago, when a pioneer soldier of the cross had fought his last battle and was ready to receive his crown, he called his son to his bedside and said: "I want you to see how a Christian can die." So our dear brother is saying to his sons, his pastor and to all others who know him—not in words, but in deeds far more eloquent, "See how a Christian can suffer." Surely, it takes a truer soldier to suffer than to do God's will.

Let the brethren that know Brother Sewell drop him a line of appreciation and encouragement. If we who are still blessed with health need a word of cheer from our fellows, how much more do those need it who are confined within the four walls of their rooms, day by day, enduring the monotony of aching limbs and eyes too dim to read! Even a John the Baptist could lose heart while in prison.

ROBT. M. BROWN.

Boyce, La. May 8, 1912.

FOR NERVOUS DYSPEPSIA

Take Horsford's Acid Phosphate

Sufferers from acid stomach, nausea or sick headache will find this tonic beverage a grateful relief.

A CRIPPLED CHILD.

You would not think of requiring a crippled child to keep pace with healthy, vigorous children on a long journey. And yet there are parents, teachers and even some physicians who utterly fail to realize that a child crippled in mind cannot keep pace with normal children in the difficult journeys of the school room. The public schools are graded for the healthy child of normal mental development, and the pace set is a hundred times too fast for the feeble minded child. In the public schools, or under a private tutor, there is only one fate for the child of backward mental development, namely—failure! Why? Because the methods and even the principles which apply in the teaching of natural children are totally inadequate and ineffective in the teaching of the mentally crippled.

There is only one hope for the feeble minded child—and that hope is no brighter than one might wish—namely: special, physical and mental training at the hands of expert physicians and teachers who have made a life study of the subject and understand the nature of the infirmity, and have special facilities for developing the mind to the limit of its possibilities. The South is fortunate in possessing one high-class private institution of this character. Parents interested in the subject may obtain additional light from the annual catalogue of the Stewart Home and School, Dr. John P. Stewart, Supt., Box 7-A, Farmdale, Ky.

THINKS IT WOULD NOT DO.

Dear Mr. Meek: I note a very interesting article in this week's Advocate from a worthy brother, who is a Sunday school superintendent in the Mississippi Conference. This brother submits for consideration the advisability, in a general way, of having Sunday school superintendents empowered to open the doors of the church and receive applications for membership.

In the first place, the writer assigned as a reason for this action "that the superintendent is in close touch with the children of the school." Granting this to be true, it should be remembered that the enthusiastic pastor is also in close touch with the children, and in thousands of cases sustains a much closer relation to those of the school and church than it is possible for the superintendent to sustain.

The pastor visits them in their homes, instructing them oftentimes in the lesson which the superintendent hears at the regular Sabbath school, and has a much greater opportunity, by virtue of his office, to ascertain the desires of the child's heart than any superintendent.

Furthermore, the average Sunday school superintendent prepares his lesson and qualifies himself to hear the Sabbath morning lesson in the privacy of his own home or office, goes to the Sunday school, hears the lesson and never comes in direct contact with more than a dozen (if that many) pupils, until at the next recitation, while the pastor meets them every day and knows their personal needs.

Therefore, the reason given that the "Sunday school superintendent sustains a close relation to the pupils," cannot be deemed a sufficient reason for this suggested change.

God bless the faithful superintendents everywhere. They are doing a great work, but it must be remembered that their sphere of usefulness is one, and the pastor's another, and I think the wise old men who fixed the organic law of our Church were eminently right when they fixed the duties of all of her officials in their various capacities.

The superintendent can be an important factor in the work of evangelization, but it must be remembered that in no case is he to usurp or assume the authority of an ordained minister.

If the superintendent should open the doors of the church, and in the capacity rightly belonging to the pastor receive applications for membership, why not have each Annual Conference to memorialize the General Conference to recast its disciplinary laws and requirements, and also allow him to administer baptism to the candidates? Why not allow the superintendent to perform the marriage ceremony, administer the Lord's supper, and perform all the duties relating to the ministerial office?

This would be an encroachment upon the sacred functions of the holy ministry and an utter disregard of all Biblical provisions, as set forth in the general tenor of our divine guide, the Book of Books.

It might be stated, however, that there is nothing now to prevent the Sunday school superintendent, if he so desires, from ascertaining who wish to unite with the Church, and to inform the pastor. But can he not attend to this matter in his classroom or elsewhere and so advise his pastor, without assuming the role of a minister in public?

I have the profoundest respect for the superintendent of the Mississippi Conference and his opinion, and for any others who may agree with him; but as the matter was left open and opinions asked for, I have given my humble opinion with kindest regards to all. I can not see that such a change would be for the better.

M. H. CUNNINGHAM

Myrtle, Miss.

EPWORTH LEAGUE NOTICE.

To the Junior Superintendents of the Mississippi Conference Epworth Leagues: The Mississippi League Conference will convene in Court Street Church, Hattiesburg, June 13-16. It has already been announced for June 14-16, but remember the preparatory service will be held on Thursday night, June 13, by the Hattiesburg Leagues. So get there on Thursday to enjoy this service. You will miss a good welcome if you miss this service.

I would impress upon every Junior superintendent the importance of being at this Conference. Our Junior Leagues are not as active as they should be; so let us come together to plan for larger things in the future. If you have not sent Dr. Parker \$1 for your 10-cent assessment, please do so at once, as you cannot be counted alive if you do not pay this assessment. The Senior Leagues pay 10 cents per member, but the Junior Leagues only pay \$1.

Dr. Parker will be with us at this meeting, and I am sure each one of us will endeavor to make it one of the best ever held in this Conference, and show him our loyalty by paying this assessment.

The policy outlined and adopted at our last Conference stated this item: "That the Mississippi Conference, through its Junior Leagues, commit itself to raising \$50 to aid in the employment of a Junior League Secretary, to be under the direction of the Central Office." Now if each Junior League would pay \$1.50 it could be very easily raised. I would urge each Junior superintendent to get her league to pay 10 cents per member toward this, and send the amount on to me, so that I will know who has paid. The Conference at our last meeting voted to hold this Conference at Silver Creek, but notice, particularly, that it has been changed to Court Street Church, Hattiesburg. I would also urge that each Junior League superintendent make out her annual report on the Junior League superintendent's annual report blank, No. 19, which you can get from Smith & Lamar, Nashville, Tenn., at 5 cents per dozen. All report blanks can be gotten from the Methodist Publishing House at that same price; they must be ordered by number, as follows: Superintendent's monthly report blank, No. 17; annual, No. 19; quarterly (to the pastor), No. 16; first vice-president's monthly, No. 10; second vice-president's, No. 11; third vice-president's, No. 12; fourth vice-president's, No. 13; report of treasurer, No. 14; report of secretary, No. 15.

Each officer would willingly pay 5 cents each for his or her share of these blanks, so if you do not use them, begin right away.

Do not fail to be represented at this Conference. If it is impossible to send a delegate, send your report to me. MRS. T. B. CLIFFORD, Junior League Superintendent of Mississippi Conference. Yazoo City, Miss.

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says, "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

JUST MILK

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without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it.

It will cost you only nine cents a quart. Think of that for the price of Ice Cream.

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10 cents a package at grocers. Send for our beautiful Recipe Book.

The Genesee Pure Food Co., Le Roy, N. Y.

A REMINISCENCE.

Dear Brother Meek: I have just read with untold interest the article on page six of this week's Advocate by Rev. C. J. Nugent, of New Castle, Ky., entitled "Seth Lewis." While reading the article I called to mind the fact that in the early part of the year 1862, during the war between the States, I performed a marriage ceremony for one Seth W. Lewis, of Opelousas, La. If my memory serves me correctly, the young woman he married was also a Miss Lewis, who likewise was from Opelousas. It was a runaway match, and they were married in Holmesville, Miss. It was the first couple I ever married, and, of course, I was somewhat embarrassed. The young man seemed satisfied with the work, gave me \$10 and left for Louisiana. I have often wondered what became of the couple. I would love to hear from him, or any of his family. I am pretty sure that he, Seth W. Lewis, was a kinsman, if not a descendant of Seth Lewis of whom Brother Nugent wrote.

H. P. LEWIS.

826 North West St., Jackson, Miss.

BATON ROUGE DISTRICT CONFERENCE.

All persons expecting to attend the Baton Rouge District Conference, will please let me know when they expect to arrive and how. If you are not met at the train, you will please go to the church; there you will find some member of the Entertainment Committee. We hope to have a large attendance. Fraternally,

H. W. BOWMAN.

ADVOCATE PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Advocate Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Braddentown, Fla., writing under date of February 1, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time, it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for club catalogue and full particulars. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

TEXAS AVENUE METHODIST CHURCH, AND ELSE.

Mr. Editor: Perhaps a word from this charge would be of interest to some of your readers. We were assigned to Texas Avenue, Shreveport, last December, and upon our arrival here found some very fine people, who are vitally interested in the welfare of our Zion. They have been kind and thoughtful of us in many ways, which is evidenced by some new furniture in the parsonage, that is paid for, and other good things given for the personal use of the pastor's family. We are pleasantly surprised every now and then by some token of appreciation. These endear all these people to our hearts. May God richly bless them.

Notwithstanding the very cold, wet and muddy weather, we have made some progress in our church work. Our Sunday school is growing, both in numbers and interest. I am delighted with it, and hope, as a result of a visit to us by Brother P. O. Lowrey, to do better and greater things than we have yet achieved. We hope to develop the Elementary and Home departments right away. Our prayer meeting is a source of spiritual pleasure and profit to us. The preaching services are well attended. We have had several conversions and accession in our regular services. Our hearts are gladdened when the Lord thus honors his Word and servants.

According to arrangements, Dr. J. T. Sawyer came to us the first Sunday in April and faithfully preached for us two weeks. While the meeting did not reach a high tide of spiritual fervor, yet much good was accomplished in the conversion of some souls and the quickening of others. During the meeting we had the assistance also of Revs. J. F. McCoy and D. B. Boddie. We shall not fail to mention that several of the younger preachers at Centenary College and our presiding elder, Rev. R. M. Brown, were with us quite often. We greatly appreciated their presence and help. As a result of the regular and special efforts put forth, we have enrolled more than fifty members and have more to follow.

We are indebted to our fine Worth League for much of the success achieved to date. Our Leaguers are growing in knowledge, grace and activity. They can be depended upon for service anywhere. They have raised their special for the Cuban Mission and are now ready for something else. We will have the pleasure of entertaining the District League Conference in June. We hope to have delegates from each league in the district, so that this occasion may prove helpful to all concerned.

We have also a splendid Woman's Home Mission Society. When it comes to expending energy, persevering in the accomplishment of hard tasks, devising ways and means for the furtherance of their work, I have not seen the ladies of this church surpassed. We regret that we have to give up our good president, Mrs. L. M. McKlitrack, who is going to Timpson, Tex. God is so good to us. He is richly blessing his work in our midst. We give him the praise.

Shreveport has had no dearth of preaching this winter and spring. The Central Christian Church held a meeting for five or six weeks and had 405 accessions. The Parkview Baptist followed; then came that of the Texas Avenue Methodist Church, both of which had good meetings; now Dr. G. E. Cameron, of the First Methodist Church, assisted by Evangelist Price and Dr. M. E. Dodd, of the First Baptist, doing his own preaching, are conducting revival services. Yet there are hundreds who are unreached. The works of sin are to be seen on every hand. The devil seems to be somewhat of a

strategist himself. If, as Dr. Joseph Strong says, "The cities will soon rule the country," and the devil rules the cities, it would seem that we are in a bad way. But we are not to be pessimistic, for the Lord God omnipotent reigneth and shall prevail over all things that are contrary to himself and rebellious against his government.

The Noel Memorial Church is being rapidly pushed to completion. That congregation will have a well arranged edifice in which to worship, and the pastor has every reason to feel hopeful for the future of this church. The old building of the First Methodist Church is being removed to make place for a \$100,000 structure. This congregation is now worshipping in the City Hall. All in all, Methodism in the city and district of Shreveport is aggressive and hopeful. There is hope for the accomplishment of much good as soon as weather conditions will permit easy travel in the rural sections of the district. Our presiding elder is a thorough-going official, who sees to it that no grass grows under his own or his preachers' feet. If we keep humble, teachable and receptive to the Holy Spirit's presence and power, we may be sure that we are not laboring in vain.

A few days ago I was at Richard Nolley's grave. As I stood there I felt a thrill of heart not easily described, for I realized I was by the sacred dust of a man who gave his life in the discharge of duty to his Church and his Lord. Brethren, I felt like consecrating myself afresh to the Church and our Lord. I could pray with more meaning "Thy will be done," as I stood on the ground where sleeps one whose life was a sacrifice to the cause of our holy Christianity. W. W. PERRY.

May 6, 1912.

SARDIS DISTRICT CONFERENCE DEFERRED.

Dear Dr. Meek: Please announce that the Sardis District Conference has been postponed to a later date, on account of the unfavorable weather for planting. I will give date later.

We are steadily advancing in this section, notwithstanding the difficulties of this unusual season. Come to see us. Fraternally, J. W. DORMAN.

Marriages

At Buena Vista, Miss., on April 28, 1912, at 6 p.m., by Rev. T. J. Durrett, Mr. CLIFF BALL and Miss MAGGIE MILLER.

At the home of the bride's mother, in McComb City, Miss., May 5, 1912, by Rev. P. D. Hardin, Mr. ROBERT D. ROSTRUP and Miss ORA PEARL PHILLIPS.

At the residence of Mrs. Hinson, Meridian, Miss., May 7, 1912, by Isaac L. Peebles, Mr. JOHN BROWN to Mrs. SONA SIGLER, both of Meridian.

At the residence of the bride's mother, Mrs. W. L. Weems, of Shubuta, Miss., April 17, 1912, by Rev. J. M. Weems, Mr. H. D. HENDERSON, of Murphreesboro, Tenn., and Miss MAMIE WEEMS.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

POPULAR PEASE PIANOS

An old and dependable Piano
PHILIP WERLEIN, LTD., NEW ORLEANS

Dandruff? Go To Your Doctor

Falling Hair
Ayer's Hair Vigor promptly destroys the germs that cause falling hair. It nourishes the hair-bulbs, restores them to health. The hair stops falling out, grows more rapidly.

Dandruff
Ayer's Hair Vigor just as promptly destroys the germs that cause dandruff. It removes every trace of dandruff itself, and keeps the scalp clean and in a healthy condition.

DOES NOT COLOR THE HAIR

J. C. Ayer Company, Lowell, Mass.

FOR STRENGTH HEALTH and VIGOR

TAKE W.H. BULL'S HERBS AND IRON

Preserves your health by purifying and enriching your blood. W. H. Bull's HERBS and IRON is different from other tonics in that its benefits are permanent. It is not a stimulant that you have to continue to use, but a REAL TONIC that builds lasting strength and vigor. W. H. Bull's HERBS and IRON insures perfect digestion; strengthens your heart and muscles; invigorates tired nerves; cleanses the bowels and restores the Liver and Kidneys to normal action.

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Swamp Chill and Fever Cure is a guaranteed remedy. Its results are so certain that any Druggist who sells you a bottle is authorized to return your money, if the Chills once broken by this remedy return to plague you. Buy a bottle now and cure yourself!

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PORT GIBSON DISTRICT CONFERENCE POSTPONED.

Dear Dr. Meek: Please state in the Advocate, for the guidance of those concerned, that the District Conference must be postponed. With the northern half of the district under water, and general apprehension as to planting at all in the river section when time for planting comes (if it comes), the latter part of May will be rightly taking all the time available throughout the farming area. Half an hour's figuring shows the direct expense to attend the sessions of the Conference would not fall below \$300. The pastors would be poorly prepared with their share, and all would answer the call and be there. We are not seeking this means of publishing the perplexities of the river situation to prove our right to first place in the depths of distress. It is devoutly, perhaps profanely, hoped that the weevil is under water, too. He really should not bother us this time. The season, the water, the weevil—what a trinity for an agricultural country! From Anguilla to Vicksburg water is everywhere. Where are Dr. Moulter, McKibben, Parker, Van Hook, Frasier? Seven feet of river over the foundations of several churches! These men are of the spirit of a gentleman saying the other day that he and his saddle-horse occupied the same room on the second floor of his house. They doubtless brood and drowse and dream with the chickens fringing the chairbacks and mantles. At Natchez, the other day, they were making room for families of deer, which with their little ones swam the river daily and lay exhausted under the hill, too tired to flinch from the hands which would pet them. The fawns were eating from the hands. One or two bucks ventured up upon Main Street, one entering a feed store, where a sack of oats was opened for his entertainment. At breakfast a friend remarked upon the house which passed the city the day before. And I heard the remark of more than one about "going down to the river and getting me a house!" Port Gibson District Conference will be postponed until a day to be named later.—W. H. Huntley, P.E.

WINONA DISTRICT CONFERENCE.

The Winona District is accustomed to having good District Conferences, and hence was prepared to properly appreciate the fine session held at Kilmichael May 1-3. Several things conspired to make this a notable gathering. Kilmichael is an ideal place for such a convention. Her people are thrifty, intelligent, hospitable and deeply religious. In all good qualities they are "at home," and they make their guests feel so. Rev. Ben P. Jacob knows how "to hold" a district conference—not merely to preside over the daily sessions, but to hold the Conference. One who has attended a thousand Conferences says he never heard better sermons at a District Conference than those he heard at Kilmichael. Rev. Jno. Ritchey, Rev. J. R. Countiss, Rev. H. S. Spragins, Rev. O. W. Bradley and Rev. S. M. Thames were the preachers of the occasion. These young men preached with pith, point, pathos and power. No interest of the Church was neglected or overlooked. Special attention was given to the "Seed-Plot"—the Sunday school. R. M. Weaver, of Corinth, and J. H. Ledyard, of Tupelo, rendered effective service, which was so highly valued that the Conference expressed its appreciation by a rising vote. Not a whit behind these "high privates in the front rank" were our own H. H. Estes, E. V. Hughston, F. M. Smith, J. B. Small and others. No man is more faithful, more useful and better beloved in our territory than G. W. Bachman, everybody's friend. In addition to his scholarly, instructive and

thought-provoking sermon, Rev. J. R. Countiss represented Grenada College in a most engaging and impressive manner. His impromptu speech on "Sunday School Teachers and Teaching" was declared to be the best of the many good addresses on that important subject. In ability, culture, gifts, graces and usefulness, Brother Countiss is in the foremost ranks of the younger men of Methodism. Under his administration Grenada College has prospered as never before.

Our Orphans' Home was represented by Rev. W. M. Williams. That statement in itself is a volume. When one very close to the home said, "I hope Brother Williams will direct the affairs of the home for an indefinite period," the house fairly rang with fervent Amens. The Tri-State Methodist Hospital and the Sea-Shore Divinity School had a worthy representative in Rev. H. M. Ellis, and in those great projects he has incentives that spring him to his best. One of the very best of the many good things during the Conference was the address on "Personal Evangelism," by Rev. W. M. Campbell. It was witty, weighty and wise and deeply spiritual. There was general and genuine disappointment at the absence of the Editor of the New Orleans Christian Advocate. R. A. Meek was born, reared and licensed to preach within the bounds of the Winona District. His first pastoral charge was here, as was his second; in the bounds of the latter was Kilmichael. Some were present the first day for the sole purpose of hearing him preach. B. H. Adams, O. A. Clark and P. F. Luter were granted license to preach. Each of these young men had a hearty welcome. That of the last named was accentuated because of his sainted father, Rev. J. W. Luter. T. L. Lamb, F. M. Smith, J. R. Bingham and E. V. Hughston were elected lay delegates to the Annual Conference, with R. V. Cooper and M. C. Smith as reserve delegates. (I sincerely hope the date for that Conference will be postponed to Dec. 4. It will be hurtful to hold the North Mississippi Conference so soon as Nov. 20. Any date earlier than the first week in December is too soon.)

At the present time all eyes in Mississippi Methodism are turned toward Millsaps College. Many prayers ascend for and much advice is given to the trustees. They are thankful for both. Dr. J. M. Sullivan represented the college at the Kilmichael Conference and would have won all hearts if he had not been in possession of them already. Rev. T. J. Halfacre and his good people, by their handsome treatment, made it a serious matter for the next place which will entertain the Conference. Nevertheless, Beizoni was anxious to have the next session, and the Conference voted to accept the invitation. This report does not tell half the story, because more than one-half of our territory is in the overflowed district, while all of it has been affected seriously by the floods. Dr. T. L. Wilburn and family would have overwhelmed me with kindness, but for the fact that I have so long attended so many Conferences that I can stand a great deal of good treatment. If anybody should infer from this report that I had a good time at Kilmichael, I shall not deny the charge. If at another time the Conference shall say, "Behold, I go to Kilmichael," at once I shall say, "Behold, I also go with you."—J. R. Ringham, Secretary.

NEW OFFICERS CHOSEN.

Announcement of the Sunday School Board of the North Mississippi Conference.

Recently Rev. R. P. Neblett resigned the chairmanship of the Sunday School Board. The executive committee of the board met and elected Hon. J. G. McGowan, of Water Valley, chairman, and Mr. J. S. Carlton, of Sardis, secretary. We bespeak for these men the hearty co-

Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured."

Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.



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operation of the superintendents of the Sunday schools and the members of the Annual Conference.

The pastors will confer a great favor upon the board if they will send Children's Day money to the treasurer as soon as collected.

R. H. B. GLADNEY, Treasurer.
Sardis, Miss., May 10, 1912.

HARRIET COUNTISS SUNDAY SCHOOL CLASS.

Dear Brother Meek: I want to mention a new enterprise in our Sunday school, a matrons' class, recently organized. This class promises to be a great addition to our working force. It is not made up of suffragettes; however, the men, while allowed honorary membership, are disfranchised. It was organized with six charter members, all of whom were elected to official position, save one. This was an act of kindness and love, as it was not the desire of the class to place any responsibility upon the eldest and most beloved. It remained for her to receive the honor suggested in the title of this note. She is the mother of our well-known and highly-esteemed Methodist preacher, who now holds, in my opinion, the position of highest honor in the North Mississippi Conference. This man is none other than President John B. ("Dick") Countiss, of our Grenada College. The mother is Harriet Ray Countiss. She is now 80 years of age and lives with her daughter, Mrs. H. D. Estes, one mile from her church in Calhoun City. When it was suggested that the class would be pleased to have her as one of the charter members, to attend when she could, she surprised them by saying: "Yes, I can go most of the time when the roads get dry so I can walk." She prefers walking that distance to going in a buggy.

This class proposes to do regular work in some way. Perhaps it may adopt the plan of making a monthly contribution to the Orphans' Home.

WALTER JONES.

Calhoun City, Miss., May 8, 1912.

Newton District Conference.

The Newton District Conference will, as heretofore announced, be held at Forest, Miss., May 27-31. The opening sermon will be preached by Rev. G. H. Galloway, President of the Mississippi Conference Training School, at 8 o'clock p.m., Monday, May 27. The first business session will begin at 9 o'clock a.m. Tuesday. The Sunday school interest will be given special attention that day. Wednesday will be devoted principally to the consideration of Education, Church Extension and Epworth Leagues. Thursday will be Missionary Day, closing with a laymen's rally at 8 p.m. Friday will be given to the hearing of the reports of committees, and all unfinished business of the Conference. The following are the examining committees for the Conference: License to Preach—H. Walter Featherston, D.D., H. F. Tolle, J. J. Golden; Admission on Trial—W. W. Graves, M. M. Black, J. F. McClellan. Orders—J. M. Weems, D.D., C. C. Evans, F. B. Ormond. Let all preachers of the district, both traveling and local, and the lay delegates, together with the applicants for license to preach, for admission on trial into the traveling connection, and for local deacons or elders' orders, be present at the opening sermon Monday night and remain till the Conference closes Friday evening. We are especially anxious to have full attendance of the

church lay leaders of the district at the laymen's rally Thursday evening, at which time we hope many will get a larger vision of the purpose and possibilities of the laymen's movement. Let all the local preachers make written reports to the Conference, including a statement of whatever studies are being prosecuted in literature and theology (See Discipline, Par. 75). A failure on the part of any local preacher to make written report to the Conference shall be prejudicial to the passage of his character. (See par. 590, Discipline 1910.) As Newton is at the intersection of the N. O. M. and C. R. R., and the A. & V. R. R., doubtless the following schedules will be of interest to many: N. O. M. & C. trains south,

due in Newton 12:04 p.m. and 6:24 p.m.; north, 7:08 a.m. and 1:40 p.m. A. & V. trains leave for Forest at 4:05 a.m., 8:05 a.m., 12:16 p.m. and 5:13 p.m. All who purpose attending the Conference will confer a favor on the Rev. A. M. Broadfoot, the host of the Conference, by notifying him as to the hour they expect to arrive at Forest. Ye Editor is most cordially invited to attend and represent the interest of the Advocate.—T. J. O'Neil, P.E.

Methodism still stands to the fore in the battle for righteousness and for the salvation of the world. A pessimistic note is sometimes sounded in our ranks, and there are always enough things to discourage men who

are toiling for the uplift of the world, if we stop to look for them. There are many things in the life of this old world that we would change, if we had our way with it; and we would be rejoiced to see greater evidences of spiritual life and power in our own Church than we are able to discover. Still we believe she stands at the very head of Christianity in her warfare against all forms of evil and in upholding the banner of our Lord. The Baltimore and Richmond Christian Advocate calls attention to the fact that "Methodists are more numerous than any other Church in our States of the Union, and in eighteen States they lead every other Protestant denomination."—Raleigh Christian Advocate.



It Is Yours!

No matter where you are, whether you are a man or woman, twenty years old or seventy, whether you live in the town or country, whether you are rich or poor, all you need do is hold out your hand for it. Give us the signal that you want it, say the word, and it will be sent right out to you, without a penny from you. If you need it, if you want to try it and see what it will do, if you are ill, poorly, weak or suffering, hold out your hand and get it, as thousands have done during the past three years. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send references, money or stamps. It is yours to try at our risk, yours for the asking, no matter who or where you are. If you will hold out your hand for it, so we will know you want it. We place it right in your hand, deliver it free at your door, and are glad to do it when you ask for it. But we cannot know you need it, cannot know you want it, unless you say the word, and so ask you to "Hold out your hand."

Clip the coupon, fill in your name and address, and we will send you a dollar box of Bodi-Tone without a penny from you.

This is how a quarter-million people have already tested Bodi-Tone, many from your own state and neighborhood, including hundreds of the readers of this paper and this is how we want you to try it. We know Bodi-Tone, we know how quickly it acts in the body, how it makes its great power felt soon after you begin to use it, how it sends the glow of returning health into every nook and corner, and we want to prove it to you, absolutely at our own risk. If you are entirely satisfied when you see what the trial box of Bodi-Tone does for you, pay a dollar for it. Otherwise, that ends it. We leave it all to you. You have all to win and nothing to lose by trying Bodi-Tone in this way.

Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Khusarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy

to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Khusarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force, which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

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If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your body's organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Saved Her Life and Made Her a Well Woman.

ATLANTA, TEXAS.—I feel like telling everyone what Bodi-Tone has done for me. I was almost dead when I saw it advertised in the paper. I read what it was made of, and thought it was the medicine for me. I had tried most everything in the way of medicine; nothing seemed to do me any good. I have paid hundreds of dollars trying to get well, but all in vain. I was sick all over. I had Kidney, Bladder and Heart Trouble, Cramps, Nervousness and Constipation. I was past walking when I commenced taking Bodi-Tone. Now I am well of all these diseases. I have no pain anywhere in my body. Bodi-Tone saved my life and I thank the Lord that I got the right medicine in time. Mrs. S. PHILLIPS.

Doctor Said He Had Bright's Disease and Couldn't Be Cured.

DANA, IND.—Bodi-Tone, in my opinion, is the best medicine on earth. I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis. He doctored me for a long time and finally told me to go to the Springs at Martinsville, Ind. I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds, for I am a large-boned man. I know I would have been under the ground if I had not taken it. G. M. HILL.

A Young Woman's Case of Extreme Nervousness.

LASCASSAS, TENN.—Bodi-Tone has helped me more than anything I have taken. Since using it I seem like a different girl entirely. So many people say: "What have you been doing for yourself, you look so much better!" I couldn't do hardly anything before taking Bodi-Tone. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so we feared I had St. Vitus' dance. I had our family Doctor and I took a lot of medicine. Mother saw the Bodi-Tone advertisement and the offer seemed so fair we could not help having faith in it, so sent for a box. Bodi-Tone has done the work for me as all here know. EULA DILLON.

COUPON

Clipped from New Orleans Christian Advocate.

Bodi-Tone Company, Hoynes and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 21.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2936.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 23, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

THE AMUSEMENT QUESTION.

The action of the Northern Methodist Bishops in recommending that all specific legislation against the so-called questionable amusements be stricken from the Book of Discipline, leaving therein only Mr. Wesley's monitory words against "taking such diversions as cannot be used in the name of the Lord Jesus," has excited widespread discussion both in the secular and religious press. As was to be expected, the secular periodicals have very generally approved of the proposed action, as have also some church publications. The New York Independent, before the meeting of the General Conference, sweepingly endorsed this suggestion and affirmed it to be the most important question that that body would be called upon to consider. Some of our readers have requested us to express our views on this controverted issue, which we have not the least hesitancy in doing.

Let us first get the matter clearly before us. The Discipline of the Northern Church deals with the amusement question much more explicitly than ours, though in fact, there is little difference in the real attitude of the two bodies. Of course, both Books of Discipline contain the "General Rules" drawn up by Mr. Wesley, in which occurs the warning against "such diversions as cannot be taken in the name of the Lord Jesus." In addition to this, the Northern Discipline has an extended section in which a kindly but vigorous protest is made against these practices, and a paragraph which declares them to be infractions of the law of the Church, and says that members shall be remonstrated with for the first two offenses and expelled for the third. Our Discipline contains no such specific exhortation on the subject and no such clearly defined law forbidding these things; but it is well understood that we regard dancing, card-playing, and theatre-going as violative of the General Rules of our Church, and that our Bishops and General Conferences have formally and emphatically so declared. In the light of these facts, it may be said that the position of our Church with reference to such amusements is quite as hostile and uncompromising as that of our sister Church.

What would be the effect of carrying out the course proposed by the Northern Bishops? It could not logically be construed in any other way than as a retreat from the position which their Church has hitherto occupied with reference to these practices. Mr. Wesley's words in the General Rules would be interpreted in the light of this action, and henceforth their restraining influence would amount to little. By virtue of the repeal of these paragraphs, the inference of both the membership of the Church and the outside world would be that these amusements were regarded by this denomination as less objectionable than they formerly were. The absence of

any specific law on the subject would mean with them an altogether different thing from what it does with us, because our course of action has put upon Mr. Wesley's rule one construction, and theirs would put upon it a construction exactly the reverse. Our interpretation of it enables us to expel from our membership dancers, card-players, and theatre-goers, if we wish to do so; theirs would leave them without any course of legal procedure against these classes.

But what object have the Northern Bishops in view in advocating the repeal of these paragraphs? They affirm that they "hold to every word submitted to the General Conference through Bishop Foss in 1904, and adopted into the chapter of Advices." That declaration contains the following: "Some amusements in common use are positively demoralizing and furnish the first easy step to a total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty against dancing, theater-going, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth." Are not practices which "furnish the first easy steps to a total loss of character" and which tend to strike down "vital piety" a sufficient menace for the Church to keep up her bars against them?

Is it because their Church is not growing as rapidly as they would like that the Bishops have suggested that their communicants be allowed a larger discretion as to their conduct? because they think, that with the gates wider open, recruits might come in more rapidly? Members thus gained would more likely prove a source of weakness than of strength. This was not the Master's method of gaining disciples. Never did he seek to win men by making it easier for them to become his followers. His outstanding and unvarying challenge was, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The talk of "returning to Mr. Wesley's method" is pure and simple sophistry. Mr. Wesley wanted a brief set of rules, so when he came to the question of diversions he used a single comprehensive expression. But he meant for this rule to include everything of a questionable character; nor would he, for one moment, have hesitated to furnish a list of the things forbidden by it, if asked to do so. Nothing was further from his mind than a purpose to adopt a vague and meaningless phrase, that every person was to interpret for himself.

The Bishops are unfortunate in suggesting that Christians of the twentieth century must be dealt with differently from those living in the past. When did the way of righteousness become broader than it formerly was? To use their own language, "From what sin named in the Bible is this generation free? What school, what

home, what companionship is safe against the pollution of its vices? When the profits of the brothels of a single American city are set down by an authorized committee at \$16,000,000 for a single year, when it is declared in reputable prints that there are 100,000 unpunished manslaughterers at large in this country, not including the large class of influential citizens who do their killing under legal sanction, what have we to say for American morals? Can anything less than the new birth save the people? The world is growing better, but it has yet to learn to mourn more for its sins than its catastrophes. * * * Who is authorized to set aside the Master's words or change his gospel?"

Nothing could be more unwise than the oft-heard twaddle that every man should be left to believe and act according to the dictates of his own individual conscience. That teaching is to-day perhaps the gravest peril that confronts Protestant Christianity. There is not a false faith in existence that it does not license. It paves the way for Mormonism, Mohammedanism, and every other kind of travesty on religion. It lays the predicate for a state of anarchy both in the realm of belief and conduct. Society tolerates no such mischievous doctrine. If a man marries two wives and claims that he "conscientiously" believes in polygamy, he is sent to jail notwithstanding. If he were "conscientiously" to throw his child into the Mississippi River, he would very properly be sent to the gallows. In like manner, if a Church is to amount to anything she must embody her convictions in rules and insist upon their observance by her members. Any other course is ruinous and self-destructive. The notion that each individual has a right to be a law unto himself has no support either in sound reason or the Divine Revelation. The consensus of opinion of the people constituting it is the only safe standard of government for any organization, secular or religious.

(Since the above was written the Committee having the matter in hand at the General Conference, by a vote of two to one, has reported against the recommendation of the Bishops. What the final outcome of the struggle will be, remains to be seen.)

THEY YET EXIST.

The Memphis Commercial Appeal in a recent issue declared that the statesmen of America are all dead. Not so, Mr. Editor; they are only in retirement. When our electorates become sufficiently informed to demand their services it will be found that there is no scarcity of them. The trouble at present is that patriotic and high-minded men are not willing to resort to the methods which now seem necessary to bring political success. The remedy for this unhappy situation is more and better schools for the masses of the people. And we need instruction that will not only enlighten the mind, but also develop the moral nature and impart lofty ideals. Christian education is the supreme need of our country, and the only thing that can save it.

DR. THOMAS' LEAVE-TAKING REMARKS.

[We have not at our disposal the space to print the brilliant fraternal address made before the Northern General Conference by our representative, Dr. F. M. Thomas, of Louisville, Ky. The following are his impromptu remarks when taking leave of that great body the day he left for home.]

Bishop Bashford and Brethren: I have no desire to trespass on your time; I know how busy you are. You listened to me so kindly and patiently last evening, and at such great length, that I fear many of you are like the boy who, on Sunday afternoon was required to read a chapter in the Old Testament, and read it through. One afternoon he struck the chapter containing the names of Shadrach, Meshack, and Abednego. He struggled along and when he was through that particular place he heaved a great sigh of relief; but in a few minutes his eye glanced down the lines to the close, and he said, "Oh, here come those three fellows again (Great laughter). But fortunately for you this Abednego goes on the Pioneer Limited to-night (laughter). It has been a great privilege to be present at this cosmic parliament, to look into your faces, and feel the throb of your mighty Methodist heart. I have received a great inspiration since I came. Last fall at Toronto I sensed a new vision of world-wide Methodism that lingered with me for days, and throbbed in my preaching. I shall go back to my Kentucky home with a larger and more glorious vision of American Methodism that I trust shall vibrate in my ministry. I would that I had words to express my appreciation of your very charming hospitality. At the close of the Spanish War, when my regiment was mustered out, one of my boys came to me and said, "Chaplain, I want to thank you for your exceeding kindness to me during these thirteen long months." I said, "Where are you going?" He said, "I am going back to the Kentucky mountains, and when I get home the welcome they will give me will be a sin against the snakes" (great laughter). Now, my brethren, I do not know what he meant (laughter). But I would that I had some such phrase to express my appreciation; and when I go back down South and tell them how you received me, I will say, "Their welcome was a sin against the snakes" (laughter).

I wrote this morning to my dear mother. You know a man never tells a story to his mother, if he is any kind of man at all. I said in my letter, "Mother, the hospitality of these brethren is equal to, if it does not exceed, anything the South could have produced in her palmyest days;" and you know, coming from a Southerner, that means a great deal, my brethren (great applause). I said last night that love was the great illuminator, and I can prove it to you. When I was a student, studying Biblical geography in Vanderbilt University, there was one tribe of Israel that I always ran shy of. It was hard to pronounce. It was away up there in the mountain region of Israel, and it savored of naphtha and lyc and I avoided it. I was like the old darkey and his texts. He said that if he was persecuted in one text, he fled into the other (great laughter). So in those days I avoided that name; but since Doctor Luccock (his name is Naphtali) came, bringing the greetings of your great Conference to our beloved Methodism, that naphtha has become as a precious perfume, and lies upon our hearts (laughter and applause). There is only one thing about that meeting down there: he and Governor Hanly did not stay long enough. We would have made Dr. Luccock a Bishop, and we would have done a great deal more for Governor Hanly. We would have made him a presiding elder (great laughter). I am going to prove to you that a presiding elder is the biggest man in Methodism, *quoniam pars sum*. Listen.

"The layman is the man who furnishes the mun."

The preacher is the man behind the gun.

The Bishops make the appointments and run, And the presiding elder stays and sees the fun." (Great laughter.)

I will tell you a secret. If it were not for our Bishops, we presiding elders would be, many times in a fix. After the appointments are made and the dear laymen come to us complaining about their pastors, and this and that, we say, "Oh, you know it was the Bishop. He had to do so and so." You know we help make the appointments, and make about ninety per cent in our cabinet; but after it is all over, and the Bishop is gone, we lay it on him (laughter). Let me say, brethren, as a boy in the trenches, with one hundred years of Methodish ancestry in his veins, that without our episcopacy our Methodism would go to rack and ruin. I cannot understand how some men want to take away from our Methodist system its very life. Why, you can see upon the great Roman Catholic establishment the marks of Gregory after twelve hundred years; and you can see the marks of Laud upon the Anglican establishment after the lapse of centuries. Yet there are men who want to remove every finger print of John Wesley from our Methodist system. The Episcopacy, including the presiding eldership, is the highest exemplification on this continent of the principle of itinerancy (applause).

I could imagine, by reducing your number about half, that I am even now in the Southern Methodist General Conference. You have the same catapultic action of the deitoid muscle in trying to attract the attention of the chair. You have the same general fallacies of reasoning that we do down South (laughter). Ah, let us be true to our great Methodism. Brethren, we do not need many changes in our system so much as we need to work it, and to keep to our God-given commission of saving souls (applause). Dr. Luccock referred very beautifully last evening to those wonderful lines of Coleridge, describing the two Methodisms as two frowning cliffs between which the wide sea rolls. If he will allow me, I will change that figure a little in closing this morning. They are not two great, frowning cliffs between which the wide sea rolls; they are two beautiful clouds that have come out of the night of misunderstanding, and are basking in the warm sunshine of our Redeemer's love, and are floating together in the sunlight toward the noon. When I was a boy I learned some lines at my mother's knee; and as I have grown older and studied philosophy and psychology, I have found that the best philosophy in the universe is not that of Bergson, Eucken, and others, but the philosophy that I learned at her knee. This is it:

"I saw two clouds at early dawn
Tinged by the rosy sun.
But at eventide they had floated on,
And melted into one" (applause).

My brethren, in the midst of the great problems before us we may not know just exactly the way we take, but O we know our Guide.

I wish to thank Dr. Eckman, chairman of the committee, and the other members of the committees, and all of you brethren, for the gracious hospitality that you have extended to me—yet not to me, but rather the great Church which I represent. May God's blessing abide with you.

[At the close of Doctor Thomas' address, the audience arose and cheered him, tendering a chautauqua salute, and then sang, still standing, "Blest be the tie that binds."]

THE THINGS METHODISTS BELIEVE.

By Rev. T. H. Lipscomb, B.D.

II. As Distinct from What Baptists Believe.

1. That pouring, sprinkling, and immersion are all scripturally proper modes of baptism; and that insistence upon baptism by immersion only is an emphasis, contrary to the spirit of the New Testament and unjustified in the New Testament, upon the merely outward mode of symbolizing an inward grace. While all Christians agree that Christ commands baptism, using wa-

ter in the name of the Father, and of the Son, and of the Holy Ghost, yet we emphatically deny that he specified a mode, and that immersion is essential to obedience. Those as truly "obey Christ in baptism" who, confessing him as Lord and Savior, are baptized by pouring or sprinkling (the Bible is full of allusions to these as symbolizing cleansing) as do those who are baptized by immersion. They have, further, the advantage of being less likely to make their faith center around and in the observance of a mere outward rite, than are those who give to the mode such over-shadowing emphasis.

2. That its ministers, and the ministers of all denominations, who are called of God to this holy office, are as truly ministers of Jesus Christ, as those of the Baptist Church, and, when so authorized by their respective churches, are as truly empowered to administer the sacraments, and these sacraments of baptism and the Lord's Supper are as valid when administered by them as by a Baptist preacher. The claim of the Baptist Church to these rights exclusively, and the rejection by them of even immersion when administered by a preacher not of their communion, Methodists look upon as an assumption of exclusive rights in the kingdom of God unparalleled (even Catholics admit the validity of alien baptism) and which the Christian charity and catholicity of other Christian ministers and churches must pardon, and be brotherly still.

3. That there is no justification in the New Testament; further, that it is contrary to the spirit of Christian unity constantly enjoined by Christ, to exclude from the sacrament of the Lord's Supper those who would come in reverence and faith, merely because they differ in conviction as to matters of outward administration. That to do so is to manifest the spirit of the sons of Zebedee, whom Christ rebuked for their exclusiveness.

Such doctrines, both as regarding ministerial rights, baptism, and the Lord's Supper, it is painful even to state; and to be rejected they need but to be known. They will certainly one day have to be discarded even by Baptists themselves; when Christ crowns as his own ministers and men of all faiths, baptized by all modes, and when he invites all alike to sit down together to the marriage supper of the Lamb.

4. Methodists hold further, as distinct from Baptists, that, having once entered into a state of grace, it is possible to fall therefrom. The same free choice through which one becomes united to Christ remains after conversion, and it is man's melancholy prerogative to depart from God through spiritual neglect, or through sinful indulgence. This is writ large upon the pages of Scripture; the most explicit statements of it possible being given at length (as in Ezekiel 18:24-32; 33:12-18), and the constant exhortations to watchfulness, to prayerfulness, to keep the body under lest we ourselves (even St. Paul) should be castaway, all are in evidence of the possibility of apostasy—not only of drawing back, but of 'drawing back unto perdition,' as is specifically stated time and again. To answer that those whose 'lamps were gone out' never had any oil, or that those that work iniquity will be saved despite the fact that the contrary is specifically stated in the Scriptures, is the argument of one desperate in defeat.

The manner in which this doctrine, "once in grace always in grace," is being taught by some Baptists to-day Methodists view with alarm as lowering the requirements for admission into heaven far below that 'holiness without which' the Bible proclaims, 'no man shall see the Lord,' and representing men as in a state of salvation who live in open and wilful sin and neglect of duty, which sins, 'their works,' they say, 'are to be burned,' and the man saved. Salvation is thus made a too cheap and easy thing, in disregard of St. John's declaration: "Whosoever doeth not righteousness is not of God," "Whosoever committeth sin is of the devil;" and St. Paul's question, "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Again, the words of Christ, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

As following from this, the doctrine that there is no danger of damnation for sins committed after justification (you are to obey only from love), but that men are punished for them in this life, Methodists believe to be totally unscriptural and morally pernicious. The companion doctrine, that after salvation you are to work for rewards, not because fidelity in service is essential to salvation, is likewise unscriptural, and contrary to the exhortation, "When ye have done all say, We are unprofitable servants." These doctrines have, we know, largely been preached and argued in North Mississippi. We hope they are not generally held by Baptists.

5. Lastly, as distinct from Baptists, Methodists believe, with Presbyterians, Episcopalians, Congregationalists, Lutherans, Catholics—in fact with forty-nine fiftieths of Christendom—in the baptism of infants. As of old, they brought 'their babes' to Jesus, as the Greek word indicates (Luke 18:15), so we still bring ours, assured that the Master approves and blesses them, and rebukes those who rehuke us. And as baptism is the symbol of acceptance and grace and blessing, we baptize them, admitting that they can't understand, but assured that bringing our children thus into covenant relations with God, and taking upon ourselves the obligation of teaching them the meaning of the rite and the truths of our holy religion, hoping and praying that they may embrace them and ratify our action in later years, has behind it the scriptural precedent of circumcision, commanded of God throughout Hebrew history; the words of Christ as he said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven;" several instances of "household" baptisms, which imply the baptism of infants; and the practice of the Christian Church from the earliest centuries. Certainly, if pouring and sprinkling is not baptism, nor the baptism of infants, we face the anomaly of heaven full of unhaptized persons, for an overwhelming majority of Christians in every age have been baptized in no other manner.

6. As to Church government, it is well known that Methodists have always followed and prefer in the United States an episcopal form of government, as being both scriptural and effective; comparable not to a monarchy, as is sometimes claimed, but to such a republic as we live in, with men elected to office and to membership in conferences, and they exercising such appointive or legislative powers as have thereby been conferred upon them. The Baptists maintain a democracy so absolute as to be almost without a parallel in history, each local church refusing to allow any delegated and representative body to legislate for it.

HOW THE DEVIL STARTED A SUCCESSFUL MISSION.

By Rev. D. V. Robins, Ph. D.

It was a bright day in the early springtime. There was still a slight touch of frost in the air that made an overcoat desirable, but where the sun was shining brightly there was comfort and a sense of well-being. All the benches in the city Park of Tompkinsville were thickly inhabited. Nurses watched the older children at play whilst they held securely in their arms the squirming babes, who turned wondering eyes to the sun and blinked and yawned. The ubiquitous policeman walked to and fro, conscious of his well-fitting uniform that had but recently come from the tailors. Here and there you might see some aged man who had wandered forth into the sunshine, hoping to warm the sluggish tide in his veins or to lubricate rheumatic joints with Nature's own liniment, the glorious sunbeams.

I was walking to the post-office with a brisk step, enjoying thoroughly the morning, when an

old man unwound his grey beard and chin from the cave-like depths of his overcoat and with rather a shrill and petulant voice halted me.

"Hold on, there!" cried he. "You step around with head up like a new presiding elder. You do not recognize old friends. Well, that is the way. Take one of you country fellows out of the sticks and bring him to town and before he gets the hayseed out of his hair he is talking about the 'awful problems of the city' and preaching on 'What Kind of a Girl to Court?' Quit being so 'toploftical' and come over here and sun yourself awhile and talk to a man of brains, and you will preach better next Sunday. Young man, if I had your looks I would have been Bishop, and if I could transfer you half my brains, eh, you would go in on the first ballot."

I readily recognized in my free spoken friend one of the old men of the Conference, noted for his piety, his scholarship and a striking unconventionality. Rev. Frank Earnest possessed an individuality and a personal flavor as distinct as an Albemarle pippin. He was as brave as Julius Caesar and many a Bishop and unwary connexional officer had felt the edge of his sword in repartee. Upon one occasion, it is related, he was reporting a hard work to which he had been assigned at the previous Conference. "Bishop," said he, "our work is looking up. In fact, Bishop, it is flat of its back and that is the only way it can look." Frank Earnest was noted for his prayers, and, oftentimes, became lost in his devotions and utterly oblivious to every one around him. It was at an Annual Conference and an old superannuated preacher had been called upon to lead the devotions. He had prayed for the preachers, had invoked God's blessing on the 'flocks whilst the undershepherds were away;' then in a pleading voice he had asked that the 'divine blessings might rest upon our beloved Bishop.' The prayer had grown tenderer as the memories of the other days came into the mind of the veteran warrior, and a corresponding tide of feeling had swept into the soul of Brother Earnest. Continuing the prayer the old superannuate said, "Now, Lord, we pray for the presiding elders; give them thy wisdom and thy guidance." Brother Earnest was heard to respond, "Amen! Yes, Lord, head them off if you can." Upon one occasion a profane drummer came into the car and dropping into a seat beside Uncle Frank, as the younger men lovingly called him, said: "Where in the h— have I seen you before?"

Uncle Frank returned his stare whilst he replied, "I don't know. What part of Hell are you from?"

I seated myself beside the old veteran and stretched myself lazily in the sunshine. "Jones," said he, spitting out his tobacco and lazily cutting himself another 'chaw,' "I have been waiting to see you ever since I read that great sermon of yours on the 'Devil.' Reporters must have winded themselves trying to scoop that discourse. No doubt the Devil felt powerful good whilst you told about his wisdom and his wiles. I suspect Mrs. Beelzebub had a hard time living with him until he lost some of that conceit. Jones, you overrate the old gentleman, he is simply a third-rate, a third-rate intellect."

"But," said I, "you must remember that in the Garden of Eden—"

"Yes, yes, it seems to me I have heard some thing of that before," said he. "The race was then in its childhood. Adam was very weak; Eve but little stronger. They stumbled over a little old apple, and it was perhaps a crab apple. I tell you that the Devil is a decidedly overrated gentleman. If he had the ability of Rockefeller or the foresight of Pierpont Morgan, this old world would be much worse off than it is." If John D. and Pierpont miss heaven, I fear lest the old man may not hold his job for long. Pierpont will run a corner on brimstone, John D. will own the courts, and Theodore will not be able to do anything with his 'recall of decisions.'"

The old preacher seemed to enjoy very much

his own grotesque humor, and after shifting his quid to the other cheek and chuckling to himself, he resumed his conversation.

"Jones, just keep quiet and let a wise man talk. If you young fellows would keep your mouths shut and listen to your elders, there might be some hope of making wise men of you."

"No, the Devil is not smart. He is a chuckle-headed old fool that ought to be in an asylum for the feeble-minded. True, he kicked man out of the Garden of Eden, but on the point of the Devil's teeth we have been rising ever since. Adam might have still been loafing around that Garden eating fruit and without energy enough to weave fig leaves into clothes, if the Devil hadn't taken a hand."

I endeavored to enter a protest and save my sermon from his fierce onslaught, when I was stopped by an impatient gesture whilst he continued his monologue.

"We are all such easy marks. To save our faces we are accustomed to speak of his great wisdom. The first pass he makes at us, we lower our guards and at the first touch of his hand we fall to the mat and lie there whimpering taking the count."

"Uncle Frank," I exclaimed, "I am not exactly able to follow your figures of speech; they lie outside the realm of my experiences; I never had any explanation of them at Wesley Hall, but I would judge that some story prompts your strong, if heretical utterances. I would like to hear it."

"Heresy!" snorted the old man; "and what do you know of heresy. I was preaching the gospel in these swamps before you were born, got my education in the University of Hard Knocks, and have brains enough to set up to house-keeping a whole class of you modern kid-gloved theologues. Heresy!" Calming himself with an effort, the old man asked, "Did I ever tell you how the Devil started a mission?"

"No," I answered.

"You have doubtless heard of the 'Reach 'em Mission.'"

Of course I had heard often of it. In the midst of barrooms and sailors' boarding houses and factory workers it had stood as the one blessed haven of repose. Thousands had had their lives touched by it for good. The poor fallen woman had received here her first words of hope, and many hopeless drunkards had come forth from that hall to a new life and a new destiny.

"Well," continued the old man, pausing long enough to gain breath for the story, the Devil established that mission.

"The Devil, you say," I replied in some surprise.

"Yes," replied the old man, smiling at my evident confusion. "Hear the story and see if you do not agree with me that the Devil, after all, is a big fool."

"Doctor Seventeenthly was pastor of the High-Steeple Church. Doctor Seventeenthly was a nice gentleman and an eloquent preacher. But he received as much wholesome enjoyment from a description of what the church ought to do as in the accomplishment of the same. He luxuriated in pity and bathed his soul in the tears of the saints. Under the Doctor's preaching a wave of home mission zeal had swept over High-Steeple Church. Doctor Seventeenthly was a great man for committees. Many a hopeful and enthusiastic movement he had decently interred in the cold storage vault of some critical committee. So when the proposition was made that a mission ought to be established amongst the poor, a suitable committee was appointed who proceeded at once to shroud the proposition and to act as decent pall-bearers for the same. If Doctor Seventeenthly had been Martin Luther, he would have referred his Theses to the House Committee and waited three months for a report as to whether they might be nailed to the door of the church. The House Committee would have undoubtedly reported adversely, whereupon the

Doctor would have taken it as a providential indication that the Lord did not want any Reformation.

"The Doctor seemed to have given this enthusiasm decent interment. The flowers of many 'whereases' having been scattered over the untimely grave of this mission plan, Doctor Seventeenthly beamed with complacency. He had actually wept salt tears over the woes of the poor and had bathed the souls of his congregation in the golden seas of good impulses and it had not cost them a stiver in money nor a bead of perspiration. A little tombstone had been erected on the grave of this missionary impulse, carved with "Requiescat in pace" and no hopeful finger pointed to a resurrection. Then this old bungler, the Devil, took a hand.

"About a month after the obsequies a stranger came to the service of High-Steeple. His face was broad, but not quite as expansive as his shirtfront; his smile was sparkling, but not quite equal to the diamonds that flashed from his immaculate linen; oily goodness and unctious piety seemed to ooze from every pore. Sing? Why he sang like an angel, throwing his head back and half-closing his eyes that he might the better exclude mundane things. At the close of the sermon the doors of the church were opened and when this prosperous-looking stranger went to the front the brethren fairly strained the hinges trying to get the church door a little wider open. Doctor Seventeenthly wept when the stranger said that it was the prayers of a godly mother and the eloquent sermon of the morning that had melted the gates of brass and changed the heart of stone.

"Did they welcome him? The saints welcomed him as a brand plucked from the burning; the treasurer welcomed him—and thought of the deficit; the young ladies shyly welcomed him, for who knows? Doctor Seventeenthly welcomed him, as the most likely-looking whale ever caught on the golden hook of his eloquence.

"The old church had had some excitement before this. Grave division had occurred on the subject of the second blessing, and many a good brother had not only lost the first blessing, but at the same time any hope of any future blessing, by the discords created. But everyone rallied around Brother Diamonds. Those flashes of light from that immaculate shirtfront had hypnotized both parties. Brother Diamonds believed in establishing missions. Over the towering mountain of 'whereases' under his leadership, men, women, preachers and children threaded their way and descended safely into the vale of actual accomplishment.

"Under the wise guidance of Brother Diamonds a neglected spot in the city was found. The streets were narrow, the houses closely packed together were musty with age and dirt. Bar-rooms guarded all four corners of the blocks, as sentinels against the invasion of purity. Lodging houses of the cheapest variety were in abundance. A near-by factory gave employment to hundreds of women and children, and in the evening many of these mingled with drunken sailors in the corner bars. The new movement prospered from the first and the leading spirit of the movement was Brother Diamonds. In the midst of the battle, far above the highest note of the soprano, could be heard his voice like that of old man Stentor. Many saints, whose sword-arm had atrophied through disuse, were able not only to fence, but to actually fight. Tight-wads loosed their grip upon the throats of their pocket-books, and forthwith they began to 'cough up' a golden stream. And Brother Diamonds was treasurer of the new movement. He held the bag.

"High-Steeple possessed a choir of no mean dimensions. Perhaps it would be more truthful to say that the choir possessed High-Steeple. It was currently believed that the styles were more faithfully represented here than at any other place in the city. The music was always of a very high order. The sweetest singer in all that choir was Mabel Marchand.

"Mabel was a beautiful girl, endowed by harsh nature with a wistful face and a trusting heart. She had one of those pleading faces that seemed to say, 'Please love me, I want some one to love me.' Mabel saw no one else in all that great congregation but Brother Diamonds. She sang at him, and it must be confessed that when her thoughts ought to have been ascending towards the stars, they were lingering around the third seat from the front. It must be confessed that Mabel was a little inclined to be giddy, but all this dropped away from her as the leaves from the trees in autumn, as the poets say. She now became deeply interested in the condition of the poor. She had duly set aside a poor box, where she had placed all of her cast-off finery. Formerly she had sold these to the cook. She had even called on Mrs. Snipper and had been duly impressed by her tales of apocryphal suffering. After this interview it took Brother Diamonds almost half an hour to comfort her, but when she came out of the mission that afternoon it was apparent that he had succeeded. Mabel seemed to float down the streets and the light of a holy joy was shining in her devoted face, a light that was never on sea or land. In utter devotion a true woman had given her heart and her life into the hands of a man—and he was unworthy.

"High-Steeple was to have a marriage. This was an event. Some wag had suggested to the girls that they carve over the door of the Epworth League Room, 'Ye who enter here leave all hope behind.'

"There were the usual comments. Some said that they were glad Mabel was getting a husband, since it was evident that she wanted one badly enough. Others thought she was entirely too worldly for the man she was getting and that she had taken interest in mission work only to entrap him. There were many other expressions, some kindly, others the product of envy.

"But when it was known in Reach'em that Brother Diamonds was to be married, there was great excitement. All were to be invited. It was currently reported that Reach'em was to have a part in the service and would perhaps be called on to sing a song. There was much discussion as to which song they should sing. The school wanted to sing—

'Rescue the perishing, care for the dying
Snatch them in pity from death and the grave.'

"The leader of the music thought that the song ought to be statelier to be in-keeping with the occasion and that there ought to be no jig-like chorus. He had selected and insisted upon their singing

'Onward Christian soldiers, marching as to war.'

"The contention was very sharp between these two parties in the school. It looked for a time like it might disrupt the community, but a compromise was effected by the happy suggestion that they sing Brother Diamond's favorite. So a clash was averted and the school began to practice with many quaint quavers—

'Lead kindly light, amidst the encircling gloom
Lead thou me on, the night is dark
And I am far from home, Lead thou me on.'

"But the rest of the story is too harrowing to dwell on. Diamonds was a gambler, was already married, and when the people had assembled to witness the marriage, the bride-groom failed to appear. Fleeing from the State, he was soon apprehended for another crime and was confined in the penitentiary. The story of the heart-broken girl—well, I shall wait until you have more time.

"Now, young man," pursued Rev. Frank Earnest, "that scoundrel established Reach'em Mission. Thousands through it have been converted. It is the most fruitful stretch of vineyard in Tompkinsville today.

"What do you think of the Devil now? Is he not a fool and a bungler? Why, he has not as much sense as many of the folks we know. Modify your rhetoric, son. Get closer to the

facts. Don't give the Devil more than his due."

Not liking Brother Earnest's reference to my sermon, I arose rather impatiently and started to leave.

"Say, young man, when you get ready for that heresy trial, just let me know. Get your allegations down just right and be sure to have your alligators on hand."

Ought I to arrest his character or not? I am sure that he is not orthodox. What is my duty? I am in a quandary. I would like the advice of the readers of this paper on this question of casuistry. I am undecided.

In writing, address Rev. Dermuth Vail Robinson, D. D., care of New Orleans Christian Advocate, and it will be properly forwarded. I do not like to take the responsibility of questioning an old man's orthodoxy, but his views are a serious reflection on the intelligence of an old acquaintance of mine. And beside, that was a good sermon and ought not to be reflected on.

CONCERNING TEMPERANCE.

We have been requested to circulate a petition asking the Legislature to pass a bill to submit the question of Prohibition in Louisiana to a vote of the people. To my mind this means defeat—and humiliation deep and lasting if granted. As well try to turn back the muddy water flowing down the Mississippi river with a whisk broom, as to try to stem the tide of impurity flowing through and from the liquor traffic, with the small amount of public sentiment on our side. A people who will not hear, much less support, the gospel of temperance cannot be relied upon to vote "aye." We need to agitate, educate and renovate.

Mrs. Mary Harris Armor, the Georgia cyclone, will "hit" Louisiana on September 1. Any town wishing to be included in the "wake" will please notify me. She goes for free entertainment and a public collection. If this woman could visit every town in the State, I should not hesitate to follow her with a petition of the kind desired; but she can only give us two weeks of her valuable time, which is engaged for two years ahead; so let us make the best possible use of our opportunities. Mrs. Armor will be the speaker at our next State W. C. T. U. Convention, which is to meet in Alexandria early in September. If you lack enthusiasm on the temperance question, hear her.

MRS. A. C. McKINNEY.

Ruston, La.

CONTRIBUTIONS TO THE FLOOD-SUFFERERS.

Forwarded to Mr. J. D. Hamilton, Nashville, Tenn:
Florida W. C. T. U., per Mrs. A. C. McKinney, Ruston, La.\$ 34.00
Coldwater (Miss.) Methodist Church, per A. D. Elder 48.95
Chaires (Fla.) Epworth League, per F. L. Crowson 20.00

Total\$102.95
Handed to the New Orleans Progressive Union:
Florida W. C. T. U., per Mrs. A. C. McKinney, Ruston, La.\$148.45

There is yet much suffering in the flooded districts and we urge our preachers and people to take up collections and forward them at the earliest date possible. A number of our pastors and congregations in Mississippi, Louisiana and Arkansas are undergoing terrible hardships and we should aid our Mission Board in going promptly to their relief. This is a most urgent and important duty, and ought not to be deferred.

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NOTES ON THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

(Gleaned from the Daily Christian Advocate.)

II.

The Commission on Evangelism, of which Bishop Berry is chairman, has sought since the opening of the Conference to keep up distinctively evangelistic services, in addition to the regular morning devotional exercises with which each day's work is begun. On Monday afternoon, May 13, Billy Sunday, the noted evangelist, by special invitation preached a characteristic sermon in the auditorium.

When Dr. F. M. Thomas, fraternal Messenger from the Methodist Episcopal Church, South, was introduced on Monday morning, May 6, his credentials were read, after which the Secretary made the following statement: "It has been our custom in receiving such beautifully engrossed documents as this to recognize that they are of lasting value to the messengers bearing them; so, with the consent of the Conference, I will have these credentials properly transcribed in our record and return the original parchment to Dr. Thomas as a memorial of his visit to us." Permission to do this was unanimously granted.

The report of the Commission on Judicial Procedure recommending the establishment of a Final Court of Appeals to hear and determine all questions of Church law and administration coming before it under the rules prescribed, and to guard the Constitution of the Church if encroached upon by the General Conference, was rejected after an extended and spirited debate. Among those who spoke in favor of the proposed tribunal were Dr. R. J. Cooke of the Holston Conference, and Judge T. H. Anderson, of Baltimore (the latter making a remarkably strong and convincing speech); the opposition was led by that giant in parliamentary discussions, Dr. J. M. Buckley. This action leaves the General Conference well-nigh supreme in its powers, their college of Bishops having no veto power such as exercised by ours.

The question of the revision of the ritual is a prominent one before this body. The Commission having this matter in hand submitted its report to the General Conference of 1908, but no action was then taken. This report has now been referred to the Committee on Revision and ordered printed in the Daily Advocate. Some of the changes suggested are similar to those made by our last General Conference, and seem to us designed to soften the teaching that men, and especially children, are depraved in their moral natures—a trend which we regard as erroneous and most regrettable. We notice in the directions given concerning the administration of the Lord's Supper an exhortation to use, wherever practicable, "pure and unfermented grape juice."

In opposition to the suggestion of the recent World Missionary Conference in Edinburgh, Scotland, a resolution was adopted declaring that "it is the plain duty of the Methodist Episcopal Church to prosecute its missionary enterprises in Greek and Roman Catholic countries with increasing zeal." In the same connection, a purpose was expressed "to oppose the machinations of Romanism, and to counteract its attempts to gain an increasing control of our public schools, or to use the public funds for sectarian schools." Sympathy was avowed "for the priests and people within the Greek and Roman Catholic Churches who are working toward a more spiritual interpretation of the Christian faith."

After a brief and somewhat lively discussion the following action was taken: "Resolved, That it is the sense of this General Conference that no person should be elected to any office within the gift of the General Conference, who uses tobacco in any of its forms."

On Thursday, May 9, President Taft was commended by formal resolution for his persistent efforts to establish the principle of international arbitration; and during the same session the second Sunday in May was ordered to be observed throughout the Church as "Mothers' Day."

The Committee, to which was referred the question of episcopal supervision for the 325,000 colored members of the Church, reported that it is not desired by the Colored Conferences to elect a colored Bishop who should preside over white Conferences, and that under present conditions of public sentiment, such action would be impracticable; that to elect a Negro General Superintendent exclusively for the colored Conferences would be violative of the Constitution of the Church; and that to elect him as a co-ordinate member of the episcopal college and to undertake by that agreement to restrict his ser-

vice to his own race would not be feasible. Finally, in view of all the difficulties involved, the General Conference was asked to consider carefully the advisableness of submitting an amendment to the Constitution, making it possible to elect Negro Bishops for the colored race in the United States and limiting their jurisdiction wholly to their own people. After being read to the Conference and briefly discussed, this report was referred to the Committee on Episcopacy for further consideration.

The Bishops were ordered to insert in the course of study for young ministers a fuller course of instruction concerning Sunday school work. Provision was made for a Commission on Evangelism, to continue until the next General Conference, with well defined powers and specific ends in view. The bill pending in Congress to stop the shipment of intoxicating liquors into prohibition territory was strongly approved, and temperance people throughout the country were urged to petition their Congressmen and Senators in behalf of such legislation. A resolution reciting the facts that the year 1912 is the centenary of the first delegated General Conference and that the one hundred and fiftieth anniversary of the introduction of Methodism into the United States will fall within the next quadrennium, and providing that as a means of commemorating these historic events a campaign to raise \$5,000,000 for the Conference Claimants' Fund shall be conducted during the four succeeding years, was adopted.

The things done on Monday, May 13, were as follows: May 20 was named as the last day for the presentation of memorials, and May 28 as the time for final adjournment. A resolution was passed urging the pastors of the Church to observe faithfully the prescribed order of worship, and especially to have a due regard for the approved posture in prayer and the singing of the doxology at the close of the service. By a unanimous rising vote, the United States Government was asked to recognize the new Republic of China, and the flag that has been adopted by that country since the overthrow of the Empire was hung over the platform by the side of the Stars and Stripes. During the discussion of this question enthusiasm was at high tide, the Conference room rang again and again with applause, and the body stood and sang heartily, "My Country, 'Tis of Thee." Especially happy were the remarks of the Chinese delegates.

The fraternal messages to the Conference have been strikingly able and felicitous. Australasia sent no speaker, but forwarded a communication which was admirable in every respect. Canadian Methodism had three representatives on hand to express its sentiments: Bishop Chown, the Rev. W. H. Heartz, D. D., one of the foremost men of his Church, and the Hon. J. A. M. Aikens, M. P. Rev. J. T. Wardle Stafford was commissioned to hear the greetings of the British Wesleyan Church and the Irish Methodist Conference, and most nobly did he perform the task. He is one of the leading ministers in British Methodism, a member of the Legal Hundred, and a public speaker of popular gifts. His address was pitched upon a high plane, and was a brilliant and impressive utterance. An account of how our representative acquitted himself is given elsewhere.

Three Bishops have been retired from active service: H. W. Warren, of Denver; T. B. Neeley, of New Orleans, and D. H. Moore, of Cincinnati. The Conference declared for the election of eight new chief pastors.

Secular News and Comment

By Rev. A. J. Gearheard.

This is said to be the driest spring ever experienced in Paris. We can scarcely appreciate such a predicament.

China is evidencing many signs of advanced civilization. She is in the act of acquiring a national debt of \$50,000,000.

There are some advantages to the Indian that the average citizen cannot claim. The Supreme Court of the United States has ruled that he cannot be taxed.

The annual profit to the State of Alabama from its penitentiary is \$192,647.41. A stranger might be led to remark that if a convict is of such value to a State, he is not an undesirable citizen.

As predicted in these columns some time since,

the United States Senate took action on the Free Sugar bill that is calculated to make the Louisiana sugar planter rejoice. The Senate chamber is a luckless place for certain kinds of legislation.

Vasquez Gomez has been appointed "provisional president" of Mexico by Orozco, the rebel leader in the Torreon district. Just now his duties are mostly imaginary, but a turn of events that would place him in the palace of Diaz might happen almost any day.

It is reported that five great railway projects are being pushed for the purpose of opening the interior of Africa. We dare say that the money will be forthcoming, but for the nobler purpose of opening the hearts of those Africans and letting the sunshine of God's love in, it is hard to get a few thousands.

Ex-Governor J. Y. Sanders, in his farewell message to the Louisiana Legislature, warned that body to beware of the scheming representatives of the liquor traffic and the race-track gamblers. He suggested that these vultures were hovering over the Legislature with the hope of feasting on the rights of the people by securing more liberty for their clients.

A Chicago paper says editorially: "We regret to say that the Louisiana view of the Mississippi flood is in many cases that of a man up a tree." We take issue with the Windy City journal. The flood sufferers in Louisiana are not up a tree. They are being cared for by their fellow men who have no disposition to make a jest out of a calamity, and who have emptied their purses in behalf of the sufferers.

A representative from Caddo Parish is the promoter of a bill to be introduced in the Louisiana Legislature which is intended to grant to all towns of 5,000 population or more the right to vote separately on the liquor license. We are heart and soul against such a law. No town, simply because it has a certain population, has a right to maintain that which is an injury to the country on which it is dependent.

New York State has an inheritance tax. This year her income from that source will exceed \$20,000,000 if reports are true. The toll taken from the Astor estate alone will net that commonwealth \$5,000,000. This form of taxation appeals to us as one of wisdom, for the heirs, who have been left many millions, do not suffer by the State receiving some compensation for having protected these lords of commerce.

Dr. John Grier Hibben, who was recently inaugurated President of Princeton University, in his inaugural address sounded a note of discouragement concerning the present trend of the country towards trades schools and vocational training. He holds that no person should be permitted to begin the learning of a trade or a profession until he has laid well the foundations of his education. We concur in his view.

The San Francisco Labor Council has adopted a resolution opposing the accepting by that city of a \$750,000 gift from Andrew Carnegie for a public library. The Council claims that Mr. Carnegie obtained his money by "methods that are contrary to law, repugnant to the sense of fair dealing, and injurious to the welfare of society." We rise to ask: How is a man who has money that he does not need to dispose of it? Shall he leave it to his progeny, to be spent in questionable sports and divorce proceedings? Shall he endow a modern Monte Carlo somewhere in the United States or establish a foundation for worn-out gamblers, thieves and thugs? Why not let him put his money into the modern methods of uplifting humanity?

The New Orleans School Board has accepted the offer of Tulane University to co-operate in a movement to aid backward and defective children. Experts will have charge of this class of children and will study the needs of each one and endeavor to suit a course of training to their several requirements. This is a movement full of both wisdom and charity. The child needs the help that it is not now getting, and the State will be protected in having its defective children properly treated.

King Frederick of Denmark was found dead on a street in Hamburg one day last week. His body was carried to a near-by morgue, where it lay for hours with others that were unidentified. Strange things happen in this world, and we are amazed to hear of a king dying unattended and unknown; but the fact is, kings look like ordinary men when dressed as ordinary men and there is nothing kingly about them to distinguish them from others. Even the grim reaper does not respect their greatness.

Concerning Missions

WOMEN'S MISSIONARY CONFERENCE.

Jackson, Miss., April 28-May 1.

Welcomed with open hearts and homes by the people of Jackson, and by the members of Capitol Street Methodist Church in particular, the Women's Home and Foreign Missionary Conferences met in joint session April 28, for the purpose of attending to the regular business of their separate departments and settling the question of their union.

That evening addresses of welcome and responses to the same opened the meeting, after which an informal reception was tendered the visitors by the ladies of the church, and dainty refreshments were served, while new acquaintances were made and old friendships renewed.

The committee in charge was fortunate in securing the presence of Dr. E. H. Rawlings of Nashville, who preached in his soul-stirring way at the eleven o'clock hour on Sunday morning. His interpretation of the Macedonian cry as applied to modern missions, at home and abroad, was thought-compelling and heart-searching. Dr. Rawlings stirred with enthusiasm any audience privileged to hear him, and was an inspiration to higher and better things in the address made on this occasion.

Under the able guidance of Mrs. T. B. Clifford and Mrs. Pollock, an interesting joint exercise of children and young people was the feature of Sunday afternoon, at which time Miss Edwards, a graduate of the Scarritt Training School, made an earnest and interesting address.

Miss Daisy Davies, our consecrated Field Secretary, and named "The Clincher" by the recent Council, addressed a crowded house on Sunday evening. Hardly a person in Southern Methodism needs an introduction to Miss Davies, and this Conference was blessed with her help and inspiring presence throughout its sessions; in fact, she was its veritable bishop in meeting the issues and handling the problems incident to a meeting of this kind.

On Monday morning commenced the regular business, with Mrs. B. W. Lipscomb and Mrs. T. B. Holloman presiding jointly. Reports were heard from the Home and Foreign Conference officers alternately. Mrs. Lipscomb made a short but appropriate talk, comparing the present crisis of our Woman's work to the movement of the Tabernacle as the Israelites journeyed through the wilderness. "The cloud has lifted, the trumpet sounded and the women of the Mississippi Conference must fall into line."

The first report was rendered by Mrs. T. B. Holloman, of the Home Department, for so long the efficient and well-loved head of this organization. Miss Thomas, of New York, international secretary of the Young Woman's Christian Association, spoke for a few minutes on the important work being done by the Y. W. C. A. The session was closed by devotional exercises, conducted by Dr. Smith of the First Methodist Church, Jackson.

Monday afternoon the all-absorbing question of "Shall we unite?" was gloriously settled in favor of union; and the most inspiring moment of the Conference was that when the vote was cast unanimously; and "Praise God from Whom all blessings flow" broke spontaneously from so many hearts full of joy and exultation.

The service Monday night was conducted by Misses Schneider and Wommack, deaconesses, who are rendering such noble service in the city mission work of Meridian, Miss.

Routine business occupied all of Tuesday, and that night Miss Nell Drake, our very own missionary to China, now home on furlough, addressed a crowded house, setting forth missionary conditions in her particular field.

A beautiful spirit of willingness to be "abased that another may be exalted" characterized the important procedure of electing officers, and empha-

sized as nothing else could the genuine strength of unity.

The officers elected were as follows: President, Mrs. B. W. Lipscomb; First Vice President, Mrs. T. B. Clifford; Second Vice President, Mrs. A. F. Watkins; Third Vice President, Mrs. R. E. Johnston; Fourth Vice President, Mrs. T. B. Holloman; Corresponding Secretary, Home, Mrs. B. F. Lewis; Corresponding Secretary, Foreign, Mrs. W. H. LaPrade; Recording Secretary, Mrs. J. R. Hobbs; Treasurer, Home, Mrs. J. K. Dunn; Treasurer, Foreign, Mrs. Z. W. Kendall; Chairman Hospital Committee, Mrs. C. R. McQueen; Conference Press Superintendent, Mrs. H. L. McCloskey.

Mrs. A. F. Watkins of Hattiesburg had on hand fifty copies of Miss Janie Watkins' book, fresh from the press, and they were all sold almost as soon as she announced that they were for sale. Twice as many more copies could have been sold if she had had them. "Ji Yung, A Beautiful Gem" is a lovely little story told in Miss Watkins' own happy way, and should find a place in the library of every one who loves the cause of our own missions of Southern Methodism.

Among many other visitors introduced to the Conference and granted its privileges, was little Martha Ann, eight months old daughter of Mrs. H. L. McCloskey of Hazelhurst, whose good behavior throughout made possible a regular attendance for her proud mother.

Wednesday afternoon, reports from the different committees concluded the business, with the addition of the announcement of the newly elected District Secretaries. Thus ended the most important and interesting annual Conference in the history of either the Home or Foreign Society, in that during its session there was consummated a consolidation which can but result in better and more effective work for both departments.

It was a source of keen disappointment to Pastor J. M. Morse and his members that the Conference could not be held in their magnificent new church, just across the street; but this in no wise affected the hospitality which they so lavishly dispensed.

A PARTICIPANT.

WORK OF THE GENERAL BOARD OF MISSIONS.

The following are some of the things done by this body at its recent session in the assembly room of the Methodist Publishing House at Nashville, Tenn.:

1. Reports were received from the several fields and from the various officers of the Board. A careful review of the work showed it to be generally in a healthful and promising condition. The Home Department raised last year \$388,000 for the work under its care; 1,829 men are being cared for; 23 Indians are preaching to their own people in their own language; 23 are preaching in German, 8 in Bohemian, 8 in Italian, and 8 in Spanish. Dr. J. D. Hamilton, treasurer of the Board, submitted a report showing that, exclusive of the woman's work, the total amount raised for missions from Jan. 1, 1911, to Jan. 1, 1912, was \$649,826, a gain of \$88,721 over the year preceding.

2. The appropriations for 1913 have broken all records. The Foreign Department appropriated \$496,050; the Home Department, \$112,500; the Woman's Work of the Foreign Department, \$280,744; the Woman's Work of the Home Department \$114,878; total \$1,004,172. When it is remembered that the Conferences raised last year for their own work more than \$347,000, and the Woman's Home Mission Department raised for city work about \$50,000, not here reported, besides a very large sum for local work, it can be seen what Southern Methodism is now doing for missions.

The appropriations to fields are as follows: China, \$83,904; Japan, \$90,907; Korea, \$70,778; Brazil, \$61,015; South Brazil, \$25,058; Cuba, \$44,727; Mexican Border Conference, \$22,596; Rose-

bud Mission, \$3,500; Central Mexico, \$32,646; Northern Mexico, \$22,316. The Woman's Department appropriated to China, \$51,835; Korea, \$33,125; Mexico, \$79,577; Brazil, \$74,725; Cuba, \$9,560; Contingent, \$14,697. The Home Department appropriated to Conferences as follows: Columbia, \$6,200; Denver, \$4,500; East Columbia, \$4,500; East Oklahoma, \$3,750; Illinois, \$2,000; Kentucky (mountain work), \$2,750; Los Angeles, \$7,000; Montana, \$4,000; New Mexico, \$7,000; Northwest Texas, \$2,000; Pacific, \$5,000; Southwest Missouri (Western District), \$1,600; West Oklahoma, \$5,700; West Texas, \$2,000; Western Virginia, \$2,000. The appropriations to special work are Bohemia, \$4,000; Cuban, \$3,000; French, \$2,000; German, \$5,000; Indian, \$3,500; Italian, \$5,000; Negro, \$1,500; Galveston Immigrant Home, \$2,000; Gulfport Seamen Work, \$1,000; New Orleans, \$5,000; City Mission in St. Louis, \$500; St. Paul's Church, Butte, \$500; West Tampa Cuban Church, \$750; Textile Industrial Institute, in Spartanburg, \$500; Sandy Valley Seminary, \$1,250; Methodist Training School, \$1,000; Expense of Western Work, \$500.

The Woman's Department appropriated as follows: Florida Coast Work, \$9,287; Industrial Schools, \$18,080; Mountain Work, \$21,834; Pacific Coast Work, \$10,280; Department of Sociology, \$2,350; Deaconess Work, \$3,000; City Missions, \$5,500; Annuities, \$1,000; Negro Extension Work, \$4,650. For the establishment of a mission in Africa, \$10,000, the Woman's Council having also agreed to contribute \$5,000 to this work.

3. The Board decided to send five new missionaries to China, five to Japan, three to Korea and four to Brazil. The Woman's Department was able to send seven new missionaries to China, four to Korea, three to Mexico and three to Brazil. This will surely be gratifying news to the Church.

4. Concerning work among negroes, it was recommended: That the Church should operate through the Colored Methodist Church; that the Home Secretary arrange for a course of lectures to the colored Conferences; that consideration be given to the matter of enlarging the department for training preachers in Paine College and the establishment of a correspondence school for colored Methodist ministers; that the Board of Education authorize the president of Paine College to raise an endowment fund for the college; that Sunday School Institutes be held among the colored people; that training should be given to colored Methodist Sunday school teachers in the cities.

5. An appropriation of \$10,000 annually was authorized for the payment of the salaries of college theological students who wish to be employed during the summer in evangelistic work; and the secretary of Home Missions was instructed to visit the educational institutions of the Church and preach to the students attending them on the "Call to the Ministry." This action was vigorously resisted, the opposition being led by Bishops Candler and Kilgo.

6. It was decided to issue tracts or booklets for general circulation on the following subjects: "What Methodists Believe," "What Protestants Believe," "The Importance of the Church as an Institution," "How to Become a Christian," "The Boy and His Chance," "The Girl and Her Training," "What to Believe About Christian Science," "What Drinking Does—The Curse of Drink."

7. The Epworth Leaguers were instructed to continue to work in the interest of the \$50,000 special fund for missions in Cuba, the enterprise which was committed to them some time ago. They raised for missions last year the sum of \$30,000.

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THE CLEANSING MOST NEEDED.

"Yes, clean yer house an' clean yer shed,
An' clean yer barn in ev'ry part.
But brush the cobwebs from yer head,
An' sweep the snowbanks from your heart.
Yes, w'en Spring cleaning comes aroun'
Bring forth the duster an' the broom.
But rake your foggy notions down,
And sweep your dusty soul of gloom."

—Sam Walter Foss.

LITTLE JIMMY AND OLD DOG CUFF.

Jimmy and Maggie never thought the place lonely, but their mother did, and after their father fell asleep one day long ago and never awakened, she used to take Jimmy upon her lap and cry over him, and tell him he was her little man, and must take care of her. The boy was very proud to be thus trusted to fill his father's place, and when he did any work especially well it pleased him to hear his mother call him by that good name.

Once "old Uncle Hollis," who lived in the nearest house, half a mile away, heard him called Little Man as he went past Jimmy's home with his dog, Cuff, and he turned and stared at the little fellow.

"Little Man! huh!" he snarled. "Little rascal, that's what he is! Whole tribe of boys are rascals, stealing my apples, my chestnuts, always in mischief. If he comes near us we will cuff him away; won't we Cuff?"

Jimmy heard him with terror, for always the old dog growled when he and Maggie went by the old man's house to school, and almost all the children were afraid of the miser who lived alone in the little cottage, and cared for nothing on earth but his farm, his money and his dog.

One July afternoon the two children were in their home pasture after blueberries. They found few, and cast longing eyes at the next lot.

"There are such a lot of them over in Uncle Hollis' field," Jimmy said. "I guess we might get a few over there. The old miser will never know it."

"I guess that would be kind of stealing, wouldn't it?"

"I suppose so, but I do want to get enough for one pie. Mother said she would make one for Sunday if we did."

"We might ask Uncle Hollis," suggested the girl.

Jimmy remembered that he was to be a Little Man, and so the two came timidly up the path to the doorway where old Mr. Hollis Boynton sat watching them. They took hold of hands, for they were both afraid, and the dog growled and showed his teeth. But Jimmy boldly stepped forward.

"Please, Uncle Hollis, may we pick some blueberries in your lot?"

"No, you can't! I want to pick 'em myself." Then he glared at them without saying another word, and the children went back to the road.

"Let's go over by the old slate ledge on Pat Ryan's land," suggested Maggie. "He won't care, and there were a lot there last year, mother said."

Soon they were picking busily along the edge of what was once a deep cavity, but was now filled with ice-cold water from springs. The pool came within a couple of feet of the level ground, the steep sides of rock making it a dangerous place. As they worked they saw Cuff and his master walking over the pasture hill near where they had been picking.

"Out to see if we got any of his berries," said Jimmy; "he needn't be afraid; we won't bother him."

Just then Maggie cried out: "Oh, look! Cuff is coming after us!"

This seemed to be the case, but the dog was chasing a rabbit, and the children were soon over their fright.

"He won't see us, probably, that dog is half blind," asserted the boy.

The rabbit passed close to them, with slight chance of escape, the children thought, but turned sharply by the pool, dived into a hole, and was seen no more, while Cuff blundered along into the water.

"Good ducking! Good enough for him!" said Jimmy.

"He can't get out," asserted Maggie, as the animal swam around vainly searching for a landing place.

They watched their old enemy awhile, and then he paddled close to the shore at their feet and whined. He was unable to keep up any longer, and sank.

"Oh, Jimmy," screamed the girl, "he's drowning, he's drowning!"

"Ought to drown—ought to have drowned long ago."

"But Jimmy, he's drowning! He is going to drown!"

"He won't bite me if he drowns."

Just then the great brown eyes of Cuff met his own, and there was another whine. The root of a young wild cherry tree gave Jimmy something to hold to and in an instant he had let himself down in the water to his waist, and had Cuff by the collar. A projecting bit of rock gave him an insecure foothold, but with Maggie lying down and reaching to help, they got Cuff out, and the brown body was stretched on the grass in absolute exhaustion. Then they looked up to see the dog's master, who had arrived just in time to see the rescue. Without a word he picked up his pet and strode off toward home.

"He might have thanked us," said Jimmy as he climbed out of the water.

The next day Uncle Hollis and Cuff appeared for the first time in years at the door of Jimmy's home.

"Where is that little man of yours?" inquired the visitor. "He saved my dog, the dog my boy Henry had when he was little. I guess he is a good boy, and I guess I have been 'most too cross. If my dog had drowned I would have had no one in the world at all—no one at all. I brought him a little present."

Then he laid down a bundle and went away quickly, while Cuff astonished Jimmy by licking his hand in a friendly fashion. In the bundle was a silver-mounted cane fishpole which Uncle Hollis had given his only boy years before, a little silver locket, dark with age, evidently for Maggie, and a note which read:

"This is to say that Jimmy Franklin and Maggie Franklin can pick berries and chestnuts on my land all they want."

"H. Boynton."

And when she read it, Jimmy's mother called him her Little Man.—C. G. Washburn, in Sunday School Times.

A MATTER OF URGENT IMPORTANCE.

Not long since I received a communication from a party living in Alabama, concerning a family of girls who had previously moved to New Orleans. They were four in number, and having buried their parents, were alone in the world. The Alabama friend was solicitous concerning their spiritual welfare. An hour's search through the city directory, the telephone directory and the use of the telephone located one of the four girls. A little later I gave the names and address to one of the New Orleans pastors whose charge includes the part of town where they were boarding, and the following is the result of the inquiry and search:

These girls had resided in the city for two years. Their parents were true Christians and loyal Methodists. Their associates since coming to New Orleans had been Roman Catholics entirely. They had not attended so much as one Protestant service in two years. Not a Methodist pastor of the city had ever heard of them.

The result of the inquiry was that they were visited by a Methodist pastor, who learned their

condition and took account of their environment. New and better associates were thrown in their way. They were taught the way to our church doors and altars. The worldly tide was stayed and there is every chance of them being won to a life of Christian usefulness.

How many are there who know of young men and women who come to New Orleans, who have been raised right and who have been regularly associated with religious people and in church work? This is a large city. The few Methodist pastors cannot begin to know every new person who comes here. Hundreds, whose faith and experiences are weak, are lost to the Christian world in this great cess-pool of iniquity. Why not write to one of the New Orleans pastors, or to the Advocate office, every time a Methodist moves to the city? By so doing you will have thrown around your friends a protection that they might not otherwise have. By so doing you might save a soul. Right now, if you know of some young man, or woman, or family that has moved to this city, and if you do not know whether they are in the Church or not, sit down and write to one of the local pastors (whose names and addresses are found in the "Church Directory" which may be found in almost any issue of the Advocate) or write to this office.

A. J. GEARHEARD.

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Christian Advocate.

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CHAS. O. CHALMERS, Publisher.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. S. Spraggins.

Editorial.

TRYING TO GERRYMANDER THE STATE.

There is talk of introducing in the Louisiana Legislature a bill to repeal the law allowing each parish to determine whether intoxicating liquors shall be sold within its boundaries, and fixing it so that cities of five thousand population and over may settle this question for themselves, independent of the people outside of their corporate limits. This movement is being put forward in the name of democracy, the contention being made that the citizens of each municipality have a right to regulate their own affairs without any interference from without. This plea is so manifestly specious that but little time need be wasted in refuting it. That the parish is the logical unit in governmental matters is attested by the fact that it is so regarded by our legislators in nearly all the laws that they enact, and by our politicians in conducting the affairs of the parties to which they belong. In the settlement of all such questions we do not hear one word about the rights of towns to have their own way, separate and distinct from other parts of the parishes. This clamor is raised only when it is thought that there is hope by means of it of extending the sway of the saloon. It is the battle-cry, not of men who love liberty, but who love liquor and who are anxious to increase its sale. It is an attempt to gerrymander the State in the interest of the whisky traffic—nothing more nor less.

The interests of a town and the other parts of the parish in which it is situated are very closely allied. They cannot be separated. The patronage of the rural districts must be depended upon to keep up the town, and there can be no urban prosperity without it. Who would be affected by the saloons opened in the chief city of a parish? Merely those who reside in that city? Nay, verily. They would not be established for their trade alone, or even principally, but for that of the people in the interior. It would be the rural population that would chiefly feel the withering curse of this terrible traffic, and furnish the victims that must be sacrificed to maintain it. And since this is true, simple justice demands that they should have a voice in determining whether the sale of intoxicants shall be permitted near the communities in which they reside. To thus afflict them, without giving them any means of legal self-protection, would be nothing short of outrageous.

We cannot believe that there is much likelihood of the law providing for parish option being repealed under the administration of Governor Hall, who ran for office as a reformer, and who was largely elected by the suffrages of the moral and Christian people of the State. It would be a queer sort of "good government" to strike down what wholesome temperance legislation we have, and to set the saloon to going again in parts of the commonwealth from which it has long been excluded. We do not think the present legislators can be juggled into betraying in any such manner the confidence which has been reposed in them by the better element of our citizenship. However, in fighting the liquor forces it is the part of wisdom to take nothing for granted. Hence, we advise the friends of prohibition in every parish to take steps at once to make their influence felt by our representatives at Baton Rouge. Let us not sleep while the enemy works and wins. No greater calamity could befall the great State of Louisiana than to have the dry sections of the commonwealth to come again under the domination of the pernicious distillation. That would mean prostitution and the reign of terror that lead to light and decay. Let us

rather carry forward the white banner of temperance reform until it waves in triumph over every foot of our soil, and there is not left among us a single barroom to debauch our people and hinder their march of progress.

NAMED FOR BISHOP GALLOWAY.

The authorities at Jackson decided a few days ago to name the new public school building which is being erected in that city for Bishop Charles B. Galloway. Commenting upon this decision, the Jackson Daily News says: "Mississippi never had an abler exponent of education than the lamented orator, preacher, and publicist, who gave so prodigiously of his time and talents for that cause. In concluding to thus honor the memory of this marvelous man the City Board of Education honors the community and the commonwealth to which he was so intensely devoted; and the members deserve to be congratulated for the wisdom of their choice. There ought to be a public school building in every county in Mississippi named in honor of Bishop Galloway, and a more enduring tribute to his memory could not be conferred."

We heartily endorse every syllable of this utterance of our contemporary. The people of Jackson and Mississippi may well cherish and reverence the memory of Bishop Galloway. There is no brighter name in the history of that State. The record that he made will never allow him to be forgotten, and his majestic figure will loom larger with the passing years. We doubt if those among whom he lived and wrought, much as they loved and admired him, yet half realize how really great he was. But a grateful posterity will sooner or later lift him to the pedestal upon which he belongs and give him the measure of praise and honor which are justly his due.

A GREAT ADDRESS.

The address of Dr. F. M. Thomas, of Louisville, Ky., before the General Conference of the Methodist Episcopal Church a few days ago was worthy of the occasion and the great denomination that he represented. Viewed from any standpoint, it was a notable utterance and more than met expectation. Its matter was excellent, it abounded in passages of great rhetorical beauty, and it was permeated by a spirit of true fraternity, and yet of unswerving loyalty to the South. Recognition was shown of Northern worth and achievement, but there was no apology for the history made by our own fathers, either in Church or State. From beginning to end there was not a single uncertain or unhappy note. The vexed question of union was handled with consummate tact. Along with his eloquent plea for a united Methodism, was carried the suggestion of a need for local autonomy and government. The message was hopeful and heartening—there was in it the prophecy of yet nobler triumphs for the spiritual sons of Wesley. It is not surprising that it made a profound impression and evoked enthusiastic applause and hearty commendation. Dr. Thomas went and spoke and conquered. By this one speech he has leaped into fame—he is now a national, if not worldwide, Methodist celebrity. And, best of all, he is wearing his well-won honors with becoming modesty. The Southern Church is proud of her gifted son, who has discharged with such conspicuous ability the responsible task that had been imposed upon him.

MR. C. H. ALEXANDER DEAD.

In the death of Mr. C. H. Alexander, which occurred suddenly on a street, near the Capitol, in Jackson, on May 15, Mississippi has lost one of her foremost citizens. He was born fifty-three years ago at Kosciusko, Miss., in the same house in which, nine years before, the lamented Bishop Charles B. Galloway had first opened his eyes to the light. His father was the Rev. J. A. Alexander, who for more than four decades was pastor of the Presbyterian Church at Kosciusko, and whose name is "anointment poured forth" throughout the whole central portion of the State. Charlton H. Alexander manifested early in life that remarkable endowment of mind for which, later, he became so widely distinguished. At the University of Mississippi he won the first honors both in the literary and law departments. After his graduation he practiced law for several years at Starkville, being a member of the firm of Muldrow and Nash, but in 1886 he moved to Jackson, which city from that time was his home.

At the bar Mr. Alexander attained great prominence and was regarded as the equal of any practitioner in the commonwealth. In conjunction with Judge L. Brantley, he prepared some years ago a Digest of the Decisions of the Supreme Court of Mississippi—a law book of recognized merit. He was for many years active

in the fight for prohibition and rendered substantial service to that worthy cause. He was a man of exemplary conduct, an elder in the Presbyterian Church, and a generous contributor to its support. As a mark of respect to his memory, all the banks and leading business houses of Jackson closed while the funeral services were in progress. The pastor, Dr. J. B. Hutton, who was in charge of the obsequies, was assisted by Dr. W. H. Hill, of the Central Presbyterian Church, and by Bishop W. B. Murrah, who paid an appreciative tribute to the character and career of the deceased. Thus, in the prime of his powers, a strong and resourceful man has passed from the stage of action, leaving a large vacancy in the circles in which he moved, and a host of friends who will ever cherish his memory.

A BRIGHT LIGHT GONE OUT.

The death of Judge J. C. Longstreet, of Jackson, Miss., which occurred in a hospital in Chicago on Saturday, May 18, removed from the bar of Mississippi one of its brightest lights. Judge Longstreet was a direct descendant of the Longstreets of Georgia, being himself born in that State; he was a nephew of the Hon. L. Q. C. Lamar, and a close and devoted friend of General E. C. Walthall. He was educated at Emory College, Ga., and at the University of Mississippi, being the first honor man in the finest law class that was ever graduated from the latter institution. He was in the 53rd year of his age, and was a man of large erudition and many and varied accomplishments. He had the oratorical gift for which the Lamars, almost without exception, were noted. As were his ancestors before him, Judge Longstreet was a loyal member of the Methodist Episcopal Church, South. His remains were interred at Grenada, Miss., where most of his life had been spent.

SHOULD BE SENT IN TIME.

We received through the mails last Monday quite a batch of notices (some of them lengthy) concerning the work of the Church in our territory. It always pleases us to serve the brethren and we regretted to see the publication of their messages delayed, but it was unavoidable. The Advocate is printed on Tuesday and we mail it on Wednesday. Monday is largely given to making corrections in the matter which has already been put in type. To make sure of getting notices (especially if they are more than a few lines in length) in the following issue of the paper, they should be in hand not later than Saturday morning.

PERSONAL AND OTHER NOTES.

We are indebted to our worthy young friend, Rev. W. V. Shearer, of the Mars Hill (Miss.) charge for encouraging words and eight new subscriptions to the Advocate. Both were most acceptable.

The work in the Sulphur (La.) charge is progressing nicely under the leadership of the stirring pastor, Rev. A. J. Bonnette. Along with the other interests of the Church, the Advocate is coming in for its share of attention.

Dr. J. M. Sullivan is doing some valuable work for Millsaps College in representing it before the District Conferences. He reports things as moving along smoothly on the campus, though the trying ordeal of the final examinations is now at hand.

We deeply sympathize with Dr. M. W. Swartz, Professor of Ancient Languages at Millsaps College, in the loss of his mother who died in Milwaukee week before last. Dr. Swartz attended the funeral in Virginia where the remains of the deceased, by her request, were interred.

At this writing the General Conference of the Methodist Episcopal Church has taken six ballots for Bishop and elected only one. Dr. Homer C. Stuntz, of the Upper Iowa Conference, who held the position of Assistant Secretary of Foreign Missions, was elected on the first ballot.

On May 14, 1912, Mr. Horace Mangham, of Dancy, Pickens County, Miss., and Miss Hattie Bell, the adopted daughter of the late Rev. L. D. Worsham and his wife, Mrs. Ella Worsham, were married, Dr. T. C. Wier, officiating. We extend to the young couple congratulations and best wishes.

Rev. George H. Thompson, the pastor of Court Street Church, Hattiesburg, delivered the address to the graduating class of the Pineyune (Miss.) High School on May 17, and he is slated to perform a similar service for the High School at Hattiesburg on May 21. He is one of the strong and growing men of his Conference.

Rev. W. B. Waldron is wide awake to all phases of our church work in his field at Foxworth, Miss. He recognizes the importance of circulating the Conference organ, and through

his efforts renewals and new subscribers are reaching our office. It is needless to say that we are grateful for this good service.

Rev. W. W. Holmes, of New Orleans, paid his respects to the new Governor of Louisiana, Judge Luther E. Hall, by attending his inauguration last Monday.

The Commencement sermon of Mansfield Female College will be preached on Sunday, June 2, by Dr. S. H. Werlein, and the annual address will be delivered on June 4 by Dr. C. W. Carter.

Among those who have lately sent in clubs to the Advocate, is the Rev. J. J. Garner, of Lula, Miss. Brother Garner serves a good people, and all the interests of the Church are safe in his hands.

The Epworth Church Sunday school of New Orleans celebrated Children's Day last Sunday with satisfactory results. A delightful program was rendered in the presence of a large and appreciative audience.

Rev. R. S. Gale requests us to state that hereafter his postoffice will be Summit, Miss. He will succeed Rev. C. M. Chapman, who has been chosen to the presidency of Port Gibson College, as pastor at that place.

Rev. N. E. Joyner was recently chosen president of the Louisiana Legal Conference, to fill the place made vacant by the death of the late Dr. S. S. Keener. Brother Joyner has been secretary of that body for some time, and, being thoroughly familiar with its work, will no doubt render efficient service as its president.

The Young People's Bible Class of the First Methodist Church, of Okolona, Miss., recently gave a charming banquet at the Knights of Pythias Hall in that city. Brother Holder, the vigorous young pastor of that charge, knows how to keep in touch with his young people and enlist them in the work of the Church.

In spite of the fact that Dr. J. M. Henry was absent from the city last Monday, the New Orleans Preachers' Association held its usual meeting in the study at First Church. Dr. J. W. Moore was chosen chairman and proved a wise and efficient presiding officer. In fact, Dr. Moore showed some signs of being really good presiding elder timber.

The Jackson Daily News reports that Bishop W. B. Murrah dedicated the new Capitol Street Methodist Church of Jackson, Miss., last Sunday. Rev. C. W. Crisler, of Vicksburg, was booked to preach at the evening hour. Pastor Morse and his faithful flock are to be congratulated upon having completed this handsome house of worship.

We regret to be informed that the health of Rev. D. E. Kelley, who is one of the authorized evangelists of the Mississippi Conference, is not robust, and that he has found it necessary to lay off his work and take a season of rest. Brother Kelley's gifts as a revivalist are of a very high order, and his enforced absence from the field is an appreciable loss to the Church.

The Commencement sermon for the Poplarville (Miss.) Public School was preached last Sunday by Rev. M. B. Sharbrough, the presiding elder of the Hattiesburg District, who greatly pleased the large audience that assembled to hear him. Brother Sharbrough also has an engagement to deliver the annual sermon for the school at Collins, Miss., next Sunday.

Rev. Elmer C. Gunn, who is serving his first year at Gloster, Miss., is pleased with the progress of the work in that charge. His congregations are growing, the Sunday school is the largest in the history of the church, and the financial outlook is favorable. He enclosed in his letter five subscriptions to the Conference organ, for which we are grateful.

The recent meeting at First Methodist Church of Columbus, Miss., of which Dr. H. G. Henderson is the gifted pastor, resulted in 26 accessions and a general quickening of the church membership. Dr. C. M. Hawkins, the presiding elder of the St. Louis District, who did the preaching, won his way into all hearts and will not soon be forgotten in the cultured city on the Tombigbee.

We were delighted to have as a visitor to our office last Thursday, Mr. W. H. Stokes, who formerly was our Sunday school superintendent when we were pastor at Greenville, Miss., and who now is one of the active workers in our growing church at Greenwood. Brother Stokes had been attending the Knights of Pythias Convention at Gulfport, and passed through New Orleans on his way home.

The news reports from Natchitoches state that Dr. J. M. Henry delivered a great sermon there last Sunday morning, when he preached to the graduates of the State Normal School. We do not question the report for Dr. Henry is not only a wise and aggressive executive in the office of the presiding eldership, but is also at home in the pulpit, and is well able to preach a great sermon on most any occasion.

Rev. M. B. Sharbrough, the presiding elder, writes that Bishop H. C. Morrison is expected to hold the Hattiesburg District Conference about the middle of July. The exact date and a more extended announcement as to the order of exercises will be given out later. We thank Brother Sharbrough for a kindly invitation to be on hand, and we earnestly hope that it may be our happy privilege to be there.

NOTICE!

One trip to ZURICH, Switzerland!

Two trips to LAKE CHAUTAUQUA, N. Y.

Do you want one of these trips—FREE?

Read the announcement in next week's Advocate.

While recently in Nashville, Tenn., to attend the session of the General Board of Missions and the meeting of the Trustees of the M. E. Church, South, of which organizations he is a member, Dr. A. F. Watkins also took time to participate in the Sociological Conference, to which he was a delegate. Dr. Watkins is one of the most accomplished ministers in the connection, and is wide awake to all the forward movements of the age.

Rev. J. H. Montgomery, our pastor at Campiti, La., sounds a note of victory in his interesting charge. He says: "We have just closed here a fine meeting in which I had the assistance of Rev. W. G. Harbin. It was, indeed, a gracious season of refreshing. Fourteen members were received by baptism, 23 by vows, and 9 infants were baptized. Our people, as a partial expression of their appreciation, presented Brother Harbin with a purse of \$103.10. May God continue to bless us here!"

Rev. J. G. Snelling returned last week from Louisville, Ky., where he attended the meeting of the General Board of Church Extension. Brother Snelling presented to the Board the claims of the Carrollton Avenue congregation for assistance in the erection of its proposed new \$25,000 church. He was delighted with the assurance of a loan of \$5,000 by the Board, which assistance will make it possible for the work of building to be pushed. While in Louisville, Brother Snelling visited his sister, who resides there.

The Millport correspondent of the Columbus (Miss.) Dispatch refers to the meeting recently held in that community by Rev. L. W. Cain, of Baldwin, Miss., as "a glorious revival." He says: "Many were renewed in the faith, several were converted, and many more, especially the young men, made promises to live a purer life. A young men's prayer meeting was organized." It is nothing unusual for evangelistic services conducted by this tactful worker to yield large and gracious results.

Brother James Hand, of Purvis, Miss., in renewing his subscription to the Advocate, adds \$3.50 to "send it to any who are not able to take it, such as old people and poor widows." We thank Brother Hand for his generosity and also for his kindly commendation of our paper. We will see that this money is applied in accordance with his directions. We wish that we had at our disposal for this purpose a much larger fund than we have ever been able to secure. Money thus used is certainly well expended.

Miss Etter Murry, the capable missionary secretary of the Woman's Foreign Missionary Society of the Corinth District, writes as follows: "I notice in Sister Thames' announcement concerning the Woman's Missionary Conference soon to be held in Booneville, Miss., that she states the names of all delegates should be sent to Mrs. McWilliams. That is a mistake; they should be sent to Mrs. W. K. McMillan, Booneville, Miss." Let those interested take notice of this correction, and govern themselves accordingly.

An opportunity of a lifetime is offered you to see Europe and attend the World's Sunday School Convention at Zurich, Switzerland, in 1913; or to spend a vacation at Lake Chautauqua, N. Y., and see the great Niagara Falls. For full particulars, read our announcement in the next issue of this paper.

From Lorain, La., under date of the 17th inst., Rev. J. F. Foster writes as follows: "I am engaged with Brother H. H. Sheppard in a meeting at this place. The attendance and attention are excellent. The people are showing much interest and seem to be enjoying the services. They talk about them and speak openly of their plans for a better life, but so far there have been no professed conversions. Brother Sheppard is greatly beloved by his people, and the work moves on well."

Rev. L. M. Lipscomb, our strong and successful pastor at New Athens, Miss., has been to

press the claims of the Conference organ among his people. He states that he will appoint an Advocate committee, and do his best for the paper. Of this we feel fully assured. We thank him for the four renewals which his letter brought, and also for his commendatory words.

In forwarding some subscriptions recently, Rev. P. H. Howse, of the Seminary charge (Mississippi Conference), gives the following account of his labors: "The work in my pastorate is progressing nicely. We have already had sixteen additions to our membership. I have assisted in two revivals this year: one at Ora, Miss., where, though it rained a great deal, Brother L. F. Alford, the pastor, took in 12 or 14 members; the other was at Escatawpa, where Brother Allen is in charge, and where the accessions numbered 20. To God be all the glory."

Miss Minnie E. Neal, president of the Florida W. C. T. U., has been doing some noble work to provide assistance for the flood sufferers of Louisiana. She has recently forwarded to Mrs. A. C. McKinney, of Ruston, the president of the W. C. T. U. of our State, two checks to be used for this purpose: one for \$34, and the other \$148.45. The latter amount was raised by the Flower Mission of the Florida W. C. T. U. These workers will have the hearty thanks of our stricken people for their kindly generosity in this hour of need.

Rev. J. T. Lewis sent us six additional subscriptions from Clarksdale, Miss., last week. This gives us a list of 27 in this beautiful and growing little city. Brother Lewis thus refers to the work in his delightful charge: "We had 101 present at Sunday school last Sabbath. We have just organized a Men's Bible Class and the attendance on the day referred to was 15. We are making more rapid progress in things religious now than ever before in the history of our church at this place." This is good news. There is a great future for Clarksdale along all lines.

Rev. T. H. Lipscomb, our resourceful pastor at Lexington, Miss., thus writes of a series of revival services recently held in his church in that city: "We have just closed a good meeting here. Brother J. H. Bell, of Black Hawk, assisted me and did effective work. He is gifted as an evangelist, and has a way of getting at the hearts of the people which is quite extraordinary. Our people were pleased with him, and greatly blessed in the services." This statement concerning the character of Brother Bell's work pleases, but does not surprise us. He is a growing young minister and we predict a widening sphere of service for him in the future.

Rev. R. M. Brown writes as follows from Boyce, La.: "Two of the Advocate's most appreciative readers in this community are 'Grandmother' Collins and Sister Ed Brewer. Although advanced in years, they are young in spirit, and their devotion to God and loyalty to their Church are as sweet and refreshing as a morning breeze from a field of roses. There are few preachers who know more of the history and doctrines of the Church than they do. It is a great privilege to be their pastor. May they live many long years to cheer and encourage the hearts of God's servants who may be so fortunate as to serve them."

Brother E. T. Hayes sends us a copy of the report made to a recent church conference of the Southside congregation (Meridian, Miss.) by the secretary, Brother E. T. de Graffenreid, on May 1. The figures showing the amount raised for various purposes during the past quarter are as follows: For domestic missions, \$12.50; support of the pastor, \$168.75; superannuates, \$11; incidental expenses, \$15.88; deposited in bank, \$17.39; total, \$235.33. This church is enjoying great prosperity under the ministry of Rev. C. M. Crossly, to whom Brother Hayes makes the following reference: "We have as good a preacher as any charge in the Conference, and we are giving him our hearty co-operation."

In renewing his subscription to the Advocate a few days ago, Rev. H. C. Marshood, of Siden, Miss., who is now on the honor roll of the North Mississippi Conference, took occasion to revive some pleasant memories of his association with the editor in the Master's work, when he was presiding elder of the Hardin District and we were serving the charge of Hernando and Coldwater. Those were, indeed, happy days. A more faithful and painstaking presiding elder than our friend made we have never had in all the years that have since intervened. Brother Marshood in his commendation, then refers to the late Rev. J. W. Bennett: "Brother Bennett's death gave me a feeling of loneliness. When I joined the old Memphis Conference he was one of the Stannard Committee. When he attended me on the course of the fourth year, his manner was such as to draw me very close to him, and that friendship grew with the coming years until I loved him very tenderly. But he has only gone on before, so was to be expected, and we shall see him again."

Obituaries.

SARAH JANE CONNELL, daughter of Joseph and Mary Harmon Connell, was born Sept. 2, 1867, and on April 21, 1870, was married to Caleb H. Snyder, who preceded her to the great beyond about six months. His death was to her a great shock, from which she had hardly recovered when, on April 15, 1912, she died. She joined the M. E. Church, South, in 1874, under the ministry of Rev. J. M. McKee, who was then pastor of the Winstonsburg Charge. She was a true and faithful Christian, loyal to her church, and a supporter of all its institutions. She and her husband gave liberally to the support of her pastor. I became her pastor in 1909, when appointed to the Gilbert charge. I visited her often in her home during the three years I served the work. She was not able to attend services in the church often, as she was afflicted, and a great sufferer at times. She was a true friend to her pastor, and was always glad to have him visit her. She was a faithful and devoted wife, a fond and loving mother, and a devoted friend. One says of her, "She was my best loved friend, 'sister-cousin,' as I have always called her; I could not have loved her more had she been my own sister." Her going away is a great loss to so many. I feel I have lost one of my best friends. She leaves three sons, many loved ones and friends to mourn her death, but they feel their loss is her eternal gain. May God bless and comfort the bereaved, and may they all meet her in the home beyond. T. S. R. Brundage, Texas, May, 1912.

Dr. **IVY M. JONES** was born near Port Vincent, Livingston Parish, La., Sept. 3, 1875, and died Oct. 20, 1911. During his lifetime Dr. Jones made many friends, and proved himself a very useful man. He found Christ as a personal Savior when he was quite young. He joined the Baptist Church and remained a faithful member until his death. He was first a member of the Amite Church, of Livingston Parish; later he transferred his membership to New Hope, where he remained a member until a church was organized at Montpelier. He then identified himself with it and remained a faithful member until his death. Dr. Jones was married first to Miss Dora Kirby, Oct. 11, 1899. She died Nov. 29, 1899. Soon after the death of his wife he decided to take up the study of medicine. He entered the Memphis Medical Hospital College, where he took his course. He found many difficulties in the way and was compelled to leave college several times and practice for awhile on account of his financial condition. He was very successful, even before he had completed his course. In 1906, while away from school, he was married to Miss Mary George, of Montpelier,

La. March 3, 1911. He was a devoted husband and father, and received his medical and dental diplomas. He then practiced his profession, where he was successful. His death was a great loss to that place and country. He was a true friend to his pastor, and was always glad to have him visit her. She was a faithful and devoted wife, a fond and loving mother, and a devoted friend. One says of her, "She was my best loved friend, 'sister-cousin,' as I have always called her; I could not have loved her more had she been my own sister." Her going away is a great loss to so many. I feel I have lost one of my best friends. She leaves three sons, many loved ones and friends to mourn her death, but they feel their loss is her eternal gain. May God bless and comfort the bereaved, and may they all meet her in the home beyond. T. S. R. Brundage, Texas, May, 1912.

"Life is real; life is earnest.
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

A. D. GEORGE.

Mrs. **LIZZIE BROWN** was born in East Baton Rouge Parish, La., Oct. 26, 1856, and entered into life eternal at Zachary, La., April 23, 1912. She was a daughter of Dr. I. A. and Mrs. M. J. Williams. She united with the Methodist Episcopal Church, South, when 10 years of age, and was a faithful member till called to lay aside her armor and receive her crown. She was married to Mr. G. B. Brown, Feb. 23, 1872, and was the mother of three children: one, a sweet little girl of 4 years, preceded the mother to the heavenly home, and the others, two sons, N. W. and G. B., with the lonely, bereaved husband, survive to mourn their loss. Her eldest sister, Mrs. Miller, was with her when she died. In early life her membership was with the old historic Pipkin's Chapel, and when by death and various causes the church was abandoned she became a member at Zachary. Sister Brown was truly a good woman. She loved her Lord and was ever devoted to his service. She was an active, zealous member of the church. For many years she taught the baby class in Sunday school, and most of our young people, when little, were in her class and felt the influence of her sunny presence, her kindly manner, and her loving, faithful teaching. She was the leader in the work of the women of the church, and the faithful president of their Missionary Society at the time of her death. She had loved and read the New Orleans Christian Advocate for nearly fifty years. Her home was always open to the preachers, and many of these will remember the warm hospitality she and her loving companion dispensed, and the rest and cheer that came to them in that Christian home. In church she had a seat near the pulpit, and her earnest attention, her face expressive of intense interest and sustaining

with her mother, inspired them to do their best. Her death was a great loss to that place and country. He was a true friend to his pastor, and was always glad to have him visit her. She was a faithful and devoted wife, a fond and loving mother, and a devoted friend. One says of her, "She was my best loved friend, 'sister-cousin,' as I have always called her; I could not have loved her more had she been my own sister." Her going away is a great loss to so many. I feel I have lost one of my best friends. She leaves three sons, many loved ones and friends to mourn her death, but they feel their loss is her eternal gain. May God bless and comfort the bereaved, and may they all meet her in the home beyond. T. S. R. Brundage, Texas, May, 1912.

J. D. HARPER.

EVANGELICAL TEACHING.

Evangelical teaching means that when anyone speaks or writes of the teachings of the inspired Word of God, he gives or renders a true and faithful interpretation of the same, and does not give an uncertain idea as to its meaning. In other words it is to endeavor to bring out or convey to others just what the inspired writer intended should be taught. It is an evident fact that the best and most correct interpreters of the Bible in the past have been those who had the most of the love of God and the power of the Holy Spirit in their hearts and lives—men whose lives were truly and entirely consecrated to the service of God, and for the good of mankind. Some of them were men of great educational advantages while others never had a college training. Luther had a superior college education, yet he knew nothing of the true meaning of the teachings of the Bible until God revealed it to him by the Holy Spirit. Then he was prepared to teach that which he himself had experienced—justification by faith. Then it was that he was evangelical in his teaching.

Wesley had a thorough college education, and went as a missionary to the Indians, saying, "I went to America to convert the Indians, but needed converting myself." Mr. Wesley was not prepared to teach others nor to preach sound doctrine until he "felt his heart strangely warmed" by the Holy Spirit. Then it was that he entered upon his great life work to restore to the world the apostolic and evangelical teachings of the inspired Word of God.

Spurgeon had no college training. After entering the ministry, while a very young man, he earnestly prayed for divine guidance concerning his duty in the matter—whether to stop preaching and enter college. God revealed to him his duty; so he never took a college course, but went on preaching, reading and studying as he went about his Father's business, and became the world's greatest modern preacher. Bishop Marvin got his education while riding his large circuit with books and Bible in his saddlebag, studying as he went. He not only became a great preacher, but also became the author of most interesting and helpful books, among them being, "To the East By Way of the West," an account of his trip around the world.

These great men—great, because of their devotion to God and the teachings of his Word—together with many others whose names might be

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Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

Louisiana Avenue Church, cor. Louisiana Ave. and Magazine St.; Rev. J. L. Sutton, pastor; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Epworth Church, cor. Banks and Scott Sts.; Rev. W. L. Doss, Jr., pastor; residence, 123 S. Pierce St.

McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankle, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

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Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. J. G. Snelling, pastor; residence, 1125 Fern St.; phone, Walnut 1233.

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Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 5914 Colliseum St.

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See Announcement on Page 16

Tidings From the Field

Apartment, Miss.

Dear Mr. Meek: The contract has been signed for our new church building. We have plans for a two-story modern building. It will cost about \$300,000. We are very fortunate in having such a good contractor and in every way the best lot in town on which to erect our house of worship. Our people are showing true heroism and a willingness of spirit in this splendid enterprise. I want you to send a Sunday with us in the autumn. M. Wynn.

May 10, 1912.

Spartanburg, Tenn.

Dear Mr. Editor: Rev. J. A. Bowen, of Birmingham, Ala., has been with us in a meeting here for the last ten days. He has been with me in many meetings before, and has invariably preached to the delight and profit of all who heard him; but this time he preached with greater clearness and power than I have ever heard him. Backsliders were reclaimed, church letters dug up, and sinners converted. Brother Bowen is not such a big preacher in his own estimation that he depends upon that alone in his meetings. He hit in many ways and places—held prayer meetings with the official members and tramped the town over to reach lost souls. May his kind multiply. E. B. RAMSEY, Pastor.

Allen, Okla.

Dear Brother Meek: Since I wrote to you last I have been in a revival campaign which lasted about four weeks, which has accomplished great things for the people among whom I am privileged to labor. We closed out a great meeting at Beulah Church two weeks ago with a harvest of about fifty-six souls. Brothers Dodd and Ritter were my co-workers there. I began here at Allen on April 21, with Rev. Mike Cassidy, of Ada, Okla., who is a great preacher and a good man, to assist me. God gave us a harvest here of 150 souls and 73 accessions to the church. The Lord is blessing me since I came this way. For about twelve months I sang these words (God gave them to me): "Some day, I know not when nor where, my Lord will have need of me"; and these words came to me through Paul to Timothy: "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Yours and His,

A. C. SEARCY.

Zwolle, La.

Dear Dr. Meek: Last night we closed what is said to be the greatest revival meeting ever held in Zwolle. We were assisted by Rev. David A. Morris, a native of Louisiana, but now a member of the North Ohio Conference of the M. E. Church and stationed at Gambier, Ohio. There were 44 additions to the church, all but two by profession of faith and almost all of these by baptism. We received a number of influential men. We have bright prospects for the building of a new church edifice.

We thank God for an advance along all lines on this charge. We have raised about \$300 on a fund for building a primary room to our church here in Zwolle. We have started a fund for putting new seats in the church at Noble. Our congregations are growing at each of the three appointments on the charge. The ladies have assisted the pastor in making some extensive improvements on the parsonage. It is our

purpose to press the claims of the Advocate and send it a list of all subscribers soon. All things being considered, we have made a good start, and I trust that we shall have a great year.—J. Clyde Rouse.

Wayne, La.

Wayne is one of the most pleasant little stations in the Lafayette District. Since Conference the good people have improved the parsonage by adding a new room and a new bathroom and supplying new furnishings to correspond in the way of art squares, sideboard, and the like. The parsonage is painted and repaired from start to finish. The church will be painted in the next few months. The congregations are good at the regular services, and the Sunday school is growing in numbers. The superintendent, Brother R. C. Holt, is popular, and his teachers are excellent, consecrated Christians. The other societies are doing well, and, all in all, we are hopeful of a good year. We are delighted to have as our presiding elder that sweet-spirited, efficient and consecrated minister, Rev. Robt. H. Wynn. To know him is to love him. These good people have endeared themselves to us by service, and especially by their devotedness in the hour of our great anxiety when my wife was so seriously sick. We are very grateful for all these things, and to God for his tender care. Brother Doss, who was here for the past three years, left everything in good shape, is loved by the people, and his influence abides.—B. T. Crews, P. C.

NOTICE.

To the Preachers and Laymen in the Alexandria District—

Dear Brethren: Owing to the high waters, we have thought best to change the time and place of holding our District Conference. Please note it.

The district Conference will be held in Alexandria, La., instead of Columbia. It will be called to order Tuesday evening, June 11, at 3 o'clock, and continue in session until the business is disposed of. Thursday, the 13th, will be devoted to the cause of Missions. The Conference lay leader is expected to be present and speak in the interest of the Laymen's Movement. Let every congregational lay leader, as well as the district leader, make an effort to be there on that day; also the presidents of the Epworth Leagues, Sunday school superintendents and all other lay delegates. If you come for only one day, let Thursday be the day.

The following committees are appointed: For License to Preach and Admission on Trial: H. W. May, W. H. Ledbetter and F. M. Freeman. For Orders: I. T. Reames, J. F. Foster, and R. H. Harper.

BRISCOE CARTER, P. E.

CHURCH EXTENSION No. 2.

E. Nash Broyles, Shaw, \$20.75. "How is that for high" (water)? I. R. BINGHAM, Treasurer. Carrollton, Miss.

OUR OLDEST INHABITANT.

The oldest living creature in the United States is the giant tortoise in New York Zoological Park. The story of "Positively the Oldest Inhabitant," told by Augustus Hulell Seaman, will be one of many interesting features in the June St. Nicholas.

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Texas Avenue Sunday school in Shreveport raised a fund for the flood sufferers, and the Mansfield Methodists sent a substantial box of clothes.

The Foster Bible Class at De Ridder has enrolled up to date this year 122 members, as against 160 in 1911, and had present 70 on May 5. They expect to surpass last year's record.

Before this year the highest record of attendance of the Mansfield Sunday school was 150, and that only once, several years ago; but last Sunday there were present 115 on the official count, and quite a few who got in too late to be on the record.

The recently organized Young People's Bible class at Henry, on the Vermilion charge, among other signs of life, is planning to raise money and equip an Elementary Department with rooms and suitable seats. An active Cradle Roll is embraced in the prospective plans.

Two Sunday schools whose records we have just received have more than doubled the amount of their Children's Day collection. We hope to hear of a similar growth in grace in each one of the others, as they one by one, report to the treasurer, Mr. J. W. Treischman, at Lake Providence.

Miss Maudean Harvill, the daughter of our pastor at Grand Cane, and one of our Sunday school scholars, was the winner in a recitation contest at the recent State High School meet in Baton Rouge. To thus win out over fourteen competitors is a compliment both to the ability and to the training of the victress, and, along with the honors due the young lady, we congratulate the parents and teachers on this result that testifies to the efficiency of their labors.

The Shreveport Journal is conducting a publicity record of the Sunday schools of that city by giving in its social columns the weekly record of the attendance of the several Sunday schools and their principal classes. On the 12th day of May there were in the Methodist schools 992, over 600 of whom were in the First Church. There were 681 in the Baptist churches, 658 in the Christian, 308 in the Presbyterian, and 151 in the Episcopalians. The Baird class, with 107 present, led all the adult classes.

Mr. T. V. Ellzey, the former chairman of our Conference Sunday School Board, and until recently the secretary of the Louisiana Sunday School Association, has accepted a position with the Heintz Manufacturing Co., and moved to California. During the five or six years that Brother Ellzey led the interdenominational work in Louisiana, marked progress was made along all lines. He was thoroughly consecrated to his work, which he believed to be the greatest in the world, and proved himself a leader of unusual ability. As a member of our Board he was active and capable, and

under his leadership a forward movement was inaugurated. The Sunday schools that he superintended at Mandeville and Parker Memorial also took on new life. He leaves us because of the poor health of his wife, and we join with their many friends in wishing Brother Ellzey and his family well in their new home and work.

The following from the Shreveport Journal is to the point: "The Sunday school officers and teachers of the First Methodist Sunday school are just beginning their new book, entitled 'The Bible and Its Books,' the second in a series of five books. Examination has been passed on the first book, and reports from Dr. H. H. Hamill, of Nashville, Tenn., have been received to the effect that all papers reached the standard required for a certificate. Those meriting the honor were: Mr. J. C. Foster, Mrs. S. L. Williams, Misses Belle and Nita Whitely, Miss Durkee, Mesdames Peeper, Hampton, Chapman, Clanton, Sheppard, Hutchinson, Millsaps and Reid. Several other teachers have finished the first book, but have not yet taken the examination. Shreveport feels justly proud of this class of earnest Christian workers who are striving to prepare themselves for this high calling."

FROM THE COLPORTER.

The season for the holding of District Conferences has returned and the time is being well occupied. Two have already been held, viz., the Columbus, at Artesia, and the Winona, at Kilmichael. At both of these the writer and the books were in evidence and received cordial consideration. I hope to be able to meet with most of those yet to come; some of them I will have to miss because of conflict of dates.

I thank the presiding elders and other brethren from whom special invitations have been received, and I shall be with all in spirit, and at as many as possible in person. Whether present or absent, I hope that every District Conference in Mississippi will respond to the "Call for Action" and take action for more diligence on the part of the preachers in circulating our books and periodicals. Let all possible emphasis be put on this during the year.

I expect to attend the conferences at Forest, Brandon, Lexington, and Taylor, to be held in the near future, with a good line of books, new and old, and other useful literature.

Let all be ready to get "The Southern Methodist Handbook," 1912; Discipline, 1910; Dr. Chapell's "Studies in the Life of Wesley;" Bishop Candler's "Wesley and His Work;" Bishop Mouzon's "Life and Sermons of Bishop Ward;" "Willie Wyde," that great, new book for the boys of all ages. Be sure to call for our latest song book, "Songs for Praise and Service." Better send right now 25 cents for a sample copy.

I am ever grateful to all who help in the colportage work, by word or deed, especially those who observe the law, "cash or its equivalent," as prescribed in paragraph 425 of the

Discipline, 1910. It is well understood that "equivalent" here means monthly payments—90 days being the utmost time limit. Accounts running beyond this are without the rule, and cause much inconvenience, and frequently hardship to the creditor, whether it be the Publishing House or the Colporter. In case of unforeseen conditions that render it impossible to come to time, if business rules and Christian courtesy are observed in giving explanation, it is usually satisfactory. "Let us not mend our rules, but keep them" one with another; then all will go well with us, and the Lord will bless us in the work we are doing in his name, and for the advancement of Christianity in the world. I hope to see many of the brethren and friends soon, and to hear from any and all at any time that I can serve them.

G. W. BACHMAN.

Winona, Miss.

IMPORTANT NOTICE.

To the Pastors and Laymen of Jackson District, Mississippi Conference.

Dear Brethren: The Jackson District Conference will convene in Brandon on Tuesday, May 28, at 3:30 p.m. Let each pastor please urge the lay leader of his charge to be present, especially on Wednesday, the time set for the discussion of Missions. The afternoon of that day will be devoted to the interests of the Laymen's Movement, especially with reference to our district, and it is hoped that there will be a large attendance of laymen ready to enter into the discussion, and to offer suggestions looking to the improvement of the work. We need to get together more, to talk together, to pray together, to work together. Missionary day at the District Conference is an excellent time to get new inspiration, quickened zeal, greater knowledge and power for the Master's service! Let us be there, and may God be with us!

J. M. SULLIVAN,

Lay Leader, Jackson District.

ALL THE BOOKS BOYS AND GIRLS WANT.

From Montrose J. Moses's "The Book Line" in the June St. Nicholas.

Perhaps in no period of the world's history is there better opportunity for girls and boys to have all the books they want. In most libraries to-day there are special rooms for them in which all manner of good reading is spread upon the shelves. There are nearly fifteen thousand places in New York alone where books may be had free of charge. There is hardly a home of a boy or girl in the city more than a mile away from a library; and if, by chance, in certain sections of a crowded city, the children do not belong to a library, then clubs are formed and boxes of books are sent

to them and distributed in the afternoon from one of the member's homes.

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Page 16

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SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference will convene in Lumberton on Tuesday, June 4, at 3:30 p.m. The Conference will organize and proceed with its business in the afternoon; in the evening the opening sermon will be preached by Rev. W. M. Sullivan. Wednesday afternoon a Sunday school institute will be held; an interesting and profitable program will be offered. During Thursday afternoon the women's work will be represented by competent speakers and promises to be very helpful. From time to time papers will be read and addresses delivered on various subjects of interest to the Church. It will be good to be there. Let every preacher-in-charge be present on the first day, if possible; and it is earnestly desired that as many local preachers and lay delegates be in attendance as can come.

The attention of the local preachers is called to the requirement of the Discipline that written reports be presented, and it is hoped that no one will fail to observe the law. The local preachers of the district are a great army for good, and as many as can should be on hand.

Let me urge that every preacher-in-charge report as much as possible paid on the district parsonage assessment. This is an urgent claim, brethren, and the honor of the Church in this matter lies largely in your hands. There are at least three other claims that press for early settlement: Conference Claimants, Foreign Missions and Home and Conference Missions. Much can be done on these claims before the Conference meets if we will do our best, despite the rains, the army worms and various other hindrances.

The following committees are appointed:

Orders—L. A. Darsey, T. B. Cottrell, C. C. Gibson.

License to Preach—M. L. Burton, W. W. Moore, J. M. Lewis.

Admission on Trial—W. M. Sullivan, H. P. Lewis, Jr., H. J. Moore.

Those who go north on the Gulf and Ship Island Railroad will need to leave Gulfport on the 7:30 train Tuesday morning, as there is but one train a day from Maxie to Lumberton.

Let prayers go up that this may be a most helpful and spiritual Conference.

W. B. JONES, P. E.

LOUISIANA CONFERENCE MISSIONARY SOCIETIES.

It was a great disappointment that our annual meeting had to be postponed. However, we hope to be able

to hold it in the same place, Natchitoches, during the latter portion of June. Mrs. Holt and I had prepared the bulletin which follows, to be distributed at the Conference, but, on account of the delay, we are giving it to you now. It is very important that you follow these instructions, because they come, through us, from the Council.

The first quarter's report was good. I wish we would do as well, or even better, during this quarter. There were new adult auxiliaries organized at Merryville and De Ridder in the Alexandria District, and at Dubach in the Ruston District. New Young People's societies were formed at Minden, Felicita and Rayne Memorial, and new Junior divisions at Minden, Felicita, Carrollton, Parker Memorial and Slidell. Forty-four new subscribers for the Missionary Voice were reported and the increase in the number in the Mission Study Classes

was 331. The sum of \$621.86 was sent to the Conference Treasurer for the Home Department and \$3024.45 reported as spent locally.

Mrs. H. R. SINGLETON,
Cor. Sec., Home Dep't, La. Conf.

LOVED ONES CALLED HOME.

Dear Brother Meek: Three years ago our dear mother left us for the glory land. Within the last two months two of our sisters, Mrs. Bettie Terry and Mrs. S. E. Kennedy, have crossed over the river and joined their sainted mother at the golden gate. Our grief is great, but Jesus comes to us with a helping hand in this sad hour. He comes to us on the human as well as on the spiritual side of our natures. Bless his holy name! Pray for us.

ROBT H. BARR.

Beauregard, Miss.

(We truly sympathize with Brother

Barr in his sore bereavement. May the Heavenly Father have him and the other grief-stricken ones in his gracious keeping in this trying hour.)

SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.



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ADAMS COUNTY, MISS.

Dear Brother Meek: As I have not seen any news from the flood-stricken districts adjacent to us, possibly a few lines just at this time may not be out of place. All of the available pastures in and around Washington and Natchez are taxed to their capacity with cattle from the overflowed sections of Louisiana. No less than 1,000 head of cattle and horses have passed through Washington alone. They come in droves of from 25 to 200 and 300 head at a time. I have driven over a good part of Adams County in the year and a half that I have been here and I find the pastures in excellent condition. The use of these pastures is being paid for, but the county, and especially Natchez, is doing a good work in the way of relieving the flood sufferers. A regular depot is established in Natchez where the refugees can go for supplies and clothing. The ferry boat and the ill-fated Concordia and other river boats have brought hundreds to our welcome shores and they are all amply being cared for. Just recently several owners of large tracts of land through the county, out of the largeness of their hearts and good natures, have offered the use of their depopulated fields and tenantless houses to those whose fields have been overflowed, free of rent for the balance of this year with the privilege of returning at the end of the year to their own homes.

All of this generosity upon the part of our people has been shown, and yet our farmers are not beyond the pale of gloom. The incessant rains are retarding the crops to the point of almost desperation. Corn ought to be far enough advanced to be ready soon to be "laid by" and cotton ought to be well advanced. But everything grown in field or garden, has been set back by the rains. The soil, too, is in bad shape for cultivation. That which has been broken is packed so by the rains that it possibly would have been better not to have been "broken up" at all. Some of our people however are hopeful and are still striving to make crops. None, I believe, have entirely given up and lost all hope.

Spiritually, I feel safe in saying that we are on the up-grade. Our people are praying more than they have ever done. Our Wednesday afternoon prayer meetings are well attended, and I believe our people are reading their Bibles more than heretofore. We are working for and expecting to have a great revival here at Washington this year, and the prospects are good for successful meetings at other points on the work.

Our District Conference will meet soon, and we have an applicant for license to preach from this (Washington) church. We have two Sunday schools on the work—small in the way of numbers, but both doing excellent work.

The New Orleans Advocate comes to only a few of our homes, but efforts are made from time to time to increase its circulation. I expect to be able to enlarge our list after these scary times are over.

Sincerely yours,

L. E. WIGHT.
Washington, Miss., May 15, 1912.

CONCERNING THE EPWORTH LEAGUE.

To the Pastors of the North Mississippi Conference:

Our Annual Conference Epworth League Board has determined to co-operate more effectively with the General Secretary and our pastors in promoting the interest of the League locally. I am addressing this letter to you with the double purpose of letting you know that we are deeply interested in the training of the young people in your charge and of pledging you our cordial support in all efforts put forth in their behalf. If no Epworth League has been organized in your charge, the Board is ready to aid in any way it can in the establishment and maintenance of local Chapters.

The most important feature of the program of the Epworth League for the current year is an Institute of Methods in every district. The Institute will accomplish its aim only if every League Chapter is adequately represented. We feel that we may count on our pastors to stir up great enthusiasm among their Leaguers and induce many of them to attend the district meeting.

Another matter needs to be strongly emphasized. Many Chapters have failed to respond to our calls for the Ten-Cent Assessment. Lack of acquaintance with the object of this assessment, and lack of appreciation of the necessity for this revenue, explain the case for a majority of the delinquent organizations. Whatever you may do, therefore, to bring this matter to the attention of your Epworth Leagues will be greatly appreciated. Please make remittances to Rev. J. M. Culbreth, 810 Broadway, Nashville, Tenn.

In a peculiar sense, your Conference Board feels that it needs your co-operation to help it justify its existence. And certainly no one can deny its very strong claim upon your support. Yours for service,
J. B. RANDOLPH,
Corresponding Secretary.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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VANDERBILT BIBLICAL INSTITUTE.

At the next session of the Vanderbilt Biblical Institute (June 19-26) five distinguished divines will deliver courses of lectures. Bishop Edwin H. Hughes, of the Methodist Episcopal Church, will speak on the following subjects: "Culture and Power," "Every-Day Evangelism," "The Perils of Knowledge and the Christian Corrective," "The Problem of the Man" and "The Example of Jesus as a Preacher."

Dr. Graham Taylor, the eminent Christian Sociologist of Chicago, will speak on "The Obligations and Opportunities of an Educated Life," "Personal Religion and Social Work," "The Claims of the Church and the Community Upon Each Other," "Evangelizing Social Conditions" and "Responsibility and Leadership of the Social Democratic Movement."

The Best Way? Go To Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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which explains the danger of unsanitary, germ infested, zinc lined refrigerators, that poison milk and other foods. Damp, poorly insulated refrigerators, with poor air circulation, are equally dangerous. Many families have traced cases of serious illness to their unsanitary refrigerators. This handsomely illustrated 55 page book gives a vast amount of valuable information about refrigerators that you should know. We will gladly send you a copy free on request. It also tells why the celebrated

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keep all food fresh, untainted and healthful. You ought to know why the McCray Patent System of Refrigeration and Air Circulation gives a dry, clean, thoroughly sanitary refrigerator, free from all odors, germs or poison. The book explains. McCray Refrigerators are made in all sizes for every purpose, and are guaranteed to give absolute satisfaction. They can be arranged for being from the rear porch so that the ice man need not enter the house, and can be equipped with ice water cooler, bottle racks, and other special features if desired. Send for the free book today.

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Bishop E. D. Mouzon will speak on "The Preacher's Book," "The Preacher's Gospel," "The Methodist Preacher's Message."

President Frank J. McConnell, of De Pauw University, will deliver four addresses, his themes being, "The Mastery of Intellectual Tools," "Intellectual Leadership," "Religious Leadership" and "Education and Social Movements."

Dr. S. Parkes Cadman, the distinguished preacher and lecturer of Brooklyn, will speak on "The Evolution of Religion," "John Wycliffe and His Evangelical Movement," "John Wesley and the Methodist Movement," and "John Henry Newman and the Oxford Movement."

Dr. G. H. Detwiler, the pastor of West End Methodist Church, Nashville, will speak on "The Best of all Teachers—Experience."

Dr. James I. Vance, pastor of the First Presbyterian Church, Nashville, will deliver an address on "The Man Behind the Message."

Dr. Thos. Carter, Professor of New Testament Greek in Vanderbilt University, will speak on "The Place of Paul in the Great Christian Movement."

Professor A. M. Harris, Professor of Public Speaking in Vanderbilt University, will give a reading of "The Servant in the House," a powerful

sermon in dramatic form enforcing most impressively the spirit of Christ as illustrated in the character of an English Bishop, who made himself a servant to his brothers and a brother to all who serve.

The members of the Institute will be entertained in Wesley Hall at a cost of \$1 per day or \$5 for the full seven days of the Institute. The Methodist Training School will provide furnished rooms for married men who desire to bring their wives with them, and for others who may desire to stay there, at a cost of fifty cents a day for each room. Meals can be obtained at nearby restaurants at 25 cents each. There are no fees of any kind, all the exercises of the Institute being open to the public free of charge.

For programs or further information, write to Rev. H. F. Bailey, secretary, Vanderbilt University, Nashville, Tenn.

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COMMENCEMENT AT PORT GIBSON FEMALE COLLEGE.

When one writes of that which is well pleasing, there must be care lest he give place to much exaggeration, and to the frequent use of the superlatives. In this we write not our convictions alone, but might enclose in quotations the expressions of an enthusiastic community. On Sunday, May 5, Dr. A. F. Smith, pastor of our First Church, Jackson, gave us a real Commencement discourse, full of thought and rich in expression, from the fifth chapter of I John, dealing with the "Victory that overcometh the World." The deep interest of the large congregation in the discourse was evidenced by the fact that though at the beginning and throughout the greater part of the sermon, a heavy rain storm was raging without, the attention was of uninterrupted interest. The general verdict is that many have done well upon similar occasions, during the more than seventy years that the college has existed, but that Dr. Smith excelled them all.

The Baccalaureate Address on Tuesday, May 7, by President Melvin, of Chamberlain-Hunt Academy, was out of the ordinary in its conception and called forth the well done from his host of admirers in the community, although it was in advocacy of the "lopsided character."

But the great men and the chief speakers on such occasions are not the greatest attractions. With caps and gowns, and ribbons and yells, the young people make themselves both seen and heard and the older ones love to have it so. Brother Smith said many good and inspiring things and President Melvin made many happy hits, but these will be forgotten when the faces and scenes associated with the class of 1912 shall still be bright in memory.

The session just ended, closes the seventy-second in the history of the institution (and the seventh under the presidency of Rev. H. G. Hawkins), and now we must, to be true, call upon the superlative for the estimate and pronounce it the best of them all. The graduating class was composed of nine young women, whose training under a faithful president and faculty suggest an equipment for any duty that may come to them in the busy future. Besides those receiving regular literary diplomas, several certificates in special work were granted, making a large class, indeed, which took with them the approval and honors of this old and highly favored institution.

As suggested, this was the seventh session under the management of President Hawkins, and notwithstanding the discouragements arising from the ravages of the boll weevil, he has built beyond the capacity of the departments to accommodate the applications which have come. Brother Hawkins has demonstrated conclusively the need of such an institution in this part of the State and the right of its claims upon the Methodists in this section. The boarding department has reached

within three of ninety (beyond its greatest capacity), which, with an excellent local patronage, has made an enrollment of 134. Already your readers have learned that Brother Hawkins has severed his connection with the college, giving place to Rev. C. M. Chapman. This came not only as a shock, but as a real grief to the community, for, as president of the college and an active citizen in the interest of the town, Brother Hawkins had greatly endeared himself to the entire community. None looked upon him as a rival, but as a friend to every interest.

Brother Chapman has been frequently in the city and is working his way easily and satisfactorily into the place vacated by the resignation of President Hawkins. While the citizens and patrons regret the loss of Hawkins, they are rallying to the new president with a zeal that is commendable and suggestive of a sympathy which must secure great success.

We are not informed as to the movements of Dr. Hawkins, but we feel well assured that his success in the school work at this place is a guarantee of success elsewhere. And should he return to the pastorate some of those who occupy the better places among us would do well to look to their crowns.

T. B. HOLLOMAN.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney, Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.
Baton Rouge Dist.—Second Round.
Hammond May 19, 20
District Conference, at
Amite City May 30,
Greensburg, at Day's May 28,
Port Vincent, at Pt. V. June 1, 2
The District Conference at Amite will convene on May 30, at 9 a. m., and not on the 22d, as previously published. C. C. MILLER, P. E.

Monroe Dist.—Second Round.
Winnsboro May 25, 26
Gilbert, at Magnolia May 26, 27
Lake Providence June 1,
Monroe June 1,
Waterproof June 5,
Mangham, at Union June 8, 9
Oak Grove, at Floyd June 15, 16
Tallulah, at Delhi June 19,
Florence, at Vidalia June 22, 23
Calhoun, Downsview July 6, 7

It is understood that several of the pastors will hold their own quarterly conference on this second round.
WM. SCHUHLE, P. E.

MISSISSIPPI CONFERENCE.
Port Gibson Dist.—Second Round.
Wilkinson, at Hopewell
Thurs May 23,
Mayersville, at Lockwood May 25, 26
Steel's Bayou, at Shiloh May 27,
Fayette June 1, 2
Rocky Sp'gs, at Cayuga June 15, 16
Washington Ct., at Kingston June 18,
Nebo, at Ebenezer June 20,
Amite Ct., at Mt. Olive June 20,
W. H. HUNTLEY, P. E.

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JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

Join the Advocate Piano Club

IMPORTANT SPECIAL ANNOUNCEMENT

THE Advertising Manager of the Advocate takes great pleasure in announcing that on account of the wide popularity of the Club and the evident advantages to its members he has effected arrangements for the continuation of the Club. Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in the country has consented to continue the management of the Club. Readers who have joined the Club express themselves as "delighted" with the Club plans and with their pianos. Membership is open to every reader of the paper and if you have not already joined you are cordially invited to write for full information regarding what we believe to be the greatest opportunity to obtain a high-grade piano ever offered by a reliable house.

THE OBJECTS OF THE CLUB

1. By clubbing together to secure the lowest *wholesale* prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship your piano at once.
2. To obtain for its members the most *advantageous* terms of easy monthly or quarterly payments. Almost any terms you want.
3. To provide that in the event of your death, after \$60 has been paid on your piano, all further payments are *cancelled* and your family is given a receipt in full. This is a splendid feature and removes every objection to the easy payment plan.
4. To insure the best *quality* of pianos guaranteed by an old and reliable house, thus avoiding the disappointment so often resulting from dealing with irresponsible firms. Club members also have the privilege of *testing* the piano thoroughly in their own homes before accepting it.
5. To obtain for the Club members the best price for his old piano in exchange for a new one or for a new automatic player piano, that any member of the family can play.
6. Every piano furnished to Club members is fully guaranteed and backed by the reputation of Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in America.



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Gentlemen:

I take great pleasure to inform you that after a thorough investigation of your New Scale \$400 Ludden & Bates Upright Pianos, I found them to be instruments perfect in every respect. They have a fine tone, of a beautiful singing quality and wonderful sustaining power. Too much praise cannot be bestowed upon them, and I am sure they will meet with the greatest success wherever they are heard. Allow me to congratulate you on this wonderful achievement and wishing you success, I am, believe me,

Very truly yours,
HANS DREHER,

Ludden & Bates,
Atlanta, Ga.

Dear Sirs:

Club Piano received in good order. We are well pleased with it. Better and nicer than Pianos sold here by agents for from \$350 to \$500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selections and prompt shipment.

Yours, with best wishes,
J. R. WILLIAMS.

Gaylesville, Ala.

Ludden & Bates,
Atlanta, Ga.
Gentlemen:

We purchased one of your Club Pianos and are well pleased with it. Would not take anything for it. All who have heard it think it to be one of the grandest they ever heard. While we were paying for it my husband died. You gave us a life insurance clause. We were still owing \$125 which was nicely settled, and our note was returned to us marked paid.

We thank you very much for your kindness and prompt attention, which you have shown to us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated nicely, as we were. We appreciate your kindness very much.

Yours truly,
MRS. J. A. BRAMLETT.

GETS RECEIPT IN FULL.

Ludden & Bates,
Atlanta, Ga.
Gentlemen:

After my contract for one of the Ludden & Bates Club pianos had been running about fourteen months, my husband died. The firm being advised of the fact, within a few weeks after, sent me receipt in full for balance due on piano. All of which goes to prove that they keep good faith with their patrons in regard to their free insurance agreement.

I can heartily recommend them as being in every way reliable.

Very truly,
MRS. J. C. RUSSELL.

Mountville, Ga.

Bradentown, Fla., February 7th, 1910.

Ludden & Bates, S. M. H.,
Jacksonville, Fla.

Gentlemen:

I am the owner of Ludden & Bates Piano No. 111 in Rosewood Case, and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you 26 or 27 years ago, during which time it has had constant service—considered by some an extraordinary amount of hard usage.

This instrument has served two generations of our immediate family in a most satisfactory way, and we have no idea of parting with it for any other piano. Wishing you success, I am,

Very truly yours,
(Signed) H. V. COARSEY.

Ludden & Bates, S. M. H.,
Gentlemen:

I have tried the piano and find it as mentioned above.

Very truly yours,
(Signed) MISS ALICE BECK,
Graduate of Barili School of Music,
Atlanta, Ga.

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Ludden & Bates Advocate Piano Club Department,
ATLANTA, GEORGIA

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 22.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2937

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 30, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

"Worry less—work more.
Waste less—give more.
Preach less—practice more."

To be a good preacher one must first be a good man. When high character is lacking, all other endowments count for but little. In giving instruction to Timothy, before he mentioned "doctrine," Paul said, "Take heed to thyself."

The following wise words from Bishop Greer, the leader of the forces of the Protestant Episcopal Church in New York City, are well worth meditating upon: "The men who move the world are not the men of renown, but the men of faith. The Christian Church is equipped as never before in scholarship. Its membership was never so numerous. Its machinery was never so highly organized. Its opportunities for doing good were never so bright." All this is true. With our resources and the open doors that challenge us, if we do not achieve magnificently we cannot hope for the Master's approval in the day of final reckoning.

That which was predicted has come to pass. The Passion Play will be placed on the stage at the Burg Theater in Vienna. It is stated that the actor impersonating Christ will use only the words which the Gospels record as having been spoken by him. We suppose that this exhibition will soon be attempted in other cities. Such a profanation ought not to be allowed. The same sentiment that forbids the use of profane language in public places ought to forbid this unholy spectacle. We have never had any tolerance for this play. It has been our conviction ever since we have known of it that its influence was more harmful than helpful. The closing scenes in the earthly life of our Lord are too sacred for sinful human beings to presume even theoretically to re-enact them.

Whatever one may think of Mr. Roosevelt's politics, it must be admitted that he says many striking things in his public utterances. In a speech at Newark, N. J., a few days since he remarked: "It was about thirty-three years ago that I left college and began my education." Undoubtedly too many students make their graduation an ending, rather than a "commencement," of the quest for knowledge. Such action bars the door to comprehensive learning and future greatness. Even when every hour of it is faithfully improved, life is far too short for a man to traverse the wide-reaching fields of truth that lie about him. The whole vast world is God's university for the education of the human race, and the course of study is designed to extend from the cradle to the grave. And it is probable that when we have done our best, what we learn here is but a beginning—that earth is but "the infant school of the immortal soul."

A GREATER ADVOCATE.

The great educator among the various periodicals of our country is the weekly journal. The news carried in our dailies is too hastily gathered and given out to be reliable. It is hurried to the press without taking time to sift it or verify it. But the weekly has time to get at the facts and publish information that is accurate and dependable. The monthly, of course, can do the same thing, but it is too slow in reaching the people. The interest in current events has considerably abated and the public mind has largely lost its impressionableness before it makes its appearance. There is little doubt that public sentiment is more powerfully influenced by the weekly press than any other agency in existence.

If this conclusion be true, the situation in the Southern States to-day is most regrettable; for they have but few weeklies that are located in the great commercial centers and which have anything like a general circulation. Indeed, we do not know of a single weekly journal in the South that can be compared with *The Outlook*, *The Independent*, *The Nation*, *Harper's*, *Leslie's*, *Collier's*, or many others that we might mention. The result is that the happenings of our section are not properly chronicled. The occurrences among us that deserve to be commended and given to the world pass largely unnoticed, and the things that ought to be rebuked and combated are very generally overlooked and allowed to go unchallenged. As we see it, one of the most urgent needs of our section is a strong, fearless, and independent weekly press. In fact, so deep is our conviction upon this subject that we have sometimes felt that if we had the money to establish a journal of this kind we would almost be willing to leave the ranks of the Methodist itinerancy to undertake the task.

And even in the character of its religious press the North is very far ahead of us. Its church periodicals are, as a rule, more newsy and comprehensive and are better maintained. Having more ample facilities, they deal more extensively with current events, and are, in consequence, more interesting to the general public and more influential in secular affairs. By every token, we need to strengthen and improve our various church weeklies. Nor do we feel certain that the best way to do this is by the consolidation process. We very much doubt whether a few high-class journals, from which practically all local contributions have been eliminated, would most effectively meet the needs of our people. With the *Christian Advocate* published in Nashville, the Tennessee and other near-by Conferences still felt the need of a local organ and established the *Midland Methodist*. We fear more than almost anything else too much General Conference government—a foreign and bureaucracy rule. In our opinion, it would be a sad day for Southern Methodism if all power of local initiative were destroyed. The trend in this direction to-day is much stronger than we like to see it.

But, of course, we ought not to have too many

papers. Too small a constituency is fatal to success. But with few exceptions, our Conference organs have a sufficiently large patronizing territory to give them double the support that they are receiving, if they were circulated to the extent that they ought to be. It is far better to make them strong by putting them in the hands of the people, than by merging them and leaving the majority of our Methodist homes without a church periodical. The latter course might help our finances, but it would not help us in the task of reaching and enlisting the dormant forces of the Church.

With approximately 150,000 Methodists in Louisiana and Mississippi, instead of between 7000 and 8000 subscribers, we ought to have at least 20,000. With such a patronage, we could enlarge and improve the paper and make it a mighty force for Methodism, for civic righteousness, and the cause of Christ in general. We would have the space at our disposal to comment on current affairs, thus making the *Advocate* to some extent take the place of a high class secular weekly, such as we so much need.

Would you like to see our Conference organ go forward to larger things? If so, you have an opportunity to lend a helping hand in a campaign which has this end in view. A full explanation of this plan may be found on pages eight and nine of this issue. Read it carefully and give us your assistance in your community at once. Now is the time for every friend of the *Advocate* to exert his influence actively in its behalf.

TROUBLES GALORE.

Zion City, the so-called model religious city, which the late Dr. John Alexander Dowie founded near Chicago, seems to be having rather a stormy time these days. Recently there has been much disorder because of the attempt of unbelievers to use tobacco within the corporate limits, and now comes the news that Mrs. Dowie has asked the court to grant an injunction restraining Voliva, the head of the dominant faction, from using Dr. Dowie's picture in his church literature or in any other way. This organization was on the wane before the death of its founder, and it appears to have been progressing steadily toward disruption ever since.

WILL BE TRIED NEXT OCTOBER.

A few weeks ago we announced upon good authority that the attorneys for the Church in the Vanderbilt lawsuit hoped that the trial of the case in court would begin not later than July 1. The leading counsel on the other side was said to have expressed a desire to proceed with the litigation at the earliest date practicable and it was thought that it would be taken up this summer. We have, however, received within the past few days reliable information from Nashville that a definite agreement has been reached to try the suit next October. We hope that there will be no further delay, and that, whatever may be its outcome, the adjudication of the case will at that time be carried promptly forward. Surely, all the parties interested will by then have had sufficient opportunity to prepare for the final contest.

Our Monthly Sermon

By Rev. Felix R. Hill, Jr.

Text: "I am among you as he that serveth."
Luke 22:27.

That animosities and contention existed among the twelve, no one familiar with the record given in the Gospels will deny; the peace of the inner circle was, on more than one occasion, threatened by reason of these. And it is not strange that this was so. The disciples were but men, and, men, too, who had not had thrown about them the refining influences which others had enjoyed. And, while we in no sense rejoice that in the portraiture of their lives we see exhibited the same inconsistencies, fallures and contradictions that abound in ours, yet it is true that it is in this fact, so apparent, we find comfort and hope for ourselves. Not in that they were sinful, but in that in spite of their sinful inclinations and yieldings, they became what they did. If God's grace and mercy could make of them heroes and saints the same possibilities and accomplishments are open to us. It is very beautiful and encouraging for us to note that in our Lord's dealing with these men, there is never a harsh word, nor an unkind thrust, nor bitter denunciation; his reprimands, if reprimands they were, were always in tones of love. Gently and lovingly he dealt with them; and thus were they gradually led to a appreciation of their place and privilege as co-workers with him. And they became great, not because to them were given seats of authority and scepters of power, but because they caught the view-point of their Lord, and of the consequent inspiration and empowerment. They came to see that his Kingdom was a kingdom of graces and virtues; that the greatest good was to be found, not by getting but by giving; and that moral goodness and serviceableness were the essential elements of true greatness—a greatness, in comparison with which pecuniary treasures and political ambitions are contemptible.

On a certain occasion, some one inquired of Dr. Lyman Beecher: "Doctor, you know many things, but what do you think to be the main thing in life?" And truer words were never uttered than those contained in his answer: "It is not theology; it is not controversy; it is saving souls." Therein lies the full intent and meaning of the Christian man's mission. We are saved to serve—and in a way that we have not yet realized, our salvation depends on the measure and the character of the service rendered. Clearly and emphatically does our Lord indicate our life's work as disciples of Him, and not until we see that work from his view-point, as one that is not only worth accomplishing, but as one that must be accomplished by us, will we come to the fulfillment of his purpose in us. And, as Dr. Beecher said, that mission is, "not theology, not controversy"—not theorizing, nor moralizing, nor controverting about this and that—but, "saving souls"—lifting men out of the guilt and the wretchedness of their sin into the blessedness of a new and divine life. This was the conception of his life's work as cherished by our Lord, and it was to the accomplishment of this he diligently and earnestly set himself. He came to save men, and to save men he saw that it was necessary for him to serve them. This is why he said: "The Son of Man came not to be ministered to, but to minister; * * * I am among you as he that serveth." In all his life and labor, the one thought and aim standing out clear and supreme was that of himself as being God's representative and ambassador to a world lost in sin; and to effect the world's redemption, he gave himself. Though being in the form of God, yet he counted it not a thing to be grasped, but was willing not only to be made in the form of a servant, but to assume the place of such. He was distinctly a servant, and a servant of all men; the overmastering impulse and actuating power of his life were to serve and to save; as the Son of Man he gave himself to the sons of

men, and for the sons of men, that the sons of men might become the sons of God. The law of service pressed heavily upon him; and because of his obedience thereto, there was given to his character and work dignity and worth and permanency; without it his life, however beautiful, would have failed in the accomplishment of its divinely appointed mission.

And in this essential fact of our Lord's life, there is found a truth of far-reaching significance to us. In the gift of his Son to the world, God has given in bold outline the pattern for every life. In him we see not only a revelation of the possibilities opened to us and the wealth of attainment within our reach, but also the way of access thereto; as he loved, we must love; as he served, we must serve; as he gave himself unreservedly, so must we. The law is an inexorable one, and from it there is no possible way of escape if we would work in harmony with the aims and purposes of God. If we be followers of him, it is not optional with us whether or not we shall give ourselves in service—that has already been determined, and by our Lord himself; for our ordination and his, he places on the same basis. Says he: "As thou didst send me into the world, even so sent I them into the world." For us, therefore, to ignore or shirk responsibility must result in making life barren and meaningless; but let it be in harmony with the great and inspiring purposes of God as revealed in Jesus Christ, then to us there will come loftiness of thought, and dignity, and worth, and effectiveness, which will make living divine.

The great preacher and reformer of the early Church, Saint Bernard, had over his study table, in illuminated letters, the words: "Bernard, why are you here?" The reference, he said, was not to the routine tasks of life—these were determined for him; but to ever keep before him the meaning of his existence. And this is a query we might well make of ourselves. Why are we here? What is the motive prompting in all our thought and effort? What is the great purpose directing in all our endeavors. The sad fact in connection with many is that the real meaning of life is never fully grasped, and thus the life lived is aimless and fruitless. Some one has said that the record of many a man may be indicated by the date of his birth, the date of his death, and an awfully significant blank between. It is this lack of a great, impelling motive that makes life a veritable drudgery, and leads many to spend their allotted days contributors of nothing to the common good. And just here is a danger to which we are all constantly exposed. Cast as we are in human molds, and bounded as we are by human limitations, we are prone to magnify individual wants and to labor for ends that are purely and solely personal. Many go through life with no other thought or ambition than that of pleasing self and administering to self-interests; they live within the confines of a very small circle; they think of self; they buy and sell for self—and all this, that ambitions and interests purely personal and selfish might be gratified. One of our most popular teachers, Mr. Emerson, when spoken to relative to the betterment of the condition of the poor, said: "Are they my poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent I give to such men as do not belong to me, and to whom I do not belong. There is a class of persons to whom, by all spiritual affinity, I am bought and sold; for them I will go to prison if need be." Of course, the Gospel is at variance with all such, and no Christian man can, for a moment countenance such a principle as a rule of conduct. According to Mr. Emerson, it is the racial, blood, or social tie that binds him to others; only those with whom he has something in common have any claim upon him. But it is not thus with our Lord. He loves the world; in his mind humanity is a unit, one and indivisible; with him there is no North, no South, no East, no West, but one great world of perishing humanity, to be redeemed and brought into the

unity of a spiritual kingdom. It is the world and its need of which he thinks; for this he gave himself, for its sake he calls us; and there is no other way for us to serve him but by following in his steps and contributing to the extent of our ability to meet the needs of men. He came, and suffered, and shed his blood because the world was in an extremity of need; and so long as that need abides, we are under obligation to serve. Turn to that beautiful picture drawn by our Lord in his story of the Good Samaritan; there was no blood nor racial tie—there was nothing in common between the Samaritan and the prostrate Jew—indeed, the Jews had no dealings with the Samaritans, and the Samaritans had no dealings with the Jews. Nor did the Samaritan stop to consider what possible claim the Jew had upon him. That which attracted his attention was the deplorable condition of the sufferer; he saw that he was in dire need, and because he realized that it was possible for him to render needed service, he knelt at his side, cleansed his wounds, and administered to him. That is, the very fact of being the possessor of ability to help carries with it obligation from which there is no possible escape. With Paul, it was the principle involved in this that lay back of and impelled him in his life and work. Said he: "I am a debtor to all men." And how? What had he received from the Greeks and the Barbarians to place him under the stress of obligation? Did the stripes, and threatenings, and persecutions, and imprisonment received at their hands produce that life-conviction? It was not what he had received from them that constrained him, but what he had received from God for them. The vision of the Lord, the revelation of his truth, and all the varied bestowments and enrichments of mind and heart—these he recognized as having been given to him for the world; and the fact of being a possessor not only made him a debtor, but placed upon him an obligation to give to the full extent of his ability. He was in possession of that which the Greek and the Barbarian had not, and of that which they stood in need; and believing that his life was a divinely given trust, he saw himself standing in the relation of a steward and guardian. And for this very reason, it is true that I owe myself to the world. Because I have, I must give—give of thought, and of time, and of effort, and of means, and of life itself. This is the only worthy life,—and worthy because it embodies the thought of service; because it seeks to give rather than to get and hold; and because it results in the enrichment of men and the furtherance of the kingdom of God.

God's gifts, whatever their character, are not given to us to be used simply as we will. He said to Abraham in the early dawn of history, "I have blessed thee, be thou a blessing," and to you and to me the message is the same. He gives help that we may be qualified to help; he expects fruitage from our lives, and this can come only through the investment of our lives in the cause of humanity which he has espoused. It is by taking Christ's view-point of life and life's work that a man is enabled not only to get out of life, but to put into life its real blessedness. And, after all, the real test of life is found here, in what I put into it—'tis not what I get, but what I give. By so doing, all things are transformed and transfigured; material things are subordinated to spiritual ends; business is lifted from the low plane of a purely secular level; wealth acquires a new value; and every relation becomes a means to deeper self-culture and larger usefulness.

It is said that Lord Salisbury, one of England's greatest statesmen, met with much opposition in the furtherance of his world policies, but to his opponents he always had one reply: "Study larger maps!" The trouble with us lies largely in the fact that we have in our life policies studied maps that are far too narrow and contracted. We cannot attain our true worth and usefulness except as we pattern our life after that larger pattern given to us in Jesus

Christ; thus only can we give to the world a service which is commensurate with our opportunities and the demands and needs of men. We boast of what we have and are—of our achievements, of our accumulations, of our wealth, of our resources; but these are not what determine our real worth—they are valuable only in so far as we make them means to a great end. And it is our persistent refusal to recognize and honor this great truth that lies back of our dullness of spiritual apprehension and poverty of spiritual attainment. Things material, places, pastimes, are designed to serve as means to divinely appointed ends; but when considered simply as such—made ends instead of means, or perverted from their intended use by making them means to unholy ends—they demoralize and deaden the nobler faculties, and lead to spiritual ruin. Judas hung himself because he came to see that he had prostituted his life to ignoble purposes; the rich young man went away sorrowful for the same reason; and many are miserable and wretched to-day because they are conscious of being out of harmony with God and his great purposes, living selfish, exclusive lives, they are not only inconsiderate of others and contributors of nothing to the world's betterment, but, with all their accumulations, are moral bankrupts. Our Lord said: "So is every one who is not rich toward God."

It is a fearful thing to think of living in the midst of a world of want and distress and need without endeavoring to contribute in some way something toward its relief; and it is a fearful reproach upon us that we live such selfish, exclusive lives, and do so little for the salvation of the world which God loves and for which Christ died. We are his witnesses—indeed, we are his only witnesses, for we alone of all his creatures are able to testify of his saving and transforming grace. To us the world looks, and on us it must depend; for we alone have in our keeping the universal text-book—the inspired Scriptures; we alone command the service of the one, true, and only Emancipator, the Holy Spirit; and we alone can present to the world for the development of character a perfect model and Savior—Jesus Christ. We cannot, therefore, be indifferent and unconcerned. The needs of men are great and pressing; and God, in his good providence, has not only given us abundantly, but has flung wide open the doors of opportunity, so that to-day the potentialities of the Church of Jesus Christ are inconceivably grand and practically limitless. The various benefactions of his grace should constrain us to larger things; the cry of a world in distress and sin should be to us a call to larger, more earnest, more efficient and more self-sacrificing service. Indeed, they must effect this; otherwise these very privileges and opportunities and endowments will sit in judgment against us. Because he loved us, he gave himself for us. If we love him, if our's is a genuine, unselfish, consuming love, we will love his work; to do his will, will be our pleasure and delight, and our greatest joy will come from rendering in his name to our fellows an acceptable service. Let us, then, by the grace of God for our own sake, for the sake of our children, and for the sake of the great world for which he died and of which we are a part, open our hearts and our hands and live large, generous, unselfish, helpful lives.

Shreveport, La., May 15, 1912.

THE THINGS METHODISTS BELIEVE.

By Rev. T. H. Lipscomb, B.D.

III. As Distinct from What Presbyterians Believe.

1. That Christ died for all mankind, and not for the elect only; and that he draws all men by his Spirit, with what may be an effectual calling, if they will only respond thereto. That an unconditional foreordination and election of some to everlasting life, and foreordination of others to everlasting punishment by withholding from them an effectual call is a limitation of the

atonement, and of the love and mercy of God, unjustified by the Scriptural revelation which God gives to us of himself and of his Son. We believe, too, that to hold such is to place the blame for sin and neglect of salvation not upon the sinner, but upon God, who withholds from him those spiritual aspirations and impulses which alone would enable him to repent and believe.

2. As to Divine Sovereignty, we believe that God had a purpose and a design in creation, and that these purposes and designs he is seeking to work out in human history; that his purpose and design for every man is good, but that through freedom man may, and often has and does, frustrate and make impossible the fulfillment of all these gracious purposes, through wilful disobedience and rebellion. To teach otherwise seems to us to make God the author of sin; and makes the wickedness of earth and the misery of hell, alike with the story of heaven, that which he desired, designed, decreed, and brought to pass. We know of no finer statement of what Methodists believe on this subject than the following extract from "The Christian Faith" by Dr. Olin A. Curtis: "Let us now try to look at the final universe from God's point of view. His final universe will not be what he most profoundly wanted; it will not be his ideal realized. God wanted a final universe comprehending every moral person created; and all these created persons in a voluntary service of holy purport; and all this eternal service resplendent and enraptured with the holy vision of God. * * * But God saw his ideal plan in wreck through the very freedom absolutely necessary to its actualization. * * * Sin has destroyed the possibility of our finest eternity. * * * Sin will not be triumphant, but sin has infringed the dream, has placed the glory of the outcome in everlasting check." If it is objected, such is to destroy the sovereignty of God, we answer, not so; it was his sovereign will which made us free and his sovereign power will at last put all enemies under his feet. He cannot and should not force men to do his will, but he can and should and will condemn them when they stubbornly refuse.

3. The final perseverance of the saints, a doctrine logically following the conception of God's sovereignty as held by Presbyterians, Methodists cannot accept either on rational or on Scriptural grounds. For it implies that with conversion human freedom ceases. That God has got you and he is going to hold you, whether you will or nill. Such we believe to be unreasonable and unscriptural, both the Old Testament and the New being full of passages to the effect that, though

"That soul that on Jesus still leans for repose,
He will not, he will not desert to its foes,"

yet we may forsake him, even after having been once enlightened and been made partakers of the Holy Ghost (Heb. 6:4-6), and that "the last state of that man is worse than the first" (Luke 11:26). For, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II. Peter 2:20-22).

4. As to regeneration, Presbyterians are more indefinite in their teaching than are most Christian bodies, though they strongly hold to the necessity of regenerating grace for salvation. But whether the seeds both of repentance and faith are implanted in the hearts of elect infants by the secret operation of the Spirit, as some have taught, or whether this takes place in later years, is a point on which the Church is silent. Methodists have never taught regeneration in infancy, but that regeneration in the full Christian sense takes place only as, in conscious need, the soul cleaves to Christ as a personal Savior. All agree, however, that the Holy Spirit begins his work in earliest years; to be continued as the child grows, and is instructed until it comes, unless disobedient, to a full and conscious experience of salvation through personal faith.

5. As to Church government, Presbyterians

differ from Methodists in rejecting the episcopal mode of government, though they delegate legislative and judicial powers to presbyteries, synods, and general assemblies to a degree far in excess of that conceded by Baptists. They recognize also the ministerial rights and offices of other Churches.

MEETING OF THE GENERAL BOARD OF CHURCH EXTENSION.

On Wednesday morning, May 8, this body met, with Mr T. L. Jefferson, the president, in the chair. All the members were present except Bishop Lamhuth, Bishop Mouzon, Rev. T. W. Lewis, Rev. Henry Trawick, and Dr. T. W. Moore. The opening devotional exercises were conducted by Rev. M. J. Cofer, D.D. Dr. McMurry, the corresponding secretary, then submitted his report, which will appear in the Church Extension Handbook. Since its organization in 1882, up to March 31 of the present year, the receipts of this Board have aggregated the sum of \$4,098,219, this total embracing the \$389,308 raised for the building of parsonages by the Woman's Home Mission Society. During these thirty years 8,394 churches have been aided to the amount of \$3,279,381, and assistance has been given to 2,177 parsonages to the amount of \$400,517. The receipts of the Board for the year ending March 31, 1912, were \$95,626 (not including Conference 'Boards' receipts), against \$81,954 for the preceding year. This amount, with the items from other sources, gave an aggregate income to the General Donation Account of \$131,117, against \$114,578 for 1910-11. There was a larger increase in the Loan Fund than in any former year, but this is accounted for by the transfer of the Parsonage Loan Fund Capital of the Woman's Home Mission Society to the General Loan Fund. This General Fund is now \$435,052, a gain of \$55,000 during the year. An effort will be made to bring this fund up to the half-million mark before the next meeting of the Board.

Donations to the amount of \$48,680 and loans amounting to \$82,581 were granted by the Board, and unpaid donation grants amounting to \$86,845 and unpaid loans amounting to \$71,194 were allowed. With only \$76,000 available for loans on churches and parsonages, applications were on hand asking for loans on churches to the amount of \$214,682, and on parsonages to the amount of \$15,400. The report from the Committee on the Representative Church in Washington City showed that in cash subscriptions and Conference pledges, the total amount raised for that enterprise is \$250,870. The amount secured during the past year was \$58,012, which leaves the complete sum \$20,000 short of the \$275,000 that was named as the amount to be secured.

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ROBERT A. MEEK, Editor.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. S. Spraggins.

Editorial.

WAS IT PROVIDENTIAL?

It was stated in a recent number of the New York Christian Advocate that Dr. John R. Mott, the noted missionary leader, was strongly solicited by his friend, Rev. J. S. Holden, to take passage on the ill-fated Titanic, but finally concluded not to do so. At the last moment Mr. Holden himself was detained by the illness of his wife and did not embark as he had expected. And Dr. W. B. Palmore, the editor of the St. Louis Christian Advocate, who had gone to the extent of engaging transportation on the great liner, sustained a serious accident in Paris, which prevented him from becoming one of her passengers.

Was it Providence that intervened to save these three distinguished ministers? We will not so affirm; nor, on the other hand, will we deny that this was the case. The realm of Providence, like that of motive, we dare not enter except with the utmost caution. Certainly, in so dark a sphere there is no warrant for dogmatism or reckless speculation. But it is our deep conviction that much of what goes on in the lives of men and in the affairs of the world is under the immediate direction of a higher power. What people take to be the cause of an event is often merely one of its surface incidents. The true cause is frequently unseen and undiscoverable by the finite mind. We are not prepared to say that Victor Hugo was wrong when he affirmed that not the Allied Armies, but God overthrew Napoleon. We do not mean to take the position that the Heavenly Father is responsible for all that transpires on earth—far from it. We think that Satan's influence is here manifest as well as that of Jehovah, and that he works to wreck and destroy the race upon every part of the planet. But though many things happen that we cannot explain, we believe that God keeps watch above his own, and that the seeming disasters that overtake Christians are often only the waves made by an unseen ear, interposed to steer them away from threatening dangers.

SHUTTING OUT WHISKY ADVERTISEMENTS.

The Logansport Newsboy (Louisiana) has announced that after the expiration of its present contracts on July 1, it will carry no more whisky advertisements. The reason assigned for this course by the Publisher, is that he does not consider it right to make his paper a medium for extending the liquor traffic.

In commenting on this action of the Newsboy approvingly, the Bossier (La.) Banner, of which Mr. W. H. Scanland is the Editor and Proprietor, says: "It has been about eighteen years since a whisky advertisement has been printed in the columns of the Banner. When the people of this parish commenced to vote out whisky, we felt that it was our duty to stand by them in their laudable fight against King Alcohol, and render them all the assistance in our power. While we

have had offers of whisky advertising that paid well, and we needed the money badly, for we had but recently lost our home and office building by the removal of the parish seat, we cheerfully took our position with the women and children and prohibitionists of Bossier in their opposition to the whisky monster. We have had no occasion to regret our stand for the right, and have cast 'no longing, lingering look behind' at the dollars that might have been added to our bank account. Money is a good thing, and we all like to have it; but to make money should not be the chief thing in this world. As the late Bishop Seth Ward said, 'Moral movements are the greatest in any age,' and the Banner will always be found, with heart and soul, assisting in such movements."

We heartily congratulate both of our contemporaries upon the high ground which they have taken. Such loyalty to truth and right deserves the enthusiastic commendation of all good people. As the Banner has so admirably said, there are duties which, if faithfully discharged, bring a richer recompense than mere financial gain. By adherence to his moral convictions, a man "may earn and keep the company of his own self-respect," which is a priceless possession—one which the base and sordid can never acquire. It behooves all good citizens, however, to stand by newspapers that insist upon keeping their columns clean, even at the cost of financial sacrifice. They are justly entitled to a generous appreciation and patronage at the hands of the constituencies that they serve.

REV. FELIX R. HILL, JR.

Our Advocate sermon this month is furnished by this gifted young minister, who is pastor of the Noel Memorial Church at Shreveport, La. He is a son of Dr. Felix R. Hill, now president of Centenary College, and who has long been known as one of the most successful pastors in Southern Methodism. He was born at Nashville, Tenn., and was educated at Blackwell and Hiwassee colleges, receiving the A. B. degree at the latter institution. Later he took a theological course at Vanderbilt University, where he was made a Bachelor of Divinity. He joined the St. Louis Conference, and since his entrance into the itinerancy, has filled the following appointments: Wagoner Place, St. Louis, four years; St. Paul's, St. Louis, two years; First Church, Sedalia, Mo., three years; St. Paul's, Parkersburg, West Va., four years; Scott Street Church, Covington, Ky., one year; Crawford Street Church, Vicksburg, four years. In December 1910, he was sent to the Twenty-fifth Avenue Church of Gulfport, Miss., but about the middle of last year he was transferred to the Louisiana Conference and placed in charge of the Noel Memorial Church, Shreveport, where he is serving at present with great acceptability. Scholarly, studious, impressive in the pulpit, and energetic in pastoral work, Mr. Hill has the promise of a career of still larger usefulness in the Christian ministry. We are pleased to give our readers his helpful message this week.

PERSONAL AND OTHER NOTES.

Dr. Felix R. Hill preached the Commencement sermon for the Grand Cane (La.) High School last Sunday.

Rev. Louis Hoffpauir, of Bell City, La., in forwarding some subscriptions to the office last week, adds: "My work is moving along nicely and we are expecting a good year in this charge."

In the absence of the pastor, Dr. J. T. Sawyer occupied the pulpit of the St. Charles Avenue Baptist Church last Sunday at 11 o'clock a.m., and preached an able sermon to a large and appreciative audience.

Brother W. L. Lifsey, who is an evangelist singer, would be pleased to serve any evangelist or pastor who desires an efficient choir leader in revival services. He may be addressed at 1620 Division Avenue, Shreveport, La.

The recent meeting at the Washington Street Church, Vicksburg, resulted in 51 additions to the membership of that congregation. An account of this revival from the pen of the pastor, Rev. W. H. Saunders, will appear in our next issue.

Rev. G. A. Morgan, of Provencal, La., has lately been pressing the claims of the Advocate among his parishioners with good success. We highly appreciate the assistance which he is so kindly giving us. He has some most excellent people within the bounds of his charge.

We are indebted to our popular pastor at Canton, Miss., Rev. C. F. Emery, for a nice list of subscribers which he sent us a few days since from that progressive city. It is Brother Emery's habit to look well after all the interests of the Church, including the Conference organ.

The Executive Committee of the Board of Trustees of Millsaps College met in Jackson last week. It is reported that they spent several hours going over the papers filed by the applicants for the presidency of that institution. The full Board has been called to meet on Saturday, June 8, at 10 a.m.

We were delighted to have Rev. W. B. Jones, the accomplished presiding elder of the Seashore District, drop into our sanctum Monday afternoon of this week. He was passing through the city en route home from his appointment last Sunday. He gave a cheering account of the work in his responsible field.

Information has reached us of the critical illness of Rev. W. G. Backus, a superannuate of the Mississippi Conference, who is at the Biloxi Sanatorium. We pray that the malady with which he is afflicted may yield to treatment and that his condition may speedily improve. Let the brethren remember him in their daily devotions.

The loyal and progressive little band who constitute the Hub Church, Seashore District, under the leadership of Rev. David Ulmer, have their neat new house of worship ready for occupancy. They have also arranged for a series of revival services which will be conducted by the presiding elder, Rev. W. B. Jones.

We acknowledge the reception of a beautifully printed invitation to the Commencement exercises of Trinity College, Durham, N. C., June 2-5. Bishop W. F. McDowell will preach the Commencement sermon, and Dr. H. W. Wiley, of Washington City, will deliver the annual address. Trinity ranks next to Vanderbilt among our educational institutions.

NOTICE!

One trip to ZURICH, Switzerland!

Two trips to LAKE CHAUTAUQUA, N. Y.

Do you want one of these trips—FREE?

Read the announcement in this week's Advocate, pages 8 and 9.

Whitworth College had a great Commencement. The sermons by Rev. T. W. Lewis and the annual address by Dr. A. F. Watkins more than met expectation. Dr. Cooper has few equals as a college president, and this historic institution is going steadily forward under his administration. The editor's inability to be present was to him a keen disappointment.

Rev. A. A. Martin, of Montpelier, Miss., is happy in his work. He says: "Winter is over, the mud is gone, and new hats and new clothes are now in evidence. Our congregations are good, and we had fine Children's Day exercises at Woodland on Sunday, May 19." Brother Martin has been remembering the Advocate in his rounds, for which we thank him.

We take off our hat to Rev. W. M. Young, our worthy pastor at Coahoma and Lyon, Miss. He sent us a few days since 16 choice subscribers from his charge, with a check to correspond. We make no apology for using the word "choice" in this connection. We know this flock and it would be difficult to say too many good things of those who compose it. May the Lord richly bless both them and their faithful leader in spiritual things.

Revival services, under the direction of the New Orleans Epworth Leaguers, were conducted at the Carrollton Cambronne Mission last week, the preaching being done by Dr. J. T. Sawyer. There was an excellent attendance of Leaguers and of residents of the neighborhood, much interest was manifested, and the mission is said to have been greatly helped. The pastor, Brother Jamieson, and the Epworthians were quite active in this good work.

Rev. H. W. Van Hook, the pastor of our church at Silver City, Miss., has been chosen president of the Seashore Campground School, and will assume charge as soon as is practicable. This school is expected to open on September 10, and the outlook is thought to be favorable for a good beginning. Brother Van Hook was formerly the president of Edward McGehee College, and is considered a most capable instructor, as well as a man of fine administrative ability.

Rev. George A. Baker states that his work continues to go forward on the Belmont charge, North Mississippi Conference. He has a fine prayer meeting at Belmont, where the new house

of worship in process of erection is nearly completed. He has recently succeeded in getting a nice new organ placed in Patterson Chapel, and good things to eat are still finding their way to the parsonage pantry. It is needless to say that Brother Baker is in love with his people.

We regret to learn that the little son of Rev. W. O. Wagoner, our pastor at Shannon, Miss., has recently been seriously ill, and that he and Sister Wagoner have been passing through a period of great anxiety. We trust that ere this their loved one has shown decided improvement and is well on the way toward recovery. Brother Wagoner states that he has a large and interesting field, which challenges his best efforts for the Master. He is planning to extend the circulation of the Conference organ among his people.

We acknowledge the reception from Rev. and Mrs. C. C. Griffin of an invitation to the marriage of their daughter, Miss Mary Rachael, to Dr. Gilbert Franklin Douglas, in the Methodist Church at Chunky, Miss., at 8 o'clock p.m., on June 26, 1912. Miss Griffin is a young lady of many graces and accomplishments, and has a large number of friends and admirers. Dr. Douglas is a prominent young physician, who is one of the medical assistants at the East Mississippi Insane Asylum at Meridian. We extend in advance our hearty congratulations and best wishes.

We are indebted to our efficient General Secretary, Dr. W. F. McMurry, for three interesting and valuable Church Extension Charts. Two of these are the same as those distributed last year, the other is new and shows among other things the boundaries of all the Annual Conferences of the Church. They may be had for the mere asking by pastors, Sunday school superintendents, and Epworth League officers. Send for them brethren and hang them on the walls of your churches and in other religious gathering places. They impart needed information and are calculated to do much good.

Rev. N. G. Augustus, the presiding elder, has issued a printed program for the Durant District Conference, which is to be held in Lexington, June 11-13. We thank both him and Brother Lipscomb, who is to be the host of the Conference, for a cordial invitation to be present. The first District Conference that we ever attended after our entrance into the itinerancy was held in this city, and we have never forgotten the many kindnesses that were then shown us along with the other visitors. It is needless to say that we should be happy to attend another such gathering in Lexington, if circumstances will permit.

Dr. A. C. Holder, the well known evangelist of Shreveport, La., has just closed a great meeting at Waldron, Ark., in which it is reported there were 175 to 200 conversions and more than 125 applications for church membership. Besides this, many family altars were erected, hundreds pledged themselves to attend prayer meeting every week and read the New Testament through during the year, and the sum of \$1500 was raised toward rebuilding the parsonage which was burned down several months ago. Brother D. H. Colquette, the pastor, affirms that, though he has known many good revivalists, he classes Dr. Holder and Brother Johnson, his singer, as easily first among such workers.

The Broad Street Methodist Church at Hattiesburg is enjoying a large degree of prosperity under the administration of Rev. J. L. Neill, who is a workman that needeth not to be ashamed. The Sunday school has doubled during the fifteen months of his incumbency in this pastorate, and now numbers more than 200, with an average attendance of 150. The young ladies of this congregation have lately presented the church with an Epworth piano. The interests of the Advocate are also being looked after carefully, for which we are grateful. Brother Neill is in much demand for revival work among the brethren, and is this week engaged in a meeting at Lucedale, Miss.

On last Friday night vandals attempted to remove the contents from the cornerstone of the old First Church building at Shreveport, which is being demolished. In order to protect the contents, Dr. Cameron, the pastor, had the receptacle removed to a vault in one of the local banks where it was held until Sunday morning. The Sunday morning service was one of the greatest in the history of that congregation. There were 1010 in the Sunday school, and at 11 o'clock the contents of the old cornerstone were removed before a large and interested audience. The work of building the new church will be begun soon.

In a personal letter written to Rev. Brisco Carter, his presiding elder, Rev. J. J. Kelly, the pastor at Harrisonburg, La., says: "Fifteen hundred people here are fed by the Government. I baptized three Italian infants that were born since their mothers came here. I found forty whites and thirteen negroes sick to-day. My presence here is very much needed." Brother Kelly has two churches that are affected by the flood; the church at Columbia, five churches on the Mel-

ville charge, and three on the Marksville Circuit are also affected. These four charges are within the Alexandria District.

Rev. H. L. Horton, of Purvis, Miss., sent us three subscriptions this week for which we are thankful. He announces that he will continue to press the claims of the Conference organ.

Rev. C. R. Jenkins has been elected president of the Wesleyan Female College, at Macon, Ga., to succeed Dr. W. N. Ainsworth, who resigned for the purpose of re-entering the pastorate.

It is reported that Dr. C. M. Hawkins, of St. Louis, Mo., and Dr. J. W. Moore, of First Church, New Orleans, will be two of the three preachers at the Seashore Camp Meeting this year.

Rev. C. C. Griffin effected the organization of an Epworth League at Mahan, Miss., on the 16th of May with 20 charter members. He has there a fine class of young people who will no doubt do good League work.

In making his report to the Lafayette District Conference last week, Rev. C. D. Atkinson said that he now has \$23,000 subscribed towards the building of the new \$30,000 church at Crowley. The work will be begun some time in the fall.

Sister Laura Murdock, of Okolona, Miss., sent in six subscribers for the Advocate last week. She says she will send more soon. We are grateful to Sister Murdock for her interest in the Conference organ and commend her good example to others.

We are grateful for the following lists of subscribers received last week: J. Mark Guinn, Crawford, Miss., 7; W. W. Graves, Homewood, Miss., 5; A. J. Davis, De Soto, Miss., 4; J. S. Duke, Nettleton, Miss., 4; and A. J. Beasley, University, Miss., 6.

The Edward McGehee College building, which was recently purchased by the town of Woodville, Miss., as a domicile for their public school was destroyed by fire on the night of May 21. The loss is estimated at \$5,000, and the insurance amounted to \$1500.

An opportunity of a lifetime is offered you to see Europe and attend the World's Sunday School Convention at Zurich, Switzerland, in 1913; or to spend a vacation at Lake Chautauqua, N. Y., and see the great Niagara Falls. For full particulars, read our announcement on pages 8 and 9.

The congregation at Franklin, La., was treated last Sunday to a sermon by Rev. Robt W. Vaughan, of Ruston. Brother Vaughan says he is not a regular preacher now, but is an orphanage man, yet those who hear him are aware that he has not lost his grip on the pulpit.

Rev. T. H. Porter, of Oakland, Miss., writes: "Please let the preachers in the Sardis District, North Mississippi Conference, send me the names of their delegates to the District Conference, which will convene here June 18. Also, let the ladies who expect to attend please forward their names to Mrs. B. C. Moore, of this place."

One of the annual religious events of South Louisiana is the camp meeting held on the beautiful camp ground at Lake Arthur. This year the preaching will be done by Rev. Andrew Johnson, of Wilmore, Ky., and the music will be in charge of Rev. O. H. Collis, of Georgetown, Ill. The services will last from July 5 to 14.

Mr. V. C. Fulton, the Conference Lay Leader for the Louisiana Conference, has had made a chart by which he takes the religious temperature of a man or a congregation. He reports that most of the Louisiana Methodists are luke-warm on the subject of missions, but those who hear him speak will readily admit that he is easily up to the boiling point.

At the meeting of the Woman's City Mission Board of New Orleans last week, Mrs. S. A. Montgomery, the president, announced that a friend of the work at St. Mark's Hall had given the use of her cottage on the Seashore Camp Ground as an outing place for the St. Mark's Mission this summer. The cottage will probably be opened for occupancy by July 1, and will shelter five or six at a time. It is proposed to have the guests stay one week.

A dispatch to the Item from McComb City, Miss., on May 23 stated that the Centenary Methodist Church and the First Presbyterian Church of that city were planning for a union revival, to be conducted by Evangelist J. Ernest Thacker, of Norfolk, Va. A special tabernacle, with a seating capacity of 2000, was in process of erection for the occasion. Mr. George F. Fisher had been engaged to direct the singing. These services were scheduled to begin last Sunday.

TO THE PRESIDING ELDERS OF THE LOUISIANA CONFERENCE.

Information having come to me concerning the damage wrought by the unprecedented floods in the Valley of the Mississippi, I am writing this

notice to ask the Presiding Elders of the Louisiana Conference to meet me in the city of Alexandria, at the Methodist Church, at nine o'clock Wednesday morning, June 19, in order to plan ways and means to encourage and cooperate with our people and preachers who may be in distress in this time of calamity.

EDWIN D. MOUZON,
Bishop in Charge.

JOINT MEETING OF THE BOARDS OF EDUCATION.

Believing that a Conference concerning our educational work in Mississippi would be productive of good, we hereby request the members of the Boards of Education of the Mississippi and North Mississippi Conferences, who can conveniently do so, to attend a joint meeting to be held in the First Methodist Church, at Jackson, Miss., on the afternoon (4 p.m.) and evening of Tuesday, June 11, 1912. We also cordially invite the presidents, professors and trustees of all of our church schools in the State to be present.

A. F. WATKINS,
Pres. Board of Education, Miss. Conf.
R. A. MEEK,
Pres. Board of Education, North Miss. Conf.

SOME PORT GIBSON ITEMS.

At the close of the graduating exercises of the Port Gibson Female College, Tuesday morning, May 7, Mr. J. T. Drake publicly delivered to Rev. H. G. Hawkins, the President, a silver platter, engraved with the initials "H. G. H." and with the words, "Presented by the citizens of Port Gibson." Mr. Drake stated that there was a feeling of regret among the citizens at the thought of losing Mr. Hawkins, because during the seven years of his residence he had not only successfully administered the affairs of the college, but had identified himself with the interests of the town as a citizen. The gift was suggested by the ladies of the Civic League of Port Gibson.

Also, during Commencement week the students of the College presented to Mr. and Mrs. Hawkins a handsome cut glass pitcher.

At the recent Port Gibson Female College Commencement the following young ladies were awarded Sunday school diplomas, having met the requirements in attendance, lesson study and contributions according to the Loyal Sunday School Army plan: Mary Beryhill, Virginia Caraway, Anna Darden, Carrie Mae Green, Annie Neal, Marjorie Rucker, Laura Belle Smith. The following received honorable mention Commencement morning on account of having been present every time throughout the college session at the meeting of Sunday school held in the College chapel: Mary Beryhill, Allie Heath, Lillian Irwin, Ethel Wood, Will Rucker, Kate Slaughter, Grace Wagner.

T. B. HOLLOMAN.

WHITWORTH COLLEGE,

Brookhaven, Miss.

Mrs. Rowan is one of the most prominent educators of Mississippi. Read carefully her testimonial. Parents who are interested in the education of their daughters should write for catalogue:

"It is a well-known fact that Whitworth College occupies a most conspicuous and important position in the educational advancement of South Mississippi.

"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is exercised in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention given the health of the students and the kind and sympathetic treatment shown them along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within young women who attend this College is a most praiseworthy feature.

"The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

"Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

ROOMS AND BOARD AT CAMP GROUND.

Rooms and Board at reasonable rates. Address Miss Mary E. Gowers, Seashore Camp Ground, Biloxi, Miss.

ANENT THE SECOND CHAPTER OF GENESIS.

By Rev. W. S. Harrison.

The thoughtful reader passing from the first chapter of Genesis to the second, is at once sensible of a great change in the grade of thought. In the first chapter one feels the grip of a giant thinker. All is on the highest plane of thought. We feel the nervous tread of genius, the movement of a mind thoroughly trained and marvelously unfettered. Viewed from any angle this chapter is a wonderful piece of literature. In elevation and finish it stands alone in the literature of the world.

This dissimilarity suggests a different authorship. It has been surmised with a fair degree of probability that these two accounts of creation are older than the time of Moses, and that they were incorporated by him into the book of Genesis. We need not be surprised to find such proficiency in writing in the far distant past. The age that produced the book of Job was equal to any excellence. These two accounts, while very different, are in no sense contradictory.

"And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." This is the Scripture most generally quoted and with great confidence, to prove that the days of creation were ordinary days of twenty-four hours each. Plausible, but not conclusive. God worked six of his days and rested the seventh. He is resting still, so far as that work of creation is concerned. We need not suppose that our work, or our rest, should be co-extensive with his. His days were suited to his work; and our days are suited to our work. All experience has shown that six days of labor followed by one day of rest is a wise provision. The arrangement exactly quadrates with the constitution of man.

That the word day does not always mean a definite period can be abundantly proved from the Bible itself. In the very next verse we read: "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens." "Your father Abraham rejoiced to see my day," Jesus, weeping over Jerusalem, said, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace!" Thus we see that day is frequently used when no definite time is meant. St. Peter is very emphatic on this very point: "But, beloved, be not ignorant of this one thing, that a day is with the Lord as a thousand years, and a thousand years as one day." By this measure we might allow six thousand years for creation, even after the six days began, to say nothing of the vast indefinite period which preceded these days.

"And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground." Nothing like rain as yet. Rain calls for open space and clouds. But here was perpetual mist. No firmament; no clearing of the atmosphere; the earth was still chaotic. Even then the trees of the earth and herbs of the field were made—made in the sense that a temple or palace exists in the mind of the architect before any stones are placed or timbers laid in its construction. God had his plan and worked to definite ideals.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Man was made of dust. He is of the earth earthy; one with all material existence. He is brother to every beast and kindred to the soil whereon he walks and which he tills. He is an animal of animals. He was an animal before he was man—complete in every animal fiber before he became a living soul. Was it a dead animal God breathed

into? Is there any good reason why we should think so? That which makes him man is not the kind of life animals have. Clearly he received something higher; something the lower animals have not, and cannot obtain. The breath of life from God was additional to animal life. Now, whether man reached the perfection which makes him man by the slow processes of evolution, or the more rapid process of direct creation, the result is the same. Man is here. This fact is of more importance than the speculation about the route he came. Not the manner of his coming, but what he is—this is the question.

Man is a living soul. This makes him akin to heaven. This is why the divinity stirs within him. This is why crime brings intolerable remorse. This is why the Holy Spirit can touch his nature and kindle the vital flame of eternal love. The lower animals have, in some degree, all the faculties of mind which man possesses, but this immortal soul they have not. Solomon clearly stated the case long ago: "Who knoweth the spirit of man that goeth upward (is ascending), and the spirit of the beast that goeth downward to the earth" (Ecclesiastes 3:21). It is the nature of the human soul to be forever ascending. The soul may be fettered by sin and held in subjection by crime, but this is abnormal. In its right, as the God-given life of man, its aspirations are ever upward. Then, finally, when death comes the spirit of the beast goeth downward to the earth and is dissolved in the potentialities of nature, and the spirit of man goes to God who gave it.

"And the Lord God caused a deep sleep to fall on Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and he brought her unto the man." Hitherto, we have seen the agreement, or at least the non-contradiction, between the teaching of the Bible and the developments of science. But this account of the origin of woman, if taken literally, cannot be explained in scientific terms. But there is, nevertheless substantial agreement as to this main fact. Science clearly teaches that in the origin of animal life the sexes were at first combined in one individual. Our remote ancestor, according to this teaching, was both male and female. Here is Mr. Darwin's description of the progenitor of the human race: "In the dim obscurity of the past we can see that the early progenitor of all the vertebrata must have been an aquatic animal, provided with branchiae (gills), with the two sexes united in the same individual, and with the most important organs of the body, such as the brain and heart, imperfectly or not at all developed" (The Descent of Man, page 696). Here, then, is agreement as to the basic fact. Man and woman were originally one. This fact gives sacredness to the marital relation.

"And Adam said, 'This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.'" As man and woman were originally one, so they should seek in marriage to get back to a similar unity; to become one in affection; one in purpose; one in life and aim; to be reciprocal owners, each of the other's virtue, each of the other's love; and as far as human efforts can go, to be the guardian of each other's destiny; to be a two-fold force for the world's enlargement—a united head of a new family. In this age of scandalous divorce and scant families, it may be well to emphasize anew this divinity of God's arrangements for human happiness.

Starkville, Miss.

A WORD IN REPLY.

Brother Guice would have saved himself all the trouble of elaborating his theory of God's blind-folding himself and of Christ's blind-folding himself as to what Judas would do, if he had only recollected the passage of scrip-

ture which states specifically (John 6:64) "For Jesus knew from the beginning who should betray him"; neither would he perhaps have charged me with taking a position "inconsistent with Holy Writ."

The divine foreknowledge of all future events is a truth so universally recognized as scriptural, and reasonable if we are to conceive of a God really omniscient and greater than ourselves, that it surely need hardly be discussed between Christian ministers. Brother Guice's confounding of foreknowledge with foreordination or fatalism is a mistake which reference to any Arminian work on systematic theology would clear up, and which Whedon and Clark in their Commentaries, and Wesley in his Notes, all make plain, even in connection with the passage quoted above.

How Brother Guice can conceive that a theory that God shuts his eyes to that which is to be, lest he should see, adds anything to our conception of his greatness, I cannot imagine. To reason thus seems to me to charge God with childish folly.

I am glad that I worship a God great enough to know the end from the beginning, and who is wise enough thereby to order all things in his Providence for the greatest good of all and of each individual soul. To conceive of an all-wise Providence without such foreknowledge seems to me impossible.

T. H. L.

LAYMEN'S MISSIONARY MOVEMENT.

A Nickel for the Lord.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candles home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord? Who is he? Why, the man worships him as Creator of the universe, the one who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant? The Church militant is the Church that represents upon earth the triumphant Church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitation, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not. The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—C. F. Raymond in the Toronto Star.

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GET SOLID PROTECTION AND INSURE WITH
LOEN IRWIN & CO.,
FIRE AND CASUALTY INSURANCE.
736 Union Street. Phone, Main 585.

The Home Circle

MAMMY'S NURSERY SONG.

Cheer up, honey, don't you cry;
Sunshine comin' by an' by.
Dandelion's gwinter smile
In de parkin' after while;
An' de skles so bright an' blue
Will be smilin' jest foh you.
Grown folks, dey don' count at all
'Long side of de folks dat's small.
Dey's jes' workin' day by day
Clearin' thorns f'um out you way.
Dishere world, I tells you true,
Was invented jes' foh you.

—Washington Star.

BOBBIE'S SECOND CHANCE.

By Eva M. Turner.

The Van Revels were going to give a party. Parties were rare occurrences in quiet Fair Haven and this one was to be a very grand affair, for the Van Revels were entertaining distinguished guests.

Mrs. Harold had looked forward to the evening with great delight, for she did love a party, but now it seemed as if she must miss the pleasure, for there seemed to be no one to stay with Bobbie and they had never left him at home alone.

At any other time Grandpa Harold would have been there, but he was visiting the Maine cousins. Aunt Melissa Granger had a felon; Black Susan was to stay with the little Whitlows and Tom Warden, who lived in the big house nearby and who was a great chum of Bobbie's, although he was six feet and a senior at Cornell, had a lot of college boys at the house, so could not spare an evening.

At dinner, the day before the party, Mrs. Harold sighed as she thought of the pretty dress upstairs waisting all its shimmer of blue and lacy daintiness in the darkness of the spare room closet.

"Why, can't Bobbie stay alone?" asked Mr. Harold, who understood the little sigh.

"Course, I can," quickly rejoined Bobbie. Whose afraid? I'm not. I'd just like to catch a burglar," and the little boy helped himself to a third cream puff.

Papa smiled. "There hasn't been a burglar in Fair Haven since I can remember and that is a good while, I guess, there'll be nothing to harm him." With this assurance from papa, Bobbie persuaded mamma to go to the party and leave him alone.

Bobbie was only eight, but was a brave, sturdy little fellow and had never seemed afraid of any thing.

Alone in the big library, Bobbie was surprised to find how much louder the clock ticked than it did when mamma and papa were there. Then, too, there were so many strange little sounds that he had never noticed before, but papa had explained to him that these were only the sighs of the tired house, settling itself for the long night, so Bobbie was not afraid although it seemed almost as if he heard footsteps soft and stealthy in the room overhead.

Bedtime soon came and when Bobbie went to the kitchen for a drink, he noticed that the door was not locked and when he examined it, found that it did not even latch, but that it would stay shut, anyway.

Papa had said that there were no burglars in Fair Haven, so it didn't matter if the door didn't latch.

"I'd just like to have a chance at one," said Bobbie as he climbed into his little bed.

Not long after, however, the little fellow was sound asleep, there might have been heard a grating, thumping noise in the kitchen. Soon there came a great crash and a sound of splashing water. Bobbie awakened with a start. He sat up in bed, suddenly possessed of a great terror. A hot wave passed over his body, and his little heart beat fast and loud. From the kitchen came strange and muffled sounds. Bobbie's

one thought was to reach his papa and to hear his voice. Slipping from his bed, he found his way, in the white moonlight, across the hall and into mamma's room, where only a few days before a telephone had been installed, because mamma spent so much of her time upstairs.

Bobbie had no trouble in finding the Van Revel's number, but how long they were in answering, and still those terrifying sounds from the kitchen.

Finally, he heard a "Hello." "I want Mr. Harold," said Bobbie and waited again what seemed to be a very long time.

He felt somewhat reassured when he heard papa's voice, saying, "Well, son, what is it?"

"There's a burglar in the kitchen, come home quick," Bobbie answered in frightened, husky tones. "I'll be right over, but I guess there's no one in the kitchen," came back to Bobbie as he stood trembling at the ominous sounds that came to him from downstairs.

As he hung up the receiver a loud bang resounded through the house. Quick as a flash Bobbie dived under his mother's bed. Back in the farthest, darkest corner he crept and thus shut in by the valance, he breathed more easily.

In the meantime Mr. Harold had hastened home, and going quietly around the house found the kitchen door open and just inside the moonlight revealed to his astonishment, the bulky form of old Buttercup, the family cow. She was calmly eating roasting ears from a basket on the floor.

Hastening to the front door and letting himself in with his latch-key, Mr. Harold called to Bobbie, but Bobbie did not venture forth till he heard his father's footsteps in the hall. Hand in hand they silently made their way down to the kitchen and opening the door beheld the burglar. No longer frightened, Bobbie joined in his father's laughter. Buttercup was astonished at their appearance and when Mr. Harold turned on the light she calmly backed out of the door, leaving only the up-set water pail and the empty basket to tell of her visit.

The next morning there was much laughing about Bobbie's burglar, but mamma soon discovered that there was no humor in the affair for Bobbie. To him, it was a great humiliation. He had always meant to be brave and now he had failed. Grandpa Harold was Bobbie's hero. He had been a soldier, as his grandfather had been, and Bobbie felt that he could not bear to have grandpa come home and hear the story of his fright.

The next evening when Bobbie was tucked into bed, mamma sat by his side and talked a long time and the little fellow felt comforted.

"Do you think I'll really have another chance?" he asked.

"Of course, you will, my dear," answered mamma, as she stroked the fair head on the pillow and kissed him good-night.

It was just after the first snow and Bobbie was busy making a snow man, when mamma, busy making Thanksgiving pies, called him and sent him to a nearby grocery for currants. Hastening happily along on his errand he was startled by a piercing cry, as from out of the house he was just about to pass, came little Kent Ward, his small hands wildly tearing at his blouse which was on fire.

Bobbie did not pause an instant, but darted at the child. Grabbing him in no very tender way, he threw him off from the sidewalk into the soft snow. There he rolled him over and over until every sign of fire was extinguished.

Kent yelled lustily at being so rudely treated and Bobbie was trying to console him, as the little fellow's mother appeared. She had left the small boy alone, to go on an errand to the neighbor next door and though she had gone only a few minutes, he had managed to set himself afire and if it had not been for Bobbie, would have been fatally burned.

Mrs. Ward suspected that Bobbie's hands were burned, but he thrust them deep into his pockets and went on to the grocery for the currants.

A telephone message told the story before

Bobbie reached home and mamma came running to meet him.

"Let me see your hands, dear," said mamma, kissing him and smiling into his eyes, while tears gathered in her own. When she saw the little blistered hands, she cried indeed, and Bobbie—well it took all his grit to keep from screaming with the pain.

When the hands were all wound up in soft bandages, with cooling lotion easing the pain, and Bobbie, feeling weak and faint, lay in papa's great chair, mamma said, "My dear boy, you see you did have a second chance, and how brave you were!"

"Was it a second chance, and was I brave?" eagerly queried the little boy.

"Of course, it was, and you were brave, indeed," assured mamma.

Bobbie smiled happily and said, "I didn't know I was being brave."—The Christian Intelligencer.

SHE SAW HER DIAMONDS.

A pretty story is told of Engenie, a Lutheran princess of Sweden. She was very much interested in the building of a hospital, and when it was found that it would take a good deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building.

One day after the hospital had been built, the princess went to visit the patients who were being treated in the different wards. As she stood beside the bedside of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him.

Suddenly the princess exclaimed, as she saw his tears, "Oh! now I see my diamonds again!"—American Messenger.

ORPHANS' HOME BOARD.

The annual meeting of the Board of Directors of the Mississippi Methodist Orphans' Home will be held at the Home in Jackson, Miss., convening at 2:30 p. m. on Tuesday, June 11, 1912. It is very important that every member of the Board should be present.

J. B. STREATER, Secretary.

May 21, 1912.

Always buy your large or small
orders for Lumber from
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When in a Hurry--Telephone

The value of a Bell Telephone is particularly evident in emergency situations. It opens a quick way to relief.

Accidents, delays, hurried departures, unexpected arrivals, sickness, fire, burglary—all come in this category.

Time, money, convenience—often life itself—depend upon prompt communication.

Relief may be in sight, or a thousand miles away. It matters not. The Local and Long Distance Bell Telephone can be used in either situation.

By the way, have you a Telephone?

CUMBERLAND TELEPHONE & TELEGRAPH COMPANY, INCORPORATED.

ONE FREE TRIP

TO THE WORLD'S SUNDAY SCHOOL CONVENTION

THE SWISS TRIP.

Leaving New York City and sailing until you land at Genoa, and leaving Antwerp and sailing to New York City again, is not the least of the pleasures of this trip. To one who has sailed the ocean in one of the floating palaces that constitute the fleet of passenger ships that sail the high seas there is a pleasant memory that one dares not try to describe lest his friends accuse him of boasting. Remember, two weeks of the six, and more, will be spent on the ocean, and all the time in the company of some of America's greatest religious leaders. The ocean voyage, with its associations and health-invigorating power, is worth all the time any person may consume in winning a trip to the World's Sunday School Convention.

The Azores Islands, the first land you see after sailing from New York City, are situated 800 miles from Portugal. The lowest record temperature ever experienced there was 45 degrees. More than a quarter of a million people inhabit them, and because of the mild seasons, the luscious fruits that grow there, and the delightful hospitality of its inhabitants, it is a very popular resort.

The Madeira Islands are situated 44 miles from Morocco, and are 35 miles long by 12 miles wide. They are principally known for the quality of fruit that grows there, especially grapes.

Gibraltar is the most impregnable fort in the world. It is not beautiful, but majestic—a rock of war, where death and devastation are planned, and where the mouth of the grim cannon snarles in the face of every passing ship.

To one who has long dreamed of the privilege of seeing the wonders of Europe no grander boon could come than that of first landing in the historic city of Naples, in Southern Italy. Her people constitute a part of one of the finest races in Europe; her university is one of the world's greatest, and her harbor cannot be surpassed. Here is the tomb of Virgil, the greatest of Latin poets, and here, lifting its peak against the matchless Italian sky, is Mount Vesuvius.

Genoa is known to every school child as the birthplace of Christopher Columbus and Jean Cabot. Genoa is the busiest port in Italy, and is peculiarly favored as being the gateway to Switzerland.

SWITZERLAND.

Switzerland is situated in the very center of Europe. The Helvetic Mountains, the most important range of the Alps, clad in perpetual snow and ice, cover almost its entire surface. "Switzerland has become the common meeting-place of all those whose hearts beat with emotion when contemplating the superb spectacles there offered by nature, and something seems to be wanting until we have looked upon the Alps at least once in our life."

St. Gothard's Pass is reputed to have once been 1800 feet high, but because of the waste of its surface caused by weather conditions, it is now scarcely 1000 feet high. It is the grand avenue that leads over the Alps and into the heart of Switzerland.

Zurich is the center of attraction to all travelers. It is the metropolis of northeastern Switzerland, and is an aggressive, modern city, inhabited and largely controlled by thrifty Germans. It is the Protestant stronghold of the Alps, and because of the high class of its schools and the renown of its many scholars and thinkers, it is commonly called the Athens of Switzerland. Perhaps no city in the world has a more picturesque setting for a convention city than Zurich, for, with its wealth of learned men, its unsurpassed mountain, water and landscape views, its massive auditorium and majestic churches, together with the fact that the greatest men and missionaries of the world who are actively connected with the Sunday-school movement will be in attendance on the World's Sunday School Convention, give it a charm that cannot be described. Who would not see Zurich, if they could?

Lucern, reflecting all the glories of primitive Switzerland, lies in the glories of old age, surrounded by the historic turreted walls, with an old-fashioned lighthouse standing on the bank of the blue and swift waters of the Reuss, together with its lake and mountain scenery, makes a place well worth many days of close acquaintance.

Interlaken is situated on a strip of land lying between two lakes called Thuner See and Breinher See. These two lakes were formerly one, but a huge glacier, moving in majestic splendor, cut the lake in two and left a deposit of earth sufficiently large to hold one of Switzerland's most picturesque cities. From Interlaken many huge glaciers are yet visible. Perhaps no town in Europe is situated within walking distance of as many wonders as is this place.

Geneva is commonly known as the Republic of Exiles. It is the most common meeting place for the nations of the world. Geneva was made famous by Calvin, and was once called the Rome of Protestantism, but was later known for having produced the most perfect watches and clocks.

Paris need not be described. The world knows more about Paris than any writer could put in a few lines. And as for Brussels, the city of fashion, we are all conversant.

THE TRIP.

Leaving New York City June 21, 1913; Azores Islands, June 28; Madeira, July 1; Gibraltar, July 2; Naples, July 4; Genoa, July 5; Italian Lakes, July 6; St. Gothard's Pass, July 7; stay at Zurich from July 8 to 15, inclusive. Return by way of Lucerne, July 16; Interlaken, July 17; Grindelwald, July 18; Montreaux, July 19; Geneva, July 20; Paris, July 21; Brussels, July 22; Antwerp, July 23, and arrive at New York City August 3.

We will Give to the one who secures
Mississippi or North

A GRAND PRIZE

From New Orleans via New York City by Antwerp
of one of the oldest and most reliable
for the accommodation of travelers

The World's Sunday School Convention

And chaperoned all the way by expert Lecturers
for touring

Zurich, Switzerland

The Advocate will furnish you a ticket from New York City
City will pay all your expenses to Zurich

Two Other Grand Prizes

We will also give to the lady who secures the highest number of votes for the
Conference to which the first prize goes) a magnificent trip to
Chautauqua Assembly on Chatauqua Lake, via Niagara Falls

In addition to the above grand prizes we will give to
as many as twenty-five subscribers or more. The value of the
subscriptions sent in by the contestant.

The Plan

You may win the trip to the World's Sunday School Convention by securing subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. First—All subscriptions must be taken at the regular rate. Second—A subscription, in order to count, must be for a year (no letter). Personal checks will not count in this contest. Third—No subscription will be received for less than \$1.00. Fourth—Subscriptions may be taken anywhere. Fifth—It is understood that all prizes have a cash value.

THE LAKE CHAUTAUQUA

The two ladies securing the second and third highest number of votes will be given a free trip to Lake Chautauqua, via Niagara Falls with stop-over privilege, and return via New York City. We furnish you the ticket and your expenses for one week at Lake Chautauqua. If you desire to do so, your ticket permits you stop-over privileges at Birmingham, Chattanooga (Lookout Mountain), Cincinnati, Cleveland, Buffalo, Niagara Falls, and Albany, N. Y., from which place you will have the option of a day boat-trip on the Hudson River to New York City, where you may stay until the limit of your ninety-day ticket.

Lake Chautauqua is the principal attraction of this trip. It is one of the best known and most popular resorts on the American Continent. The

general healthfulness and excellence of accommodation contribute largely to the splendid character of the resort, which continues for many months, has accorded it world-wide fame.

Lake Chautauqua is situated on the shore of Lake Erie, but is 800 feet above sea level. Pure water, at a smaller cost, a large number of women of international fame, one ideal summer resort, and many other attractions at Lake Chautauqua.

Lake Chautauqua is the best place to take excursions to Niagara Falls and the surrounding country.

CONTEST CLOSING

TWO FREE TRIPS To Lake Chautauqua Via Niagara Falls

the most votes in the Louisiana, Mississippi Conference

PRIZE TRIP

Summer, especially chartered and under the management of European Touring Companies operating in all parts of the United States, to

Switzerland in 1913

who are specially trained by experience as guides for parties, to

Switzerland.

means to New York and return, and from New York to Switzerland and return, except laundry bills.

Grand Trips

highest number of votes in her Conference (barring the prize, consisting of a trip from New Orleans to the Falls.

A SPECIAL PRIZE to every contestant who receives the highest number of these prizes will be in proportion to the number of

Convention at Zurich, Switzerland, or one of the trips to Lake Chautauqua by the ADVOCATE under the following conditions:

at a rate of \$1.50 per year in order to count in this contest. Those subscribers who vote for their favorite.

accompanied by the cash (money order, New York exchange, or currency by registered mail, as it costs us 10 cents for exchange on out-of-town checks.

for six months or more than four years. Where a subscriber is in arrears, he may

be secured, and by anyone, and voted in behalf of any candidate. The subscription is non-transferable.

LAKE CHAUTAUQUA TRIPS

ed pleasures, excellent food, their moderate cost, popularity, while the Chautauqua Assembly, days of each summer, fame.

uated 8 miles from the shore and 1500 feet above it and 1500 feet purer water, luxuries, number of men and cannot be found in to surpass the attrac-

deal center from which the Erie, Panama, Rocks and who is interested in

making their summer's outing cost little, it is in place to say that rooms cost about \$1.50 per week and board may be had at \$6 per week. (We are to pay one week's expense for the ladies winning the two trips in this contest.) Bathing, boating, fishing, all out-door sports, including tennis, golf and baseball, may be engaged in to the heart's content. In fact, if one should try to name all the inducements that are offered the summer tourist at Lake Chautauqua, and should name all the world-famous lecturers, entertainers and musicians who appear there, and should tell of all the beauties of nature there, he could not half tell the inducements that are offered.

(Write to the Chautauqua Association and get one of their folders.)

PLEASE NOTE.

The first prize will be given to the woman (married or single) who receives the largest number of votes in our Contest, and who is a member of the M. E. Church, South, residing within the bounds of either the Louisiana, Mississippi or North Mississippi Conference.

A second prize will be given to the lady who receives the highest number of votes over all contestants within the bounds of the Conference in which she resides, barring the Conference to which the first prize goes. There will be two second prizes, so that, including the first prize, there will be one grand prize for the winner in each Conference. Write us at once, and we will give you information which will assist you in securing subscribers.

Every contestant who secures as many as twenty-five subscriptions will receive a special prize.

Judges will be appointed—one from each Conference—to award the Prizes.

How to Secure Votes.

A regular subscription is worth 150 votes. This applies to all subscriptions, whether of those in arrears, renewals, or subscriptions paid in advance. One hundred and fifty votes will be given for every \$1.50 paid on subscriptions. In cases of ministers and widows of preachers, we will allow only 100 votes, because the rate of subscription to this class of subscribers is \$1.

Any subscriber, paying \$1.50 on his subscription has the right to designate the candidate for whom he wishes to vote.

Anyone can take subscriptions and cast their votes for whomsoever he or she desires, on condition that they fill out the blank contained in any issue of the Advocate entitled "Voting Ticket," and accompanying each subscription with cash to the amount of \$1.50. (No club rates counted in this contest.)

Subscriptions may be taken for one, two, three or four years in advance, and may be secured anywhere.

How to Enter the Contest.

Fill out the "Nominating Ticket" to be found below (this blank will be run in every issue of the Advocate while the contest is on) and mail it to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. If you are not a subscriber to the Advocate, or the paper is not now coming to the home of your parents, accompany said blank by either your own new subscription, or a year's renewal, and your name will be entered and you will be granted 150 votes to start with. If you do not care to subscribe for the Advocate, you may fill out said blank, and your name will be entered, but without the 150 votes. Any subscriber will have the right to make a nomination on payment of subscription.

Candidates are urged to begin at once, by writing letters to their friends soliciting them to get busy and help them. Don't forget that while you are working for these grand prizes you are doing untold good by circulating your Church paper.

Fill out this blank at once, enclose your own subscription or renewal, and you will receive from this office full instructions as to how to proceed and win a valuable prize, possibly the first.

NOMINATING TICKET.

I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

VOTING TICKET.

I herewith inclose \$1.50 to renew my subscription to the New Orleans Christian Advocate. Please credit votes of which I am entitled to entered as a candidate in your Contest.

Name

Address

OCTOBER 31, 1912.

SOME AUTOBIOGRAPHICAL NOTES.

[The following are some extracts from notes sent Rev. J. D. Harper by the late Rev. George Jackson a short time before his death, with a request that he should send them to the New Orleans Advocate for publication after his decease. In referring to this request, Brother Harper says: "I have given most of them just as he wrote them; in a few instances I have abridged or amended them, but his terse and quaint style may still be noted. You will observe that there is not a continuous narrative. This is explained by the loss of his papers when his home was burned."]

TEMPLE, Texas, Feb. 6, 1911.

Rev. J. D. Harper: I have committed to paper all of my life-work that I can remember, and am sending it to you that you may do with it what you think is best. When my house burned, a good many of my papers went up in smoke.

I was licensed to preach by the Quarterly Conference of the Brandon Circuit, Brandon District, Mississippi Conference, at Wesleyana Church, in May, 1857. Rev. Ransom J. Jones was the presiding elder and Rev. James A. Godfrey was the pastor. I was admitted to the Mississippi Conference on trial at Brandon, November, 1857, at which session Bishop Early presided. There were seventeen in the class, only two of whom are now living—Henry P. Lewis and myself. This, my first Conference, will ever be a memorable one to me for several reasons. It was there I first saw a Methodist Bishop. I also met many distinguished preachers, including Benjamin Drake, W. H. Watkins, Wm. Winans, C. K. Marshall (who was very kind to me), and J. P. Jones.

The Bishop was in very poor health. His text on Sunday morning was, "Go ye into all the world and preach the Gospel to every creature (Mark 10:15)." The leaders of the Conference were Brothers Winans, Watkins, Jones, Walton and Drake (the grandfather of our Rev. W. W. Drake). My first appointment was to the Pontin Circuit as junior preacher, with Wm. Price as preacher in charge. This was in the Brandon District, of which Rev. Ransom J. Jones was the presiding elder. We had nine or ten appointments and preached alternately at all of them every four weeks.

My itinerant life has not always been an easy one. "It has been through tribulations deep." I have gone to circuits that should have been missions. I was sent to one in Mississippi that had been a mission the year before. It was no stronger than before, and the missionary appropriation was taken off. The circuit did not want a preacher, and there was no chance for a support.

Bishop Kavanaugh transferred me to the Louisiana Conference in 1872. The Bastrop Circuit was divided, and I was appointed to the Oak Ridge half. My presiding elder was Rev. J. S. Davis. I served that circuit for two years, and it was a good one, and I believe much good was done. My next work was on the Winnsboro Circuit. That year we suffered from a big overflow, but we paid one \$1000 debt, and the interest on a \$2000 debt. You may be sure that the preacher did not get much of his salary, but he lived and never went to bed hungry.

I have had some good appointments in Louisiana as well as hard ones. I served the Winnsboro Circuit for two years and had some success. An infidel was converted one morning while I was reading my hymn, and became a useful member of the church; was appointed to various offices in it; lived a consistent life and died happy. While in England, before I was a preacher, a cousin said to me, "I want you to talk to the Sunday school." While I was talking a young lady was converted, and she let us know it. During the war I held a meeting on the Philadelphia Circuit (Miss.), preached twice a day for ten days, and there were more than 100 conversions. Mourners would fall down as if dead, and then arise shouting the praises of God.

Some years ago I lost my hearing and was otherwise afflicted. I was then granted a super-

annuate relation, but during all these years I have not been idle. I have preached and built churches, some years preaching as often as sixty times. During my first year as a supernumate Brother G. J. Hough and I collected \$16,000 to build a church at Vidalla, La. (I think he makes this amount too high.—J. D. H.)

I will now conclude this account of my journey of 54 years with what I have done since June, 1909. The preacher in charge of the Summerville Circuit was relieved to attend school at Millsaps College, and the presiding elder, Dr. John T. Sawyer, put me in charge. It was a large and hard circuit, on which was one old, dilapidated church. One of the preaching places was an old log house, which had been built for the Mormons. They had been run off, and we were using the house. I secured a deed to two acres of land, and collected money and lumber enough to build a \$1400 church in a community of very poor people. Our first service in the new church was the beginning of a protracted meeting. We had 27 conversions, received 10 on profession of faith, baptized 4 by immersion and 2 by affusion, and organized a Sunday school with 30 pupils. I worked hard for those people.

I am now selling Bibles and preaching whenever and wherever I have an opportunity. I have been preaching for nearly sixty years; have been a member of the Conference for fifty-four years, and am now in the 87th year of my age. I have nothing to glory in; have done nothing to recommend me to God and insure my salvation. I am depending alone on the blessed Savior for salvation. I have been an unprofitable servant, and when I am called upon to lay down my armor, I will say with Fanny Crosby:

"Some day, till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Savior opens the gate
My soul to him may take its flight,
And I shall see him face to face,
And tell the story, saved by grace."

When my house burned, many of the things I had written were lost; so these notes are written from memory. GEORGE JACKSON.

HIGHLY COMMENDED.

CONSCIENCE AND ITS CULTURE, or Through Conscience to Christ. By T. H. Lipscomb, B. D. Pp. 216. Nashville, Tenn.: Publishing House of the M. E. Church, South. Smith & Lamar, Agents. Price \$1.00.

This book is a very excellent study of the moral faculty in man. It aims to analyze man's moral make-up, and from this analysis to show what must be the clearly defined elements in the education of conscience. The author aims to be practical, to help others to see the mechanism of their inner life and the self-evident principles on which true development depends, tracing this development on to its goal in the new man in Christ Jesus, who lives with a conscience void of offense. It is rightly held that the bulk of moral training is to be accomplished in the home, but a large part, also, in the school and in the Church.—The Christian Observer.

A PRESIDING ELDER'S ADDRESS.

[Delivered by Rev. Paul M. Brown, the presiding elder, at the opening of the Shreveport District Conference at Mansfield, La., on March 29, 1912, and published by request of that body.]

Dear Fathers and Brethren: The object of the law of the Church requiring the holding of the District Conference is apt to be defeated by a failure on the part of the members to gain in the beginning a comprehensive and intelligent grasp of the purpose for which the Conference is convened. With this in view, I shall venture to call your attention to certain phases of the work of a District Conference, and to certain facts in connection with the work of our Church within the bounds of the Shreveport District, which seem to me important for us to keep prominently before us in our deliberations. I hope that such a departure from the beaten path will not seem presumptuous on my part and that it will prove

helpful in securing at your hands such action as shall result in the greatest benefit to the work committed to our hands.

Religious Exercises.

I think it is well for us to remind ourselves that every institution of our Church is the result of the inner life of the Church seeking to express itself in various forms of service to God and our fellow-men. In the bewilderment that sometimes comes to us as we contemplate the multiplicity of the machinery of the Church, we should remember that this may be but an exuberant life seeking expression for itself. Organization, being at the same time both the product and the expression of life, is absolutely dependent upon the vital forces which brought it into being for the successful exercise of its various functions. Our Master's use of the figure of the dead branch, "which men gather and burn," is but an apt illustration of an organization in some way deprived of the life force which brought it into being. For this reason the requirement of the Discipline that in the District Conference prominence shall be given to religious exercises is most important. The divine life which has given rise to the multiplied forms of the Church's activity was born in the hearts of our fathers as they tarried in their closets and at the altars of the Church, seeking an endowment of power from on high. To neglect these sources of power means to cut off the stream from its fountain-head in the eternal hills of God. It will be a sad day in our Zion when the assembling of any number of Methodist preachers and laymen fails to be signalized by the spiritual renewal and refreshing of the soul. Let me urge that a failure here will be disastrous to our work, and beg every preacher and layman to give himself much to prayer that this Conference may be to the members of the Conference, to the town of Mansfield, and to the Shreveport District, a "time of refreshing from the presence of the Lord."

Conditions and Needs.

Since his appointment in December, your presiding elder has traveled in the bounds of the District as much as the unusual weather conditions have seemed to permit. By personal observations and the study of the records of the work of the Church in past years, he has endeavored to gain an adequate knowledge of conditions and needs. Although realizing that my opportunity for such observation has been by no means sufficient, and that first impressions are not always the most reliable, I shall venture to give the Conference the result of my study of our work within the bounds of the Shreveport District. These investigations have mainly followed two lines which may be named respectively, the field and the force.

The Field.

While the Master taught his followers that the field was the world, and John Wesley, following in his steps, cried, "The world is my parish," and while every body of Christian workers needs primarily the vision of their work in its world-wide sweep, yet it might not be out of place to begin with an effort to understand the condition and needs of that part of our State embraced in the territory of the Shreveport District. In the parishes of Caddo, DeSoto, Red River, Sabine, and Vernon, which constitute, in the main, our territory, there is a population, according to the United States Census in 1910, of 134,549. In the territory covered by these parishes, there are 4521 square miles. Here, as elsewhere in our State, significant economic changes are taking place as a result of the discovery and development of tremendous natural resources, the shifting centers of population, radical changes in the basis of business, an entirely new system of agriculture, etc. Thus it may be said that the old order is passing away and a new one taking its place. It would be suicidal for the Church to fail to take account of these changed conditions and adapt herself to them.

(Continued on Page 14.)

Tidings From the Field

Grenada, Miss.

We began a series of meetings on the first Sunday in May. Rev. V. C. Curtis, of Kosciusko, came to our assistance on the following Monday and remained with us eleven days. He did us fine work, and much good. His sermons quickened the conscience, stirred the heart and deepened the spirituality of the membership of the churches of the town. Backsliders were reclaimed, sinners were converted (I can't say how many; I don't know), and there were several accessions. Curtis is fine help in a meeting; his work abides. Our people were highly pleased with him and his messages.—J. A. Hall, Pastor.

Kosciusko, Miss.

Our revival services began April 7, and closed April 23. The spiritual condition of our town is not unlike many other towns in this part of the State. Nearly all the people belong to some Church, but many of them do not know God in the forgiveness of their sins. These revivals are not merely to add names to the church roll, but also to reach the unsaved and backslidden in the church. If this could be accomplished in every charge, there would be a religious upheaval that would be wonderful. In the number of accessions to the church our meeting was not remarkable, but in reaching the backslidden in the church it was a great meeting. Brother W. M. Young, of Amory, Miss., came to us on the first Wednesday and remained till the close. No preacher ever came to Kosciusko on a mission of this kind that came nearer winning the hearts of all his hearers than did Brother Young. The crowds were the largest that had been seen at a religious gathering since Mr. Cates was here several years ago. Brother Young presents the gospel in such an attractive, yet powerful way that he holds the attention of his hearers, and brings conviction to the unconcerned and comfort to the penitent. He has no "up-to-date methods" and no "catch-as-you-can" style. Any pastor is fortunate to secure his services for a revival meeting. Three joined the church on profession of faith and six by certificate.—V. C. Curtis, P. C.

May 20, 1912.

Alexandria, La.

The Conference Evangelist, Brother A. W. Turner, has just closed a two-weeks revival meeting at First Church, Alexandria. Having had comparatively little acquaintance with him prior to the meeting, I took him on faith and on the recommendation of the Conference Board of Missions. He worked unsparingly during the whole meeting, preaching daily at 10 a.m. and 7:45 p.m., and he demonstrated that the Conference made no mistake in selecting him for this important work. He has unusual strength as a preacher. He is clear, evangelical, earnest, and eloquent. The people heard him gladly. He is well qualified to preach in any church, however cultured and fastidious, or simple and sympathetic. People do not go to sleep under his expositions and appeals. If the Board could provide him a first-class singer to accompany him in his visitation of the churches, of course it would add much to the attractiveness and effectiveness of the services. Had it not been for the Public School Commencements, which will be held all over the city this week, our meeting would have continued for possibly two weeks longer. I believe the only way to accomplish a great revival work in

Alexandria is to plan and prosecute a siege. The result of the meeting was the quickening of the Church to a good degree, a number of adult conversions and a class of bright intelligent children who presented themselves for Church membership. I very heartily commend Brother Turner to any of our preachers in this or other Conferences, who may desire the co-operation of a capable and sympathetic co-worker in a series of revival services.—S. H. Werlein, P. C.

MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

June 13-16.

To the Pastors and Epworth Leaguers in the Mississippi Conference:

The tenth annual session of our League Conference will be held at Hattiesburg, beginning at 8 o'clock p. m., Thursday, June 13, and continuing through Sunday, the 16th. Rev. F. S. Parker, of Nashville, Tenn., the General Secretary, will be at the Conference, and we expect a full and interesting program. For the advancement of League work in this Conference, every league should have its full quota of delegates. Each league is entitled to one delegate for every ten members or fraction thereof. If you have no League, appoint some one to represent your church, and the person you name will be seated as a delegate. The Junior and Senior Leagues are entitled to the same privileges at the Conference. The Junior League should claim much attention as well as the Senior. Please see to it that they are informed about the Conference, and have them remember that they are to be the Senior Leagues of the future.

It is hoped that each league (Junior and Senior) will send a full report of all work done since last Conference. A report will be expected from each Conference officer.

The Fourth Vice-President of each Chapter must not forget nor neglect the fund pledged for Mission work.

Our treasurer, Mr. A. R. Campbell, of Sumrall, has spared no energy in trying to notify each league that the fifteen cent (per capita) Conference assessment is due and should be paid as soon as possible. However, the non-payment of this assessment must not keep a single league from sending its delegates.

We are desirous of having the full co-operation of every pastor and presiding elder and request their attendance at the Conference, that they may get in closer touch with this young people's work. Please bring this matter up at your next gathering (don't wait for a business meeting), and appoint or elect delegates to represent every league in the Conference.

The names of delegates should be sent to Miss Anne D. Hall, 706 Rehecca Avenue, Hattiesburg, as soon as possible, that all may be cared for.

Please get into Hattiesburg on morning train, if necessary for you to do so to be on hand at the opening service, Thursday evening, June 13, at 8 o'clock. CLIFFORD R. FIELD, President.

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Wm. H. Sloan, Hansboro, Miss., writes: "As near perfect for Mississippi soil and conditions as it is possible to secure."

W. A. J. Patterson, Columbia, Miss., writes: "I have the best crops I have ever had in my life. I can recommend it (PRIMO) and I will never use anything but the Primo Brand."

J. T. Kimbro, Merchant, Arlington, Ala.,

writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results and not a single complaint from my customers."

L. D. Morgan, Tangitahoa, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."

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Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder** she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, and never go near the stove. Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, 10 cents a package. Five kinds.

WOMAN'S MISSIONARY BULLETIN.

(In publishing a communication from Sisters Singleton and Holt to the workers of the Woman's Missionary Society in Louisiana last week, the Bulletin therein referred to was omitted. We therefore give the substance of it below.)

1. The Council hymn for 1912 is No. 646 in the Methodist Hymnal, "Hark! the Song of Jubilee."
2. The Forward Movement has just begun. Push it till all the church membership is praying "Thy Kingdom Come" and is giving largely to bring it to pass on the earth.
3. Since our conference is united, our aim is to have an auxiliary in every pastoral charge with both Home and Foreign Departments and every woman in the church a member. "We can do it if we will. We can do it and we will."
4. Your district meeting this year is to be conducted along institute lines. In these shall be discussed methods of work, duties of leaders and officers and the departments of work.

5. We would like to see the Missionary Voice in the hands of every member. The Young Christian Worker is not receiving from our Conference the support it deserves.

6. "We have work in Brazil, China, Cuba, Korea, Mexico and the United States, and have 103 missionaries for foreign work, and 197 deaconesses and trained workers. Our property amounts to \$1,092,975, and total collections for 1911, ten months, amounts to \$433,391.18, besides the local work \$281,745.33 and supplies \$27,246.58, making a grand total of \$742,383.12. Since the best part of our work cannot be tabulated, I am glad our Father keeps this part of the record." (Extract from Mrs. Ross' report.)

7. (a) The Week of Prayer collections for this year will be directed as follows: In the Foreign Department to Mary Keener Institute, City of Mexico; and in the Home Department, to finishing the work already begun at Sue Bennett, Brevard, Vashiti and Ruth Hargrove. Begin to plan now for the observance of this occasion. Last year only 18 auxiliaries of the Home Department took any notice of it at all and consequently, our collections were small. At least \$2 from each department is asked for the Endowment Fund of Scarritt Bible and Training School.

(b) The collections of the Young People will be applied as follows: Home Department to the girls' dormitory at Sue Bennett School; Foreign Department to the Girls' School at Rio de Janeiro, Brazil.

(c) The collections of the children will be directed as follows:

Home Department—Chapel at Mary Helm Hall, Alameda, Cal., for Japanese, and Ruth Hargrove Institute, Key West, Fla. Foreign Department to Kindergartens and day schools. The Baby Division collections will

support the Wesley House at Tampa, Fla.

8. You must adopt the envelope system in your auxiliaries and make regular weekly offerings to missions. By doing this, you save time and your treasurer will enjoy the meeting. The first week of October has been set apart as the time to organize the Mission Study Class. Don't fail to do this.

MRS. H. R. SINGLETON,
Cor. Sec. Home Dept.
MRS. A. P. HOLT,
Cor. Sec. Foreign Dept.

LOUISIANA EVANGELISTIC CAMPAIGN.

Slate for Rev. A. W. Turner, Conference evangelist:

Minden—June 2 to 12.
Mer Rouge—June 15 to 25.
Hico—July 21-31.
Wilson—Oct. 1-12.
Amite—October 18-28.

Slate for our pastor-evangelists:

Zachary—W. W. Drake, July.
Ringgold—A. I. Townsley, Aug. 18-28.

Arizona—R. H. Harper.
Willhite—R. H. Bamburg.

The following pastors have agreed to hold a ten days' meeting wherever the evangelistic committee may designate, and to give all financial return therefrom, over and above expenses, to the evangelistic fund:

W. W. Holmes, New Orleans, La.
Wm. H. Coleman, Ruston, La.
L. N. Hoffpauir.
W. D. Kleinschmidt.
J. W. Faulk.
H. N. Brown.
C. B. Carter.
R. M. Brown.

Let any pastor desiring the assistance of Brother Turner, or any one of the above, write the chairman of the evangelistic committee, stating date desired.

Let any pastor who will join this evangelistic movement agreeing to give ten days to the work, also please write the said chairman.

Fraternally yours,

WM. H. COLEMAN,
Chairman Evangelistic Committee.

LOST HIS HORSE.

Rev. J. Ed Craig, our pastor on the Haynesville Mission, writes me that he lost his horse about ten days ago and that he is now afoot. He has a big, hard and poor work, financially, to serve. From the western boundary line of his charge to the eastern line, it is thirty miles. I am sure the people whom he has served heretofore are willing to contribute something to assist this poor circuit rider replace his serious loss. Several of his present members will help. Brethren, let us at once lend a hand. Present the matter to your congregations and let them do something. I will to mine. Send all donations to Brother J. E. Craig, Shongoloo, La. W. T. WOODWARD.

Blenville, La.

NORTH MISSISSIPPI CONFERENCE EPWORTH LEAGUE MEETING.

The North Mississippi Epworth League Conference will be held at Okolona, Miss., June 11-18. The program, which has been practically completed, is one which promises a high order of exercises. Dr. F. S. Parker, the general secretary, is expected to be present, and it is also hoped that Bishop McCoy, the president of the General Epworth League Board, will attend. Dr. H. G. Henderson, of Columbus, will deliver his noted lecture on "God's Reserve Forces." Rev. J. R. Countiss will have charge of the closing devotional study of each session, and will give a series of talks on the "Lord's Prayer." The League Chapters in every charge are urged to elect their delegates at once and send their names to Rev. J. H. Holder, Okolona,

Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

J. C. Ayer Co., Lowell, Mass.

Miss. Each League is entitled to one delegate for every 25 members and fraction thereof. All pastors, Senior League presidents, and the superintendent of Junior, Intermediate, and Boys' Leagues are ex-officio members of the Conference. THE EXECUTIVE COMMITTEE. May 25, 1912.

HONORED AT HOME.

In 1848, the seven leading druggists of Nashville, Tenn., expressed their appreciation of Gray's Ointment in the following announcement: "We, the undersigned druggists of Nashville, Tenn., take pleasure in stating that we have sold Gray's Invaluable Ointment for many years, and that we have never known it to fail in giving entire satisfaction in the many diseases for which it is recommended, and that it is more popular than anything else we sell of a similar character."

For boils, carbuncles, old sores, festering wounds and to prevent blood poisoning, Gray's Ointment has held first place since its introduction, 1820. Invaluable for man and domestic animals. Free sample by mail or 25c at your druggists. Dr. W. F. Gray Co., 807 Gray Bldg., Nashville, Tenn.

LOUISIANA MAN TESTIFIES.

Writing under date of May 3, 1911, Mr. R. H. Marcotte, of Bordelonville, La., writes:

"W. H. Bull Medicine Co., Dear Sirs:—I took sick the first Monday after Christmas last, and was down in bed for two weeks. I called in my family doctor; he gave me relief for a few days only. My trouble was pronounced liver trouble, with an attack of Dropsy, caused by the liver. After I was up a few days from his treatment, which I only found temporary, I began to feel bad again, followed by an awful aching in the upper part of my stomach, which I could hardly stand. As I had read one of your Almanacs, I decided Herbs & Iron was what I needed, and I walked to a druggist near by, the Fritz, Hess & Son, and bought one 50 cent bottle of Herbs and Iron, and the second dose gave me relief. I used two bottles and am now in good health. Herbs and Iron did the work."

"You must excuse such a lengthy statement, as I don't care to tire you, but it seems that I cannot say too much in regard to such a fine medicine as Herbs and Iron for a stomach that is badly out of order—no way of resting and appetite gone, and in fact feel like you were torn to pieces and life not worth living. I will at all times recommend Herbs and Iron. With best wishes to your success, I remain, Yours truly."

W. H. Bull's Herbs and Iron is the quickest and surest remedy for stomach and liver troubles, and is a blood purifier of high merit. Get a bottle at your druggist's. Take two-thirds of it, and if you are not fully satisfied that it is improving your health, return the remainder and the druggist will refund your money.

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BEST FOR CHURCH AND HOME
Philip Werlein, Ltd., New Orleans

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who would be beautiful except for a blotchy skin. You, too, can have a beautiful complexion by using

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Marriages

In the Baptist Church at Clarks, La., on May 14, 1912, by Rev. H. W. Ledbetter, Mr. CHAS. SCRIBNER and Miss EMMA PRINCE.

At the home of the bride at Standard, La., on May 18, 1912, by Rev. H. W. Ledbetter, Mr. M. R. BRYAN and Miss OLIVIA MARKHAM.

At the residence of the bride's parents on May 15, 1912, by Rev. C. C. Griffin, Mr. W. O. LEA and Miss VIRGINIA SCALES, both of Mahon, Miss.

WHY BOND'S PILLS ARE THE BEST

They are honestly made of best agents, and are small, gentle, but effective. Bond's Pills relieve the bad effects of over-eating or drinking. Headaches, Bilioousness, Constipation, Stomach yield readily to one pill, taken at bedtime. Try them once. Their merit will convince you. A free sample on request. Mention this paper.

BOND'S PHARMACY CO.,
LITTLE ROCK, ARK.

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

L. L. MAGEE, the subject of this sketch, was born Feb. 25, 1862, and died March 11, 1912. He was married to Miss Addie Warren, Dec. 22, 1892. Their wedded life of over twenty years was characterized by domestic peace and happiness. God blessed their union with three daughters and one son, all of whom, with their widowed mother, remain to mourn their loss. Brother Magee was an affectionate husband and devoted father. He loved his home and lived for his family. As a citizen, Brother Magee stood high in his home town. For a long time he was a prominent member of the City Council of McComb. He ranked as one of the very best citizens of Pike County, and at the time of his death he was president of the Board of Supervisors. He was public-spirited, and always took an active interest in every movement and enterprise which meant the welfare of the public. In his business life, Brother Magee was highly honorable and thoroughly reliable. He enjoyed the confidence of his fellow-men in the business world. He was industrious and thorough-going, and provided well for his family in the material things of life. He joined the Church in 1890, and during the years that intervened he was a consistent and useful member. He was always a friend to his pastor and liberally supported the institutions of the Church. He never turned down any good cause when appealed to for help. He was a faithful member of the Sunday school and regularly attended the services of the sanctuary. For several years before his death he was an efficient and faithful member of the board of stewards. He had church pride and liked to see all of the financial obligations of the church paid in full. It was humiliating to him for the congregation to fall behind in any of its duties. He never failed to carry more than his share of the burdens of the church. In the death of this good man the writer has been bereaved of a personal friend, and the future pastors of La Branch Street Church have been deprived of a helpful coworker. Brother Magee had many friends and was very popular in McComb City, where he lived. The great throng of people who crowded the church at the funeral service and gathered around his grave at the cemetery was an indication of how high he stood while living and how deeply he was mourned after passing away. He ran well the race of life and was fully prepared for an abundant entrance into the kingdom above.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

His pastor,

D. SCARBOROUGH.

IN MEMORY OF OUR DEAR SON.

With a sad and sorrowful heart, we chronicle the death of our dear and precious son, GEORGE CLIFTON ELLZEY, who was born in the year of 1888, and who at the age of twenty-four was taken away from us in such an untimely and sudden death. He was killed at McComb City, Miss., March 29, 1912. He arose from his bed on that morning with bright prospects ahead of him, thinking not that his earthly career was so nearly at an end. But alas! ere the dews of even-tide began to fall, his spirit had gone back to the God who gave it. He was killed from some unknown cause, by a man who was at one time considered his friend. No father, mother, nor brother was there to comfort or administer relief to him. The sweat of death lay fast

upon his noble brow, while mother and father were too far away to help or impress the last farewell kiss of love upon his death-chilled lips. George was a dutiful son, ever ready to obey the parental command, and when and wherever duty called him, he would never allow himself to be led astray. His aim in life was to be a perfect man. He was always kind and affectionate to the younger children, ever manifesting a great interest in his brothers, and especially his only sister, who is a wee, sweet little girl. But his noble voice of love and admonition to them will never be heard on earth again. Our family circle is broken. His chair still sits unoccupied, reminding us of one who has gone, never to return again. His body lies in the Holmesville Cemetery. Cold and lifeless is the heart that yesterday was the abode of love and the seat of friendship. That eye which beamed with intelligence is now sightless; those lips that made home happy with sweet accents are closed forever. He was a member of the Brotherhood of Railroad Trainmen, in which order he was held in high esteem. Our son professed faith in Christ in early life and united with the Methodist Episcopal Church, South, in Holmesville, Miss., in 1906. Being a railroad man, he never attended services regularly, but showed his faith by his works in life. One of his characteristics was love and respect for parents and all friends. He loved his sainted grandmother dearly. He was courteous, polite, and affable. His face was ever wreathed with joyous smiles of welcome.

Oh, what a precious one from us has gone!

A voice we loved is forever stilled;
A place is vacant in our home,
Which never can be filled.

MAMMA.

THE MEETING OF THE BOARD OF CHURCH EXTENSION.

It was my privilege to attend the meeting of the Board of Church Extension, and the representatives of the Conference Boards at Louisville, Ky., May 7-9. I was a day late in getting there, the floods causing me to make part of the trip by means of a boat, which did not run on the day I should have left to be there on time. The attendance of the members of the General Board was good, and about thirty representatives of the Conference Boards were present. The Bishops are ex-officio members of the Board, which is a wise provision. Their personal supervision and close relation to the work in the entire connection makes their relation to the Board of the greatest importance, and they showed that they were deeply interested in the destitute and needy places of their fields.

The work of Church Extension is next in importance to missions. It is really mission work, and makes it possible in many destitute and needy places, by its donations and loans, to carry forward church and parsonage enterprises which could not be consummated otherwise. This Board under the wise and consecrated leadership of Dr. McMurry, the corresponding secretary, is growing in efficiency and becoming one of the greatest agencies for advancing and making permanent the work of our Zion throughout the length and breadth of the connection. Church Extension needs just now, more than ever before, special attention because of the increasing demands that are being constantly made upon the Board, and we are constantly facing opportunities that require immediate help.

The committee on applications presented to the Board appeals for donations and loans to churches and parsonages which totaled \$445,271.27.

This amount was in excess by \$250,000 of the amount that the Board had in hand. From this, two things are clearly seen: (1) The rea-

son why our applications for aid were not granted, and (2) the importance of paying the assessments in full. Yielding to the urgent pleas of these needy places the Board had exceeded the receipts on assessments nearly \$80,000 during the past five years, and it was obliged to call a halt to save the credit of the Church and the Board, and to be able to meet in a larger measure the demands in future.

When we see the work the Board has done in the thirty years of its existence in the way of building churches and parsonages, fixing permanently the work in many places into which we could not have gone without this aid, we should take courage and renew our efforts to meet every demand.

In these thirty years 8394 churches and 2177 parsonages have been helped by donations or loans. The total amount invested is \$3,679,928.09. The Board has a Loan Fund capital of \$435,164.50.

In the North Mississippi Annual Conference we have 160 pastoral charges and 149 parsonages. We have 619 congregations and 569 churches. This leaves us with 50 congregations without churches and 14 charges without parsonages. If we could go to these with a donation of a few hundred dollars, or with a loan, the majority of them would undertake a church or parsonage. Of 569 churches that we have, 315 have been helped by the Board, and of the 149 parsonages, 59 have received aid. In many of these places nothing could have been done without the assistance that was given. We have in our Conference a loan fund of about \$500, it should be made \$5000 by the next Conference.

The Discipline provides that the Conference Loan Fund shall be under the supervision of the General Board, but the funds must be used within the Conference. It also provides that the interest may be used as donations to help needy congregations in building churches. The Conference Board will give special emphasis to this important fund in the future, and we hope to raise in the next few years a sum sufficient to meet our demands.

I will visit as many of the District Conferences as I can, and I hope to put this much needed work on the hearts of the people as far as opportunity may permit.

W. S. LAGRONE.

Greenville, Miss., May 20, 1912.

QUARTERLY CONFERENCES.

North Mississippi Conference.

Columbus Dist.—Third Round.

Starkville Ct., at Smyrna June 1, 2
Starkville June 2,
West Point June 9, 10
Sturges, at Bethel June 15, 16
Columbus, First Ch. June 23, 25
Columbus, Second Ch. June 23, 26
Shuqualak, at Cookville June 29, 30
Cedar Bluff, at Silvan July 6, 7
Mathiston, at Lagrange July 13, 14
Columbus Ct., at Calidonia July 20, 21

Mayhew, at Sessums July 27, 28
Mashulaville, at Macedonia Aug. 2,
Brooksville, at N. Bethel Aug. 4, 5
Crawford, at Trinity Aug. 10, 11
Macon Aug. 18, 19
Cohrane Ct., at Prairie Chapel Aug. 24, 25
J. E. THOMAS, P. E.

Holly Springs Dist.—Third Round.

(In Part.)

Water Valley, Main Street, at Wyatts Chp. June 1,
Water Valley, First Ch. June 2, 3
Taylor, at Forest Hill June 8,
Oxford June 9, 10
Mt. Pleasant, at Marshall Institute June 14,
Red Banks, at Mahon June 15, 16
Duck Hill, at Bethel June 22, 23
Byhalia, at Emory July 6, 7,
Holly Springs July 7, 8
Potts Camp, at Bethlehem July 9,
Paris, at Sarepta July 12,
Pine Valley, at Salem July 13, 14

Grenada Ct., at Holcomb July 20,
Grenada July 21, 22
Coffeeville, at Bethlehem Aug. 3, 4
R. A. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

(In Part.)

Howison and Saucier, at Wortham 11 a.m. June 15,
McHenry and Wiggins, at Wiggins June 15, 16
Gulfport, 25th Ave. June 22, 23
Gulfport, 29th Street, at Nugent July 6, 7
Mississippi City and Handsboro, at Oak Street July 21, 24
Mentorum, at Antioch July 26,
Brooklyn and Bond, at Brooklyn July 27, 28
Vanceave, at Shiloh, 11 a.m. July 31,
Biloxi, Main St., 7:30 p.m. July 31
Escatawpa, at Orange G. Aug. 3, 4
Pascagoula and Ocean Springs, at P. Aug. 5,
Americus, at Tanner's Chp. Aug. 6,
Moss Point Aug. 7,
Columbia Aug. 10, 11
Hub and Oakvale, at Baxterville Aug. 12,
W. B. JONES, P. E.

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Awakes thought and prevents drowsiness;

Enlivens or refreshes the body and clears the perceptive faculties."

In all nations at all times the caffeine-containing beverages have been highly valued for their refreshing qualities. What ginger is to the ginger cake, caffeine is to coffee, tea, cocoa, and Coca-Cola. Coffee without caffeine would not be coffee. Tea without caffeine would not be tea. Coca-Cola without caffeine would not be Coca-Cola. You would get no benefit from them.

They would be flat, stale, and unprofitable.

The old saying of caffeine is "to cheer and not to inebriate." In fact, caffeine, according to medical authorities, is the only true or natural stimulant which does not call for ever-increasing quantities and the only one whose regular use does not produce disease of mind or body. Caffeine is the only stimulant that is not only absolutely harmless but positively beneficial to health.

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A PRESIDING ELDER'S ADDRESS.

(Continued from Page 11.)

These new conditions present to her a new frontier, no less real than that which our fathers faced a hundred years ago, and requiring the same pioneer spirit of adjustment, which characterized them and enabled them to write their deeds of consecration and energy, those glorious pages in the history of our Church. They faced the problem of shepherding the early settler through trackless forests, over swollen unbridged streams, and in a sparsely settled country. We face that of the oil fields, the lumber camps, and the crowded centers of population. What they accomplished with a consecration that called for the endurance of physical hardships, we must accomplish with a consecration which calls for the skilled head and hand and heart.

The Force.

From this bird's eye glance at our territory, let us turn to the consideration of the force with which we are attempting to do the work expected of us in this field. From the Conference Annual for 1911 we find that we have a present total membership of 4816, representing 52 church organizations, with a property valuation of \$185,650 (not including Centenary and Mansfield Colleges); 42 Sunday schools, with an enrollment of 3462 scholars, manned by 350 officers and teachers; 13 Epworth Leagues, with 504 members; 17 Woman's Missionary Societies, with a membership of 553. A glance at the report of last year might convey some idea of the efficiency of this force. It is painful to note that the District sustained a loss in membership of 389. The number of additions on profession of faith was 285, which shows that it took about fifteen members to make one convert. Turning to the financial report for last year, we find that the total amount of money raised for all purposes was \$47,208, or \$9.80 per capita. Of this amount \$19,319 was raised for ministerial support, and \$6,082 for improvement of churches and parsonages. For the great missionary interests of the Church, represented by the boards of missions, education, church extension, and American Bible Society, \$4,212.99 was raised, about 87 cents per capita. For Foreign Missions alone we raised \$1318, a per capita of about 27 cents. These figures present a gratifying advance over previous years, yet are far from the standards set by the Church. We are very much at a loss to explain our loss in membership; nor do we believe that any one of us can be satisfied with the small number of accessions to our Church on profession of faith. In this connection we would call attention to the fact that we believe that the figures which represent the membership of the church are in no way reliable, since in a great majority of the charges there is a woeful lack of any accurate records. The only body that is empowered by the law of the Church to revise the rolls, namely the church conference, is rarely if ever convened. It is a painful fact that a great majority of our preachers will not hold church conferences, and assume unwarranted liberties with the church rolls.

Missions.

When you come to look into the missionary interests of the District, both with reference to our immediate territory and our relation to the missionary work of the Church at large, you will find, I think, that a great and effectual door of opportunity is open to us. The Home Mis-

sion problem is with us in all of its phases.

I would ask your careful consideration of the interest of our country churches. Economic conditions that have tended to deplete the population of our rural sections have affected seriously the church life. However, we fear that the country church is failing to keep pace with the present wonderful awakening that is coming to our rural population, which is evidenced by good roads, telephones, model school buildings, new methods in agriculture, etc. It is painful to see in some of our rural sections a splendid modern school building, with a splendid equipment, side by side with an old uncared, unpainted, unglazed, miserably equipped church building, in which the great work of the Church is done through a preaching service once a month, and that, perhaps, an afternoon appointment, and, in some instances, a Sunday school which is alternately dead and dying. The propagandist of modern methods of farming and business and of modern education has successfully aroused the people from their lethargy, but the Church is moving along at a snail's pace in grooves of a century's wear. The people are pouring out their money for schools, roads, and else, but doling out a miserable pittance to the Church. It is no uncommon thing to find a village or country community taxing itself thousands for schools, and yet failing utterly to adequately support the Church.

Not only does the country church challenge your attention, but I would also remind you of the constantly increasing industrial population in the bounds of the District. The population that is gathering about the centers of operation in the oil fields and around your saw mills, presents a constant challenge to the religious forces of the country. The larger per cent of the increase of the population of your leading city will consist of those connected with the great factories, which are finding a location within her doors. That Shreveport Methodism, with all of her struggles to adequately house the existing congregations, should at the same time unite for a determined effort to solve the religious problems at her doors, is a consummation devoutly to be wished.

Your Conference Board of Missions has been fairly liberal with us, and I urge a hearty co-operation on the part of our pastors and people with the aggressive evangelistic program of that Board.

In this connection, I will call attention to the vital relation of all our great Foreign Missionary enterprises to the work that is nearest to us. We need the inspiration and power that will alone come from a hearty appreciation of, and participation in, the world program of the Head of the Church.

Somebody has said that the action of the recent General Conference in consolidation of our Missionary work and the adoption, as the policy of the Church, of the plans suggested by the Laymen's Movement, has put our Church in the lead of all other Churches in her missionary organization. This is a just tribute to our leaders, who have wrought out and prayed out this splendid Missionary program for the Church. Yet I am pained to note with what tardiness most of our churches are either becoming acquainted with or falling in line with these plans. While some progress has been made in the District along these lines, yet we find, in the main, that the church leader and the missionary committee have neither found themselves nor their work, nor have they been discovered by our pastors. These plans coming to us as the product of the consecrated heart and brain and money of an awakened American laity, and having been an unfailing success wherever they have been tried, constitute a splendid challenge to our ministry. A failure to give them an honest

(Continued on Next Page.)

What's the use?



Why bother to raise so many "good things" unless—

—Unless you save them. Your wife can "put up" many kinds of fruit. But it isn't so easy to "can" vegetables.

Not—if she depends on old-style, narrow-necked, tin-topped, screw-capped jars, that take in only small fruit. This year find out the better way to "put up" fruit—and vegetables, too—the

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test leaves us without excuse and under a fearful responsibility for the lack of missionary spirit and activity in our churches. As yet but a small proportion of our women have been enlisted for their Master in the Woman's Missionary Society.

Sunday Schools and Epworth Leagues.

The Sunday School Board of the Louisiana Conference is pushing the interest of this department as never before, and the plans of that Board as they shall be presented to you by Rev. P. O. Lowrey and Mr. M. A. McCutcheon are in every way worthy of your serious consideration and hearty cooperation. As you look into the Sunday school work of the district, you will probably agree with me that this is the liveliest wire of our machinery, yet much remains to be done to perfect this valuable arm of our work.

I have arranged with representatives of the State organization of Epworth Leagues to set before you our Epworth League work, and I hope that we will be able to devise plans to encourage and give impetus to the work of our young people. It is my profound conviction that the Church will never be able to enter successfully upon the extensive work of the Kingdom that is crying to be done, unless we give ourselves to the intensive work of developing our membership along lines of Christian activity.

Ministerial Supply and Training, and Education.

We regret that it is probable that there will be no applicants before you for license to preach. However, we would call your attention to Paragraph 75 of the Discipline, which requires you not only "to license proper persons to preach and to recommend to the Annual Conference for admission," but also "to make inquiry as to what is being done to discover those who are called of God to the ministry, to test their fitness for the same, and to aid them in their preparation therefor." The same paragraph also relates your body vitally to that sadly abused arm of our work, the local ministry. You are doubtless aware that the General Board of Education has recently created a bureau of Ministerial Supply and Training. This bureau will communicate with you through Dr. F. R. Hill, who is officially related to this work and is doing such splendid service for us in this line at Centenary College.

Your inquiries into the general subject of Christian Education will be especially important, in view of the fact that we have within the bounds of the District both of the institutions belonging to the Louisiana Conference. Recent action of the Annual Conference, looking to a correlation of these institutions and provision for the bonding of the indebtedness of Mansfield College (the latter task has been already successfully consummated by our Commissioner of Education), has, I think, given our educational outlook a brighter hue than it has had in recent years.

Financial Methods.

I invite especial attention to that part of your work which requires you to look into the financial systems in vogue in the charges of the District. In most of these I think you will find that we are persistently clinging to the antiquated methods of our fathers. Nothing is to be more desired than the putting of our churches upon an adequate financial basis. The splendid progress made last year toward payment in full of the financial obligations of the Church, as represented in the assessments, seems to encourage the hope of reaching this goal during the present year. The assessments represent the minimum needs both of our preachers for their support, and also of the various boards of the Conference, if they are to meet the obligations devolving upon them. They are easily

within reach of our people if only we could secure a systematic method of raising these funds. I urge attention to the pamphlet entitled, "A financial Plan for Methodists," which our pastors have already received and which is here for distribution. No wiser policy could be adopted by this District Conference than that of putting this method into process of immediate execution in every pastoral charge in the District.

Now, Brethren, I have called your attention to various subjects, all of which fall within the range of your duties as a District Conference, as specified in the Discipline. No other body is so thoroughly competent to deal with these matters, as far as the Shreveport District is concerned, as yourselves. The Church has a right to expect that they should receive at your hands patient, prayerful and thorough consideration, and I am sure that you will not disappoint these expectations. The early date of the Conference makes it possible for you to plan a course of action for the year. As your presiding elder, I beg you to give me your earnest co-operation in adopting the wisest plans for carrying out the great work committed to our hands, and in pushing the same to successful completion.

Now, may the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

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The club gives you the benefit of the "purchasing power of its one hundred members." This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

A HELPFUL MEETING.

The Louisiana Conference Evangelist, Rev. A. W. Turner, has just closed a series of services here, the result of which is of great benefit to our church and community. His preaching was plain, practical, forcible and often eloquent. His methods were not sensational.

Permit me to say that in my opinion this plan of conducting revival services is far more conducive to good than the methods which have heretofore been in vogue. Brother Turner leaves with the hearty good will of the Church and the community.

H. H. WHITE.
Alexandria, La., May 20.

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Church News

Bishop Candler's recent address to the Methodist Club of St. Louis is said to have captivated everybody. At its close he was given a great ovation.

Bishop Morrison has lately been doing some valuable field work in Georgia, Florida and Alabama. He helped to launch a new church enterprise at Tusculum a few days since.

There is talk of transferring the seat of authority of the Roman Catholic Church in Mississippi from Natchez to Jackson. Since Bishop Gunn's election this denomination has been showing considerable activity in that State, especially in the middle and southern portions.

Trinity Episcopal Church of New York City has 8610 members, 3500 Sunday school teachers and scholars, and 4500 pupils in its kindergarten and other day schools. Its property holdings are estimated to be worth \$75,000,000, and its income is more than a million dollars annually. It expended last year for religious work approximately \$500,000.

The Central Methodist Advocate states that Rev. John C. Granbery, our pastor at Barhousville, West Va., has announced his candidacy for the position of delegate to the Democratic National Convention in Baltimore. He is a supporter of Governor Woodrow Wilson. We recommend to Brother Granbery the reading of Dr. Lyman Abbott's recent warning to ministers against participating in politics.

The General Assembly of the Northern Presbyterian Church met in Louisville, Ky., on May 16. Dr. M. A. Matthews, formerly of Jackson, Tenn., but now pastor of the First Presbyterian Church of Seattle, Wash. (said to be the largest Presbyterian congregation in the world), was chosen moderator over a number of distinguished competitors for the high honor. It is stated that this denomination is planning to spend \$3,250,000 in the furtherance of church work during the next twelve months, and that a more aggressive campaign of evangelism than has hitherto been waged, will be inaugurated.

The fifty-seventh annual session of the Southern Baptist Convention convened in Oklahoma City, Okla., on May 15, with a large attendance. Dr. Edward C. Dargan, of Macon, Ga., was unanimously reelected president. Dr. Carter Helm Jones, the local pastor, delivered an appropriate address of welcome, which was happily responded to by Dr. W. T. Lowrey of Mississippi. The reports submitted by the various boards evidenced growth in all departments of the work. It was announced that the endowment fund of \$600,000 which the Theological Seminary at Louisville, Ky., had asked for was about raised. A movement was started to accumulate a fund of \$18,000, to aid struggling students in the various Baptist theological schools.

The New York Independent of May 16 makes the following statement relative to the status of the Church union movement in Canada: "For about twelve years the Methodists, Presbyterians and Congregationalists have been devising union, and a satisfactory plan was presented by the committees in charge. At last it was presented for final adoption to the three denominations. The opposition in the Methodist Church was only 12 per cent, and 20 per cent with the Congregationalists; but when it came to a vote in the Presbyterian Church, over 28 per cent of the elders voted against it, and of the members and adherents 155,000 voted for union, and 65,000 opposed it. Not only so, but a number of them threatened litigation and schism, so that it was concluded better to abandon the plan for the present. It is very much such a case as we had with the Congregationalists, United Brethren, and Methodists. Protestants in this country a few years ago."

The Southern Presbyterians held their General Assembly in Bristol, Tenn., May 16-24. A paper was introduced looking to a conference on church relations with the United Presbyterians. The "elect infant clause" and the question of woman's place in the Church were considered. Atlanta was chosen as the next place of meeting. The various reports showed that this denomination is enjoying a large degree of prosperity. It was decided by the Assembly to renew relationship with the Federal Council of the Churches of Christ, with which connection was severed a year ago on the ground that it was interfering too much with the affairs of State.

By a vote of 446 to 369 the General Conference of the Methodist Episcopal Church refused to strike out of the Discipline the law against questionable amusements. The Committee on Itinerancy reported against the restoration of the time limit, but a minority report in favor of its re-establishment, signed by sixteen members, was brought in at the same time. The following are the new Bishops: Homer C. Stuntz, New York; T. S. Henderson, Brooklyn; W. O. Shepard, Chicago; N. Luccock, Kansas City, Kan.; F. J. McConnell, president of De Pauw University, Greencastle, Ind.; F. D. Leete, Detroit; R. J. Cooke, New York; W. P. Thirkield, president Howard University, a negro institution at Washington, D. C. Missionary Bishops—John Wesley Robinson, Lucknow, India; W. P. Eveland, president of a seminary at Williamsport, Pa.

Secular News and Comment

By Rev. A. J. Gearheard.

It is claimed by statistic gatherers that it cost an average of \$1 a day to feed the people of New York City last year. The New Yorkers are appalled. There is no reason for excitement. There is no doubt that many in New York lived on much less than \$1 a day.

A suit has been brought for the purpose of ousting the sheriff of Jefferson parish from office. He is charged with malfeasance and nonfeasance in office. The petition alleges that he has permitted gambling to run in open violation of the law and that he has expended the money of the parish in a way contrary to law.

The Samuel segregation bill that is before the Louisiana Legislature is having an effect opposite to the desire of its promoters. The temperance forces of the Fourth District, which includes Shreveport, have threatened to institute a movement to shut out whiskey from the entire district if the present bill is not killed.

Nearly \$1,000,000 was contributed last week by the Rockefeller General Education Board for educational purposes. Of this amount \$250,000 was given to the George Peabody College for Teachers in Nashville, Tenn., for the establishment of the Seaman A. Knapp School of Country Life. This is a fitting tribute to the man who for ten years was the greatest friend of the farmer in the South.

Germany has a national debt of more than a billion dollars, and in spite of this has voted an increase in her army and navy. Twenty-nine thousand men will be added to the army and 1675 men will be added to the navy. This year Germany will spend \$24,250,000 more on her navy than last year, and it is provided that this amount shall be increased from year to year. Germany must love peace, judging by the price she is paying for it.

The United States has sent out three experts to conduct a personal test and answer the important question, What is beer? These men may succeed in analyzing the fluid that foams until they will be able to tell just how many hops it takes to brew the beverage that blazes the hopes of men, but we dare say that the country will receive little benefit from this investigation. What is beer? It is nothing good, and certainly not worthy of the attention of our government.

Last week the Texas, the largest battleship in the world, was christened, and floated out on the high seas flying the stars and stripes. This distinction was not long enjoyed by the Texas, for within a few hours Japan floated a ship still larger. Japan has arranged to build four more monster dreadnaughts. Mr. Meyer, the Secretary of the Navy, is alarmed at the course being pursued by the Japs, and advises that the United States look well to her interests on the Pacific Coast. His suggestion is timely.

An insurrection is in progress in Cuba, being promoted by negroes. The commercial interests of the United States have been endangered and American citizens have been subjected to many perils. Two divisions of the Atlantic Squadron have been ordered to the vicinity of Key West and indications point to possible intervention on the part of the United States. The President of the Cuban Republic has wired President Taft, begging him to do nothing at this time, and assuring him that the Cuban people are proud of their liberty and will handle the present situation.

It is reported that labor agents from other States are invading the flood stricken sections of

Louisiana and trying to persuade the sufferers to accept transportation and leave this State. If their efforts are crowned with any great degree of success, it would be a serious calamity. Louisiana will need every laborer when the floods have subsided. Gigantic tasks await the falling waters and this work will demand large numbers of men. That interest is selfish, indeed, that takes advantage of another's calamity to strengthen itself.

SEASHORE CAMP-MEETING

41st Annual Camp-Meeting July 10-17—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during the Camp Meeting.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the Camp Ground. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1912.

The Seashore Divinity School, June 25 to July 4.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 10-17. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 18 to 28. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Brookhaven, Miss.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 23.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2938.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 6, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

It is announced that Judge Allison, of Nashville, has rendered a decision restraining the Nashville baseball team from playing Sunday games anywhere in the State of Tennessee. All honor to this jurist who believes in the enforcement of the law against Sabbath desecration. We know of scarcely anything that is worse needed.

The Central Methodist Advocate reports that the Seventh Day Adventists are making headway in Kentucky. They are becoming increasingly aggressive in many other parts of the South, and, in our judgment, their pernicious teaching needs to be more vigorously combated. But the prevailing idea in this day seems to be that Christianity should sheathe its sword and keep ever flying a flag of truce. This preaching that the way to conquer is by surrendering, is one to which we do not subscribe. It is our conviction that we must first have the Church Militant before we can have the Church Triumphant.

When the Central Methodist Conference of India last met, a Sunday was set apart "for humiliation, consecration, and prayer for an outpouring of the Holy Spirit upon all Indian workers, preparatory to a month of aggressive evangelism." The result of that month's work was thus summarized by Bishop Warne at Minneapolis: 348 heathen altars were torn down, 10,000 unbelievers professed conversion, and 6000 were baptized. There is no doubt that the Gospel is still the power of God unto salvation when it is given a fair chance. The trouble is that it so seldom finds a medium for its full and proper expression. Too many men hand out to their hungry congregations their own egotistical twaddle, instead of messages obtained from the Divine Word and vitalized by the Holy Ghost. Too much dictionary and too little of the Bible is the explanation of many a barren ministry.

Three hundred Masons, seated at a banquet in an Iowa city, a few days since, are stated to have registered a solemn vow never to use profanity. This was, indeed, a wise and commendable resolution. Profane swearing is a mean, low, and despicable vice. In going about in the world we are subjected to not a few indignities. We are often tortured by the nauseating fumes of tobacco in a public place; we are sometimes forced to sit where we cannot keep from seeing a game of cards going on, as on a railway train or in the waiting room of a hotel; but we have never been quite so much outraged as when in a chair in a barber's shop, or when cornered in some other place, we were compelled to listen to a dirty stream of profanity for even a brief time. No foul-mouthed babler ought to be permitted to thus offend decent people. If the Masons can aid in creating a public sentiment against this most inexcusable of all bad habits, they will have rendered society a noble service.

THE TRAGEDY OF STANDING STILL.

A dispatch from Aurora, Ill., a few days since told of the death of Mr. D. W. Stockwell, who was known as "The Man Who Stood Still." He is said to have been the owner of a large store and quite a successful merchant during the Civil War, but as the times changed he refused to vary and improve his methods. With advertising and the new arrangements for showing goods, he would have nothing to do, and he persisted in handling the same styles of articles until his place of business became a veritable curiosity shop. The hoop skirt, the barber-striped hose, jet jewelry, and like antiquities constituted his fast accumulating stock. The final result, of course, was failure, and the cause of it stood out so conspicuously that it attracted widespread attention.

In the story of this eccentric man there is a valuable lesson. The world moves, and if an individual would perform worthily his part in its affairs, he must keep pace with it. To stand still is to be left behind. The business methods of former decades will not answer now. Agriculture, commerce, and the industrial arts are constantly changing. Up-to-dateness is the price of success. The old spinning-wheel cannot compete with the machinery of the great factory, nor the one-blade scythe with a McCormick reaper. No man would go to war in this day with a bow and arrows or an old flint-lock rifle. No more can one reasonably hope to triumph in peaceful pursuits by means of ineffective and antiquated methods.

Nor is it only business men who need to be wide awake and progressive. The necessity, if possible, is even greater in the case of those who are engaged in the more intellectual callings. Knowledge, in so far as it is not a divine revelation, is constantly expanding, and the person who does not keep abreast of it is soon far in the rear of the procession. The physician who does not inform himself concerning the latest discoveries in medical science becomes in a short time a fossil in his profession. The lawyer who does not acquaint himself with current legislation and new court decisions quickly falls into the "back-number" class. It is nothing short of a tragedy when a minister ceases to keep up with the intellectual movements of the age and to grow in mental reach and strength. When he does, he has arrived at the climax of his career; henceforth there is nothing ahead of him but decline. Soon it will be apparent that he no longer has the ear of the people and that his influence is on the wane. The food which a preacher dispenses to his flock is like the manna that was given from heaven to feed the wandering Israelites—it is wholesome only when gathered fresh. If allowed to become stale, it loses its nutritive and life-giving power. Habits of reading and study are indispensable to him who would reach the hearts and impress the lives of his fellow-men.

Still more deplorable is it for a person to

stand still, instead of going forward, in his religious attainments. The standard set for the Christian by the Master is "perfection," and toward that lofty goal he would have us ever progressing. Growth is the law of life, and when it ceases shrinkage and decadence inevitably follow. It is because they stopped pressing toward the prize of their high calling in Christ Jesus, that there are in our churches so many pathetic cases of spiritual dwarfhood. "Forward" is the watchword in the divine kingdom. To loiter or to halt, is to let others outstrip us and take our crowns. He only is properly fulfilling his destiny who is continually becoming a larger man, after the pattern that was fashioned for him in the sky.

RINGING TRUE.

We have been very much pleased with the general attitude of the Times-Democrat toward the measures introduced in the State Legislature that are calculated to affect adversely the moral welfare of the people of Louisiana. Its vigorous protest against the effort to so amend the age-of-consent law as to make it ineffective was most timely, and its position, that the present statute against race-track gambling had best be left alone, is deserving of hearty commendation. There are not many dailies in the South that are conducted upon as high a plane as this great journal. We have observed for some time with sincere gratification its practice of excluding from its columns the details of sensational tragedies and offensive scandals. Its manner of dealing with public men and pending issues is courteous and fair to a remarkable degree. We do not believe in withholding the meed of praise when it is due; therefore we think it proper to express our appreciation of the splendid service that our distinguished contemporary is rendering this State and section, and, indeed, the entire South. The influence of such a periodical is far-reaching and immeasurable. We trust that in the years to come it will continue to stand for what is best in our civic and social life, and that its career may be one of increasing prosperity and ever-widening usefulness. Our people are most fortunate to have such a tribune to champion their rights and blaze the way to larger achievements.

Every congregation should see that strangers worshiping with them are cordially welcomed. After filling a city pulpit recently and returning to the hotel where we were stopping, a gentleman from Texas who had gone to church approached us, and, after speaking appreciatively of the service, said: "But I felt somewhat lonely, as not a single person spoke to me." Had he gone to a billiard hall or some other pleasure resort, doubtless he would have been given quite a different reception. There is too much formality and inertia in many of our churches. Their members need to open their eyes to the opportunities about them and to be up and doing.

YOUTH CRIMINALITY AND THE RESPONSIBILITY FOR IT.

"It was a terrible crime and terrible justice," said the Chicago Record-Herald referring to the hanging, in one day, of five young men, some of them mere boys—not over 18 years old. Yes, the crime—murder—was terrible; the culprits deserved their punishment. But here justice, too, was terrible, almost too terrible to talk and think about it.

But the worst feature in this tragedy is, that these mere boys were, as one of the deputy sheriffs said, "The most hardened cases they ever had." Why were they? That is the question which society must ask.

The following incident, which went through the papers some years ago, may give us an answer to this question:

"Appert, a prominent jurist in Paris, was attorney for a confessed murderer. In his final address to the jury, he said: 'Gentlemen of the jury! My task is very easy. The accused has confessed; a defense is impossible; and yet I want to add a few words. There, on the wall, I see the picture of the Crucified, and I pay homage to it. There it hangs, in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our schools to which you send your children. Why does Sandat, the murderer, for the first time in his life, see the Crucified one here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the bench of disgrace and infamy. Yes, it is you gentlemen whom I accuse. You that brag of your education and your culture, and yet are barbarous, who spread atheism and lustfulness among the people, and then are astonished when the people reply with crime and vulgarity. Condemn my client, gentlemen. Yes, you have a right to do it. But I accuse you, and that is my duty.'

Comment on these words of Mr. Appert would be superfluous; they should stir up the conscience of society—in particular of the fathers and mothers and educators who are responsible for the moral education of the children. Is there not much truth in these words of the French attorney? Do they not correspond exactly with the conditions in our own country. Is not our system of moral education—principally in the home, and, in part, in our public school system, responsible for the death on the gallows of these five young men and for the deplorable fact that crimes are increasing instead of decreasing in our country?

Defend our American institutions as we may and do, we must grapple with the fact that at least they are not preventing the widespread crime of all sorts that is set before us day by day in our morning newspapers.

Since writing the above, another terrible crime was committed in Chicago by three young men. One of them a boy 18 years old. Attorneys for the defendants made appeals to the jury to prevent their clients from being sent to the gallows. They pleaded that the youthful murderers were intoxicated when they held up Mr. and Mrs. Kaufman after a wild joy ride in a stolen automobile.

"Why not start at the beginning of the fray?" The attorney asked: "Start at the Pickwick Club, the notorious Thirty-first Street Cafe, where the youths became so full of whiskey that they did not realize what they were doing. That place ought to be closed; if not for anything else than liquor selling to Channell, who is only eighteen years old."

Now, who is responsible for this crime, and for the agony of the poor mothers of these youths who will see their sons go to the penitentiary? We

don't need to go very far to find the answer in this last case.

The Chicago Record-Herald, commenting on this last crime, said in an editorial: "It was a humane, reasonable verdict; the three youths had been sentenced to the penitentiary for the murder of Mrs. Kaufman, after a wild joy-ride in a stolen automobile; one, 21 years old, life imprisonment; one 18 years old, 25 years; one 21 years old, 25 years. For idle careless youths, addicted to drink and other vicious indulgences, the lesson of the case is the same as that of the Guelgow murder case (for which five youths were hung on the gallows). Bad habits, bad associations, and lack of a serious purpose in life, too often lead to felony, to murder, to the gallows or a penitentiary life-term. It is, alas, too easy to yield to temptation and glide into crime and its terrible consequences. Industry, steady, virtuous habits, interest in good books and good movements, religious and ethical associations—these are the things which save or reclaim youth exposed to moral danger."

CARL THEODOR WETTSTEIN.

Milwaukee, Wis.

JOHN JAMES AUDUBON.

[This distinguished naturalist was born near New Orleans, May 4, 1780, and died in New York, January 27, 1851. Of all Louisiana's illustrious sons, he is perhaps the most widely known and honored. He was included in the first group of twenty-nine great Americans who were given places in the Hall of Fame at New York University. It is our purpose, as opportunity offers, to give brief sketches of other renowned Southerners in our columns. It is one of our faults in the South that we do not sufficiently exalt and commemorate the majestic men that our section has produced.—The Editor of the Advocate.]

John James Audubon, the great naturalist, the admirer of the fields and the forest, gave to himself the nickname by which he is most familiarly known, "The American Woodman." Although Audubon was born with a silver spoon in his mouth, so to speak, the role of the naturalist was not a fad with him, not a recreation for leisure hours, but instead a life's study. Amid surroundings which would frequently have deterred the average man from pursuing such ungrateful work, Audubon would draw away from all with "I'm the American Woodman, the social life interests me not." This remark he made for the first time as recorded to a social gallant of Philadelphia who was trying to inveigle him into the gay life of the city shortly after the revolutionary period, when he was riding on his father's fine estate at Mill Grove Farm, near the city.

John James Audubon was seventeen years old when he arrived in Philadelphia from a two years' course of study in France in the work of a naturalist. He was at the time what was known as an accomplished young man. He spoke several languages, he was well groomed and well dressed, graceful in manner, something of a musician, knew something of drawing and painting; and was naturally such a young man as found himself a welcome guest in Philadelphia society, especially as he was the son of a man who served under Lafayette. These are qualifications enough, when added to wealth, to turn a young man's head.

This picture of Audubon seems all the more strange when it is contrasted with his subsequent appearance, with coon-skin cap over long, yellow hair, with his moccasins, his rifle and his dog, living his life in forests and mountains and over the prairies.

From earliest childhood in the wild, tropical surroundings of his home in Santo Domingo, he had been fascinated with bird and animal life, and this passion grew on him while he was in France, only to dominate his whole nature when he reached America. Instead of Philadelphia society, "The American Woodman," self-termed, de-

voted himself altogether to bunting in the virgin forests of Pennsylvania.

It was at this early age that Audubon's great passion was birds—ornithology—but finally he became engrossed in the study of animal life and in the plant life where the birds and the animals he loved lived and thrived.

After the Emperor of Russia had presented "The American Woodman," out of admiration for his splendid drawings of American birds, a signet ring studded with diamonds, a frontiersman thus vented his indignation:

"So the great, overgrown Emperor of Russia gave that hateful little bird-shooting, alligator-catching and rattlesnake-stuffing, crazy fellow a gold ring, did he? Well, upon my word, it is just like the Emperors; plenty to throw on fellows who never did an honest day's work in their lives, and nothing for the industrious poor man. Audubon is the kind they like. I've seen him loafing about my clearing for a month at a time, so dreadfully lazy that he would sit all day under a tree, pretending to watch a bird as big as my thumb, build its nest; and what's more, he'd shoot bunting-birds with a rifle, and let a deer and turkeys (that's game) pass unnoticed."

All this "sitting idly in the woods" resulted in "The Birds of America," which was pronounced by Cuvier "the most gigantic and most magnificent monument ever erected to nature." He had crowded portfolios with drawings of birds long before he had any thought of publishing this costly book. It was only made possible by his securing 175 subscriptions of \$1000 each, eighty of which were obtained in this country and the remainder in Europe. The work was issued in Edinburgh and was completed on June 30, 1838.

It would be impossible to give an account in a brief way of the wonderful accomplishments of "The American Woodman." He had the instincts of the backwoodsman and the hunter, to which were added a scientific spirit of investigation and an artistic temperament. Like all the great hunters, he was simple and fearless and was possessed of unusual physical powers of endurance. His love of nature amounted to a passion. In his imagination were kindled the fires of the poet and the artist. He was an indefatigable worker and student. We was an utter failure as a business man, for the call of the wild was ever in his blood, and finally he sacrificed everything to perpetuate for mankind the beauties of nature as revealed to him in bird and animal life.

Audubon's life-work was to give to the world the results of his studies among the birds of the fields, the forests and the prairies, and the wild animals and reptiles of North America, from the frozen interior of Labrador to the swamps of Florida and Louisiana, and from the Rocky Mountains to the Atlantic coast.

The birds and the animals which had been slaughtered without thought up to his day were, for the first time in America, studied and recorded, and no hunter ever encountered any more hardships and dangers than did Audubon in the pursuit of his dominant passion.

The task which "The American Woodman" set himself to do early in life was so vast that few men of his day and generation comprehended it. Only governments with large appropriations and with the aid of many men and the best of equipment, or else very wealthy institutions, would think of undertaking such a work as Audubon started to do alone when he was in direst poverty and in which he persevered until he brought it to completion.

The ordinary people of the world regarded "The American Woodman" more as an "American madman," but the broad men of his day, like Washington Irving, Daniel Webster, Sir Walter Scott, Christopher North, Cuvier and many others who knew him, saw he was a genius.

Audubon loved America, but America never regarded him very seriously until after his visit to England, Scotland and France in 1826. The enthusiastic manner in which he was received by eminent men in those countries settled his status

forever after. It was the old story of the prophet's honors.

The records of man's life contain few nobler examples of strength and purpose and indefatigable energy than are exhibited in those of "The American Woodman." He was led on solely by his lofty, kindling enthusiasm; no thirst for wealth, no desire for distinction, no restless ambition or eccentric character could have induced him to undergo as many sacrifices or sustained him under so many trials. —Times-Democrat.

THE THINGS METHODISTS BELIEVE.

By Rev. T. H. Lipscomb, B. D.

IV. As Distinct from What Episcopalians Believe.

1. As to Apostolical Succession, Episcopalians maintain that their ministry has been empowered to exercise the functions thereof by the laying on of hands of Bishops in succession from the Apostles themselves, though it is very generally admitted that no such unbroken succession can be traced. They, therefore, claim to be, to a degree excelling all others except Catholics, empowered to exercise the office of the ministry and to be the Church of God—not to the extent, however, to which the Baptists go of denying the validity of Baptism administered by the ministers of other communions, or of requiring that candidates be baptized. Methodists deny the validity of the claim to unbroken succession from the Apostles, and its importance even if admitted. They maintain that true Apostolical Succession, acceptable to God, is partaking of the spirit of the Apostles, and carrying forward, in faith and love, under the inspiration of the Holy Ghost, the work which they began on earth.

2. Episcopalians believe, also, in an unqualified sense, in baptismal regeneration, and hold that baptism with water and renewal by the Holy Ghost are co-incident. Consequently, the baptized children of the Church they look upon as already saved, needing only instruction and confirmation as qualifying them for full membership. Methodists place greater emphasis upon the need of a "change of heart" for all, after they come to years of accountability, and to a definite profession of faith on acceptance into Church membership. Consequently, Episcopalians have never been as evangelical as Methodists either in doctrine or religious effort.

3. Methodists deny that ministers to-day can rightly be termed "priests," as having neither the rights of offering sacrifice or forgiving sins, to which appellation Episcopalians hold. Except in high church circles, however, no sacrificial priestly function is admitted, and the rite of absolution is performed only in a qualified sense. The altar, symbolizing sacrifice, is retained in all Episcopal churches, yet not as having thereon (as in Catholic churches) the very body and blood of Christ; and before this altar the priest ministers, as in a spiritual sense mediating between God and the people. The use of vestments and of a more elaborate ritual are also obvious, though not essential, differences between Methodists and Episcopalians.

4. Methodists and Episcopalians agree in having an episcopal mode of government; though in the Episcopal Church each bishop is limited in jurisdiction to a particular and permanent diocese, while in the Methodist Church they are elected as overseers of the Church at large, with such jurisdiction over different portions of the Church from time to time, as may seem best for the promotion of its welfare.

A WIDE-AWAKE CHURCH.

Dear Brother Meek: If you will give me the space, I will write a few words on my personal experience while in St. Louis, Mo., to which place I go on business twice a year. Last summer I spent two months there and witnessed such a

demonstration of religion as I had never seen before. Upon my arrival, I was much concerned for fear that God had forsaken that great city, for I searched in vain for several days before I could locate a leading Methodist church there. The explanation is that as I was among Catholics, sinners, and Christian Scientists, no one could direct me to such a church.

On the following Sunday morning I took my Sunday school book and started out to the church, which I had located on Friday. I was met by the superintendent of the Sunday school. Noticing the book in my hand, he asked if I did not desire to enter a class. On being assured that I did, he sent me to the young ladies' "Anchor Class." In this class I met a splendid body of young women, and the teacher, Miss Mabel Kennedy, is the finest Sunday school teacher and Christian worker I have ever met. In fact, the spirit of the whole class was so sweet and refreshing, that I longed to be in it and with its members in every kind of church work. I never have met with people anywhere whose religion seemed to be purer than in Centenary Church, St. Louis. I only missed one service while I was there.

It is not often that I have been permitted to visit our churches in a strange city, but I never was made to feel so much at home as in St. Louis. Even though it is a large city, and Centenary is a large church, the people shake hands in the old-fashioned way and I was visited often by many of its members. This spring I spent four weeks there and was again in the same class. A contest for new members was on hand, and the target aimed at was 200 by Easter Sunday. When I left, there were 116 in the class. Wasn't that grand? It made me feel like I was growing nearer God to be there. It gave me a new and greater vision of God, love and eternity.

The hour of my greatest joy in St. Louis was during a prayer service one Wednesday evening. I was just entering the assembly room when Dr. Todd, the pastor, said: "Let us pray." Instantly every one knelt and I think must have confessed the name of Jesus Christ. Just think, not one was left erect or even sitting with merely bowed head. I thought how much better it would be if every church in our connection could have such a body of workers, enjoying the old-time, heart-felt religion of our fore-fathers.

The last sermon I heard Brother Todd preach was surely "bread cast upon the waters which shall be gathered up many days hence." His text was "He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty." The sermon was full of power and grace from on high. I have never heard its equal. His regular audiences number from six to eight hundred. The church is now undergoing repairs to the amount of \$10,000. It is certainly a grand church, and my only regret when I left the city was to have to be separated from that grand old church. Let us hush ourselves in an earnest attempt to make our churches like Centenary Church of St. Louis.

ROWENA B. BEASLEY.

Woodland, Miss.

A WORD IN THE INTEREST OF GRENADA COLLEGE.

Fathers and mothers of Methodist persuasion in North Mississippi, will you allow me to help you decide a question on a very important matter, that of selecting the school to which to send your girls next session? I want you to send them to Grenada College for the following reasons:

(1) Because of the healthfulness of Granada. You cannot find a school town in this State, or in any other State, for that matter, where health conditions are better than those in Grenada. Sanitation is carefully and wisely looked after. The air is wholesome, and the water is fine. One of the best mineral wells in the State is here, near the College. Notwithstanding the unusually cold winter, and wet spring, there has been comparatively no sickness in the College this year, no fevers or malarial troubles.

(2) Another reason why I want you to send your daughters to Grenada College is because of the high character of training they will receive in this school. No school of its kind provides a higher or better course of study. The young lady who completes its course of study is well equipped for the various duties of life. The policy and aim of Grenada College has ever been, and still is, the development of the whole life of the girl, and no school has succeeded better in realizing its aim. The teachers are well trained and equipped for their work in the various departments. It will not be out of place here to speak a word about the President, Rev. J. R. Countiss. Nature did a great deal for Countiss—gave him a mind that is quick to see and to understand, and the careful and thorough development of these natural powers has made him a ready man, one who is able to see the minutest detail, and to cope with the most difficult situation. As a college president, Brother Countiss may have his equal; he doubtless has; but I do not happen to know him. He is wholly consecrated to his work. Every power of his superb intellect, every energy of his great and earnest soul is being devoted to the good of the college. He is deeply concerned for the welfare of his students, in their physical, intellectual and moral training, more especially the latter. An intensely religious atmosphere pervades the institution. No one could look after every interest of our girls more faithfully than Brother Countiss does. As a result of his wise and judicious management the College has had the most successful session in its history.

Methodist fathers, and mothers of North Mississippi, there is yet another reason I wish to assign why we should send our girls to Grenada College, and that is, because it is a Methodist school, and the only one in North Mississippi. Our beloved Methodism has ever stood for Church schools, for Christian education. This is one of Methodism's distinctive features. We can never put too much emphasis upon Christian education. One of our distinguished editors said not long ago, that Christian education is the supreme need of our country, and that it is the only thing that will save it. He is right. The only way we can succeed in driving moral evil out of our social, industrial, and political life, out of our whole life, is by giving our boys and girls a Christian education. Grenada College, as we have seen, stands for the Christian education of our girls. It is one of the institutions of our Church, and every one of us promised, when we became members of the Methodist Episcopal Church, South, to support its institutions. The best way we can support Grenada College is, if we have girls to send to school, to send them to it. How can we hope to make Grenada College what it should be if we do not patronize it, if we send our girls to other schools? Friends, let us be true to our vows, true to our Church, and true to the best interest of our girls.

Let every patron, every friend of Grenada College, do his best to put one hundred girls in this institution at the opening of the next session.

J. A. HALL.

Grenada, Miss.

ROOMS AND BOARD AT CAMP GROUND.

Rooms and Board at reasonable rates. Address Miss Mary E. Gowers, Seashore Camp Ground, Biloxi, Miss.

COSTLY DELAYS

Most people intend to save SOME TIME. And while putting it off let a big aggregate of little sums slip through their fingers.

The way to save successfully is to save NOW. Why not open a savings account at the

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Church News

It is stated that of the \$300,000 which the Southern Methodist University at Dallas must raise in order to secure the \$200,000 promised by the General Board of Education, three-fourths has been secured.

Three of the eight Bishops elected by the General Conference of the Methodist Episcopal Church—Luccock, McConnell, and Thirkield—were born in Ohio and educated at the Ohio Wesleyan University.

Bishop A. W. Wilson will be the fraternal messenger of our Church to the next session of the British Wesleyan Conference. That he will grandly represent us before that body, none who know him will for one moment doubt.

Miss Mary Norman Moore, who has been serving with efficiency as president of the Athens (Ala.) Female College, has resigned. It is stated that she will probably accept a position with one of the connectional boards of the M. E. Church, South.

A fine corner property costing \$53,000 has been purchased in Saint Petersburg, Russia, by representatives of the Methodist Episcopal Church for the opening of a central mission. It is stated that the outlook for Methodism is very bright in that great field.

The Pacific Methodist Advocate reports that Rev. Sam Small is striking some hard blows for the cause of temperance in California. Many will be pleased to hear that this brilliant platform speaker is still hurling his anathemas against the rum traffic.

Having been relieved of pastoral duties, Dr. Charles M. Shelton is said to be mapping out his plan of work for the next twelve months. It is reported that, beginning about the first of next October, he will lecture in forty-five or fifty towns along the Pacific Coast, probably starting at Vancouver and ending at San Diego.

The General Assemblies of the Southern, Northern, and United Presbyterians have all arranged to meet in Atlanta next May. It is thought that by having these three bodies to meet in the same city at the same time the cause of fraternity, and possibly union, among them may be promoted.

Dr. Ira Landriah, president of Belmont College, at Nashville, Tenn., has tendered his resignation with a view to entering the pastorate. He enjoys the distinction of having been the last moderator of the undivided Cumberland Presbyterian Church, and was one of the most aggressive leaders in the union movement.

The Northern Presbyterians have had the name of Mr. James Wilson, the Secretary of Agriculture, stricken from the list of delegates to the Pan-Presbyterian Council to be held in Aberdeen, Scotland. The reason for this action was that, in defiance of the Christian sentiment of the country, Mr. Wilson presided over the International Brewers Congress in Chicago last year.

The Commission on Union of the Methodist Protestant Church in the report submitted to the General Conference of that denomination, in session at Baltimore, declared that progress had been made in the movement, but that they can go no further until the M. E. Church and the M. E. Church, South, have come to some agreement. They asked for the continuance of the Commission.

The Southern Churchman in an editorial calls itself the oldest church paper in the United States. It possibly may be the oldest of the papers issued by the Protestant Episcopal Church (as to that we are not informed), but it is cer-

tainly not the oldest journal issued by any denomination. Its heading shows that this is its 67th year. Lying on our table, are the New York Christian Advocate which is in the 87th year of its history and Zion's Herald which is in its 90th year.

A London dispatch brings the information that the operation for the removal of a cataract from the eye of General William Booth, the head of the Salvation Army, will not restore his sight and that he will probably be left totally blind. But this noble veteran in the Master's service will not be left to grope long in darkness. He is eighty-four years old and will soon be in the land where there are no sightless eyes.

The statistics of the British Wesleyan Church, which have just been tabulated, are said to show that there was again a loss in church membership last year. This Church has had a decrease in the number of communicants for several years in succession. Evidently something is wrong with Methodism in the land of its birth. Possibly there has been too much meddling with "higher criticism." The Britishers were among its foremost advocates at the recent Ecumenical Conference in Toronto.

Ward's Seminary, at Nashville, Tenn., has just closed its forty-seventh session with a brilliant Commencement. The annual sermon was delivered by Dr. James I. Vance, pastor of the First Presbyterian Church of Nashville, and the baccalaureate address was by Bishop Thomas F. Gailor, of the (Protestant Episcopal) Diocese of Tennessee. There were twenty-three graduates in the literary department. This school, which is under Presbyterian auspices, is enjoying a large degree of prosperity under the administration of President J. D. Blanton.

SOME THINGS DONE AT THE NORTHERN GENERAL CONFERENCE.

It was voted to move the headquarters of the Temperance Society of the Church from Chicago to Topeka, Kansas.

Lay representation in the Annual Conference was refused, though a majority of the Committee on Itinerancy reported in favor of it.

The work of the Ecumenical Conference at Toronto was commended, the Bishops were authorized to appoint a commission to represent the Methodist Episcopal Church in preparing for the next Ecumenical gathering, and annual assessment of \$2300 to carry on this work was provided for.

A Bishop, resident in a district, is to be held chiefly responsible for the administration of its affairs. If one of the Conferences therein is held by another Bishop, thirty days after its adjournment it comes again under the jurisdiction of the resident chief pastor. A Bishop having had charge of a district for a quadrennium must give a full report to the General Conference.

An amendment to the constitution of the Church making it possible to elect Bishops with a jurisdiction limited to races, if the General Conference should so desire, was submitted to the Annual Conference. This would make it possible to elect a negro Bishop and restrict his service to the colored people. Some of the negro delegates opposed this action, characterizing it as a movement for a "jim-crow" episcopacy.

The episcopal residences and the Bishops assigned to them are as follows: Atlanta, Frederick D. Leete; Boston, John W. Hamilton; Buffalo, William Burt; Buenos Ayres, Homer C. Stuntz; Chattanooga, T. S. Henderson; Chicago, William F. McDowell; Cincinnati, William F. Anderson; Denver, F. J. McConnell; Foochow, China, W. S. Lewis; Helena, Mont., N. Luccock; Kansas City, Kan., W. O. Shepard; New Orleans,

W. P. Thirkield; New York, Luther R. Wilson; Oklahoma City, Robert McIntyre; Omaha, F. M. Bristol; Peking, China, J. W. Bashford; Philadelphia, J. F. Berry; Portland, Ore., R. J. Cooke; St. Louis, Charles Smith; St. Paul, William A. Quayle; San Francisco, Edwin H. Hughes; Washington, Earl Cranston; Zurich, Switzerland, John L. Nuelson.

AFTER THE BALL IS OVER.

Just so, Meek, we had one of the prettiest commencements you ever saw. All my men toed the mark! Duren's "Esther" was a fine piece of character study—psychography, I believe they call it now—original and striking, strong and instructive. His eloquent peroration swept us into the heights. He fully met our expectations. So, too, did Rev. S. L. Jewell at night, on "America's Duty to Evangelize the World." Dr. J. W. Lee, of St. Louis, Monday night gave us his address on "The Philosopher's Stone." It electrified us. When it comes to turning the light on Nature in her innermost recesses, Lee is an enchanter. Nobody in the world ever saw an electron, yet Lee talks as familiarly about them as if they were as common as clods. He says the very air is surcharged with gold, and made himself out so rich through his relations to other men in society that Rockefeller's and Astor's millions sound like pin money! If you get a chance, hear that address, let the scissors and the paste pot go, and set your ears as receivers. It is great.

The hall is over; the birds have flown. The trustees were pleased, the twenty-one graduates, too; so were we. S. A. STEEL, Jackson, Tenn.

A VISIT TO PONCHATOU LA AND AMITE CITY.

On last Saturday we visited Brother and Sister J. R. Abels at Ponchatoula, La., where we were accorded delightful entertainment and given a list of eighteen new subscriptions.

Boarding a train at 5 o'clock in the afternoon, we proceeded to Amite City, where the Baton Rouge District Conference was being held, arriving in time for the evening service, and remaining over Sunday. The attendance at the Conference was good, there being 47 delegates recorded as present, 27 of whom were laymen. The presiding elder, Rev. C. C. Miller, and the pastor, Rev. H. W. Bowman, were gratified with the spirit of harmony and brotherly love that prevailed throughout the sessions of the Conference. From beginning to end there was not a single discordant note. Despite the heavy rain Sunday morning, there was a large congregation present to hear Rev. Elton Wilson preach. At 3 o'clock in the afternoon a Love Feast was led by Rev. S. D. Howard.

A resolution was passed by the Conference calling upon the prominent laymen of the Baton Rouge District to do all within their power to provide the necessary means and send their pastors to the Divinity School, which will be held at the Seashore Camp Ground June 25 to July 4. This resolution, it is stated, was introduced by Brother J. R. Abels. Brother Miller is anxious to have all of the preachers in his district attend the sessions of this worthy institution, and wishes to emphasize the importance of this timely movement on the part of the laymen. He believes that if the several congregations of the district will send their pastors to the Divinity School, they will have opened the way for larger and more effective ministerial service.

The hospitality of the people of Amite was unbounded. THE PUBLISHER.

RECEIPTS FOR FLOOD SUFFERERS.

Previously reported	\$251.40
Mrs. M. A. Murf, Greenville, Tex.	2.50
Rev. J. J. Garner, Lula, Miss.	2.25
Rev. H. Craig, Overt, Miss.	2.00
Florida W. C. T. U., per Mrs. A. C. McKinney, of Ruston, La.	72.90

Secular News and Comment

By Rev. A. J. Gearheard.

United States Senator Crane, of Massachusetts, has announced that he is not a candidate for re-election. It is quite unusual in this age to see a man who is willing to relinquish his hold on a government job.

Shreveport enjoys the distinction of being the fastest growing city in Louisiana. It is fed by the Caddo oil fields and this, together with the fact that it is managed by business men who are supported by a high moral citizenship, makes it a city of many charms.

A young woman nearly died recently, while on the operating table in a sanitarium in Schenectady, N. Y., and was later revived. Now physiologists are asking, Where did the soul go? Will science answer? Hardly, for human eye is not keen enough to follow the flight of a soul.

By a vote of 147 to 126 Congress decided last week to permit American vessels engaged in coastwise trade to pass through the Panama Canal without paying toll. This action is eminently just, and at the same time such a course should encourage the building of a larger American fleet of trading vessels.

Some of the leading daily papers and politicians of Louisiana hold that if the income tax amendment to the Federal Constitution is ratified by the various Legislatures, the result will be radical tariff reform and free sugar. Whether the latter follows or not, we believe the income tax amendment will be adopted.

The Beauregard Commission has now sufficient funds to erect a monument to the distinguished general in Beauregard Square, New Orleans. This is a commendable work; for, should this generation fail to honor those heroes who fought so valiantly for the cause of the old South, doubtless the next would take less interest, and their noble work would never be perpetuated by enduring marble.

The Prison Reform Association of Louisiana wants the gallows abandoned in favor of the electric chair in executing criminals. Possibly the chair looks more inviting and sounds better, but death is death and disgrace is always bitter. Such may be reform legislation, but it sounds more like an ordinary change of the way of doing the same thing in the same spirit.

The Louisiana State Legislature is considering plans to move the Southwestern University for negroes from New Orleans. The alumni of that institution have entered a vigorous protest. The institution is now conveniently located they claim, and should not be disturbed. They further affirm that negro education will be seriously hampered if any action is taken to interfere with this school.

Wilbur Wright, one of the famous Wright brothers, who was perhaps the foremost aeronaut of the world, died at his home in Dayton, Ohio, last week. The business of Dayton was suspended for three hours in honor to his memory, while the corpse laid in state. His brother, Orville, says that he cannot see how the Aeronautical world can progress without its leader, but, as with the Church, so with business: the leaders die, but the work goes on.

The strike of hotel and restaurant waiters and cooks in New York City is exciting considerable comment. It is alleged that the proprietors of the Eastern hostleries will supplant the strikers with negro help from the South. This, of course, means a sudden immigration of at least 5000 ne-

gro men and their families. It is a propitious sign. Let the negroes move North, and be dispersed equally over the country and not congregated in one place, and the race question will be largely solved.

United States Senator Lorimer, of Illinois, has again been declared above reproach by a committee of Senators. This ought to be reassuring to Mr. Lorimer and his friends, and the suspicious public may at last rest in full confidence of the cleanness of his political methods. In fact, his cleanness rests on the same basis as the honesty of the old negro who when asked if he had any proof that he was strictly honest answered: "Well, suh, Jedge, I'se been 'rested twelve times for stealing chickens and I'se cum cleah ebry time."

In the last thirty years the South has increased in population 77.5 per cent; in manufacturing 930 per cent; in value of farm lands 305 per cent; in the resources of national banks 891 per cent, and in expenditures for public schools, 525 per cent. Last year her farm products sold for more than three billion dollars; her exports brought \$747,000,000, and she raised 1,270,000,000 bushels of corn. The population of the 13 Southern States is 33,000,000 and she spends more than \$78,000,000 annually on education. No wonder that our hearts swell with pride when we contemplate the fair Southland.

A decided and vigorous attempt is being made to restore race-track gambling in New Orleans. The promoters say they want clean racing, with the gambling feature controlled by the State. Every moral fibre in the State is rigid in opposition to this movement. Protestant and Catholic stand shoulder to shoulder in this fight. We do not believe in the blacklisting method of dealing with our foes in honest controversy, but when a so-called business man takes a public stand in favor of race-track gambling, we are somewhat suspicious of his worthiness to command the patronage of a confiding public.

Judge Freeman, vice-president of the Texas & Pacific Railroad, has hinted that his road is in the humor to spend \$2,000,000 on terminals and other improvements in New Orleans. True to the railroad methods of secrecy, he says nothing positive. However, there is no question but that the T. P., as it is called, has valuable property here and, if properly encouraged, will be in first-class order for handling the increased traffic when the Panama Canal is opened. We would not be surprised to hear of a movement to tunnel the Mississippi River near the present Texas & Pacific ferry landing.

At this time the leading candidate for President of either of the two parties, Democrat or Republican, is hard to determine. Among the Republicans the following seems to be the most reliable estimate of the strength of the four aspirants: Taft, 483 delegates; Roosevelt, 452; LaFollette, 36, and Cummins, 10. Of these candidates Taft is backed by the administration and Roosevelt by popular sentiment. We think the probabilities are that a "dark horse" will be the outcome of the Chicago convention. The standing of the Democratic candidates is as follows: Clark, 349; Wilson, 228; Underwood, 85; Harmon, 53; Marshall, 30; Baldwin, 14, and Burke, 10. There are 179 delegates uninstructed and 149 yet to be selected. This field is more difficult to classify. Clark is unquestionably the popular favorite, but by no means is he head and shoulders above Wilson, who, in addition to having a large personal following, has no political past to hamper him in the contest after the nomination. Our prediction is that Wilson will be opposed by a "dark horse."

CANCELLING THE UNKIND WORD.

Some of the older boys and girls, doubtless, have studied cancellation in school. But there is another kind of cancellation, which can be used by

boys and girls of all ages. For example, two boys were speaking of another boy.

"He is so slow in games," said one.

"Yes," replied the other; "but he always plays fair."

"He is so stupid at school," said the first boy.

"But he always studies hard," answered the second.

Thus, you see every unkind word spoken by the first boy was "cancelled" by a kind word from the second. Suppose the next time we hear an unkind word we try to "cancel" it by putting a kind one in its place.—Michigan Christian Advocate.

A CALL.

The second Annual Meeting of the Woman's Missionary Society of the Louisiana Conference will convene in Natchitoches, La., on Friday evening, June 21, and continue through the following Tuesday. We earnestly urge the attendance of one or more delegates from every auxiliary in the State. We trust that our sisters will rally to the call and make this the greatest and best annual meeting, in the very highest sense, we have ever had. Send the names of delegates to Mrs. Will Cunningham, Natchitoches, Chairman of the Entertainment Committee; also to Mrs. E. R. Kennedy, Lafayette, La. Miss Mabel Head, Educational Secretary of the Council, will be with us at this meeting, and also Dr. Moore of the First Methodist Church, New Orleans. Dr. Moore will preach Sunday morning and Miss Mabel Head will speak at the Sunday evening service. Doctor C. W. Carter has kindly consented to conduct the daily Bible studies, and the pastor, Rev. R. H. Harper, will preach the opening sermon on Friday evening. The Master is calling. Let us go up to this meeting with hearts prepared by prayer for service.

Mrs. D. C. WORRELL, Sec'y.

Mrs. E. R. KENNEDY, Pres.

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"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is exercised in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention given the health of the students and the kind and sympathetic treatment shown them along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within young women who attend this College is a most praiseworthy feature.

"The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

"Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

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A TRIP TO LAKE ARTHUR.

I left New Orleans on Wednesday evening, bound for Lake Arthur, to attend the Lafayette District Conference, which convened there on Thursday, May 23. After spending the day in Lake Charles, in company with such worthy laymen as Mr. D. W. Wall and his son, Prof. Paris Wall and Mr. A. M. Mayo, and two of the Louisiana Conference "connectional" men, Rev. R. W. Vaughan and Rev. P. O. Lowrey, I boarded the Lake Arthur branch train, on which rode the two said "connectional" men, together with Rev. Brisco Carter, presiding elder of the Alexandria District, Rev. T. J. Warlick of Lake Charles, Rev. A. J. Bonnett of Sulphur, and Rev. Louis Hoffpauir of Bell City. Rev. A. S. J. Neal, the host of the Conference, had his hand on every detail of the entertainment and upon our arrival in Lake Arthur we were dispatched to our several homes.

The opening sermon was preached by Rev. J. I. Hoffpauir, of Jennings, in his usual clear and forceful manner. He preached on the subject of "Man's Need of God," using as his text, "For without me ye can do nothing." Every member of the Louisiana Conference knows that Ivy Hoffpauir can outpreach half the Bishops, and on this occasion he was up to his usual standard.

The Conference was called to order after the sermon and Rev. M. C. Holt was elected Secretary.

The Conference convened Friday morning, with Rev. R. H. Wynn, the presiding elder, in the chair. After devotional services, he delivered the opening address to the Conference in his usual clear and forceful manner. Brother Wynn's address was unusual in that it was brief, yet it contained some most timely suggestions for the future advancement of the work in the Lafayette District, with 7 more that are union tions were the proposal to organize a District Missionary and Church Extension Society and a plan to bring about a closer federation between the M. E. Church and our own in that immediate territory, in order to prevent difficulties arising from the two Churches occupying the same towns. His report was well received.

The morning session was largely given to the cause of the Sunday school. The pastors made reports of the work in their charges, which showed that we have 42 Sunday schools in the Lafayette District, with 7 more that are union schools, but under our control. Brother Lowrey, the Conference Sunday School Missionary, gave an earnest and helpful address during which he laid stress on the organized Adult Class movement. At 11 o'clock Rev. K. W. Dodson delivered a helpful sermon on the "New Name," using as his text, Rev. 2:7.

The afternoon session was full of good things. J. A. Stockwell, president of the Lafayette District Epworth League, represented his work, and Seaman Mayo, of Lake Charles, told the Conference some of the things a live League can do. The pastors made their reports and the laymen elected the following delegates to the Annual Conference: A. M. Mayo, of Lake Charles; R. P. Howell, of Lake Arthur; Mr. Crow Girard, of Lafayette, and Mr. Brumby, of Franklin. Rev. R. W. Vaughan, superintendent of the Louisiana Orphanage, made a touching address. In fact, the Louisiana Conference would have to go a long ways to find another man who is so ideally equipped for an orphanage man as is Brother Vaughan. He has business sense, social tact, vital religion, and a heart full of love for the child, and, furthermore, he has a sympathetic voice, an expressive face, and a ready flow of words, which make the hardest hearted man want to care for the orphans before he feeds himself. Vaughan is all right.

The night session was given over to the cause of missions and the Conference organ. The audience was very patient while I attempted to convince my hearers that it is imperative that the paper be circulated largely among our people. V. C. Fulton, the Conference Lay Leader, of Shreveport, delivered a splendid address on Missions, and made clear to every one the duty our



KEY TO BIRD'S-EYE VIEW OF SOUTHERN ASSEMBLY GROUNDS, ON SOUTHERN RAILWAY, NEAR WAYNESVILLE, N. C.

1. Richland Creek, 2,550 feet. 2. Raccoon Creek. 3. Concrete Bridge over Reinforced Concrete Dam, 925 feet long. 4. Hotel Junaluska, 2,700 feet. 5. Public Service Building. 6. Auditorium, capacity, 4,000. 7. Model Sunday School House. 8. Assembly Building. 9. Boat-house. 10. Minor Bridges. 11. Athletic Field. 12. Southern Railway Station. 13. Road to Asheville. 14. Road to Waynesville. 15. Sunset Lodge, 3,570 feet. 16. Town of Waynesville, three miles from Auditorium. 17. The Great Divide. 18. Balsam Gap. 19. Mt. Junaluska (Eagle's Nest Hotel), 5,150 feet. 20. Hotel, 2,710 feet.

THIRD CONFERENCE LAYMEN'S MISSIONARY MOVEMENT.

The Executive Committee of the Laymen's Missionary Movement has settled definitely upon the time and place for the meeting of the third Church-wide Conference of the Laymen's Movement.

June 26th, 27th, 28th and 29th, 1913, are the dates selected, and the Southern Assembly Ground at Lake Junaluska, near Waynesville, N. C., is the place determined upon for the meeting of the Conference. The Southern Assembly is one of the results of the Laymen's Missionary Movement, in fact is a child of the Movement. The management of the Assembly guarantees to furnish an auditorium that will seat an audience of four thousand, and hotel and boarding-house accommodations for four thousand visitors.

Church owes to this great cause. At the close of his address, Mrs. Kennedy, of Lafayette, reported that she had on that afternoon effected the organization of a Woman's Missionary Society to take the place of the Woman's Home Missionary Society there in Lake Arthur.

I was sorry to have to leave at the close of the session, for the hospitality of the people of Lake Arthur was so delightful and the spirit of Christian fraternity among the preachers was so spontaneous that it made me wish that the Conference could remain in indefinite session and that I could stay. I returned to New Orleans in company with Rev. P. O. Lowrey, who was on his way to Denham Springs.

I asked one pastor what was the most encouraging feature of the Lafayette District. He answered, "The presiding elder. Gearheard, without casting any reflection on the other presiding elders, Bob Wynn is the best presiding elder in the Southern Methodist Church." That pastor is not alone in his opinion, for the whole body of preachers seem bound by heart cords to their leader and a visitor has no trouble understanding why.

I could write at great length on the impressions I received, and should I write more, I would not fail to mention Dr. and Mrs. Alvin Sweeny, whose splendid hospitality made constant the pleasure of my stay in Lake Arthur. I would also mention the large fields of growing rice; the signs of prosperity in Lake Arthur; the splendid church building there, and the calm and cunning, faithful and funny pastor, Brother A. S. J. Neal. But space compels me to quit at this time and return to these subjects at some other time.

A. J. GEARHEARD.

Further Information.

Since leaving the Conference I received a personal letter from one of the ministers, giving me details of its closing hours, Rev. T. J. Warlick,

No more delightful location could be found within the bounds of our Church. The elevation is 2,700 feet, the scenery is as picturesque as any in America, and those attending the Conference will obtain a combination of physical, intellectual and spiritual refreshment.

The management of the Assembly has kindly furnished the Secretary with a picture giving a bird's-eye view of the Assembly ground, which is furnished with an explanatory key, and which the reader is asked to examine. Make your plans now to attend this great Conference. Put it down in your note-book:

Time—June 26th, 27th, 28th, 29th, 1913.

The Place—Southern Assembly Ground, Lake Junaluska, near Waynesville, N. C.

C. F. REID,
General Secretary.

of Lake Charles, and Rev. J. D. Nesom, of Gueydan, occupied the pulpit on Saturday, and the sermons were spiritual and fruitful of great good. Rev. C. D. Atkinson, of Crowley, and Rev. H. N. Brown, of Morgan City, delighted two large audiences with high class sermons on Sunday, and Rev. R. H. Wynn, the presiding elder, delivered the Commencement sermon for the Lake Arthur High school on Sunday afternoon. All the preaching during the Conference was rich in spiritual grace and power. On Saturday afternoon President Bobbitt, of Macafield Female College, made a splendid impression on the delegates. Later in the afternoon the visitors were given a delightful boat ride on Lake Arthur.

Among the other special features of the Conference not heretofore mentioned, were the reception of Rev. Abel Hoffpauir from the M. E. Church, and his recommendation to the Annual Conference for recognition of orders; the election of J. B. Kent, of Lake Charles, as District Lay Leader, and the splendid report on the missionary outlook in the district by Rev. John Sholars. And, in the language of our correspondent, "Brother Neffli, our host, injected dry humor whenever he got an opportunity up to the very last good-by."

A. J. G.

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The Home Circle

ALMOST A MAN.

I don't wear dresses any more—
See my coat and breeches,
Cuffs and collar; pockets, too,
Made with many stitches.

I must have a watch and chain,
A silk umbrella and a cane!
No more kilts and skirts for me,
I'm a big boy, don't you see?

You can give away my dresses,
And my other baby clothes,
Give away my horse with rockers,
I want one that really goes—

But two nice goats, I guess, will do!
And I want a carriage, too—
No more chairs hitched up for me,
I'm too big for that, you see!

I think I'll give my picture books
To little sister Mary;
I'll go to school, and learn to read
In the big dictionary;
Or, maybe in a geography,
Or 'rithmetic, or history;
They're just about the size for me,
For I'm a big boy, don't you see?

—Zion's Herald

THE PROUD FROG.

It was a moonlight night, and the water was so bright that a great green frog was using it for a looking-glass. He thought he was a very fine fellow.

"Ker-chug! ker-chug!" said he. "What a nice big frog I am, and not a bit like that little bird that sits over there on the bush. I wouldn't be so small for anything. Just hear what a weak little 'chirp' it has, while my voice is loud enough to be heard away over at that farmhouse. I think I will sing them a song. Ker-chug! ker-chug!"

The little bird, awakened by the noise, hopped about on the branch, and began to sing.

"Why, he can sing, too!" said the frog. "I am not sure but that he sings a little better than I do. But he's a poor thing, afraid of the water. I believe I will take a dive."

He plunged into the pond, and came up again; but the splashing he made so frightened the bird that it flew away up into the sky. The frog now looked after it in wonder.

"I can't do that," he said. "I can go into the water, but I can't go into the sky. After all, it isn't good to be proud of one's self, for some can do one thing better, and some another; and no one is smart enough to do them all." —Pittsburgh Christian Advocate.

CLAUDE'S CAPTIVE.

"I've been setting a trap," said Claude, coming in to supper, with a very bright face.

"Where?" said Aunt Ruth.

"Down by the big elm, just over the creek. Jason helped me to make it, and I've put a forked stick in it, with a nice bit of apple on its end. I'm sure I'll catch a squirrel before morning."

"Why do you wish to catch a squirrel, Claude?" said his aunt.

"O Aunt Ruth, a squirrel is such fun! And in the attic is a cunning little cage, with a wheel on purpose for the fellow to run up and down. It is a shame to have that cage and nothing to put in it! I'll be real good to my squirrel, Auntie. He shall have fresh water and plenty of nuts, and I'll make a perfect pet of him."

"But he'll be a prisoner," said Aunt Ruth.

"Oh, he'll soon get used to that," replied Claude, taking another slice of bread and butter.

Aunt Ruth said no more, but she secretly hoped that Claude would not succeed in catching his squirrel. For several days he said nothing about it, returning from his little trips to the elm-tree with a disappointed look. One evening, however, he came flying with great leaps over

the meadow, and as he drew near the house he called out, gayly: "Hello, Aunt Ruth! I've got him!"

"Let me beg, then, Claude, that you will not shut him up after the free life of the woods, in that cubby-hole of a cage. Put him in the loft over the granary—that will be a splendid place for him."

But Claude shook his head. He was proud of his captive, and meant to be good to him, and every day he fed him plentifully—or tried to do so—though often the nuts were untasted. The sharp little teeth tore at the bars, and the bead-like eyes fairly snapped with anxiety to be free. "Let me out! let me out!" Mr. Squirrel kept saying with all his might.

Aunt Ruth would stop and take a pitying peep at him, now and then, saying: "Yes, you poor creature, I would, in a minute, if you were not my nephew's property—and perhaps I'll do it anyway."

She set her wits to work to see if she could not give Claude a lesson, and one day not a great while after, the little boy, who had gone to one of the upper rooms of the house on an errand, found himself to his surprise, locked in; somebody had turned the key on the outside.

He knocked, called, and listened; but no one came, and not a step did he hear. He glanced from the window. Aunt Ruth, with her little velvet bag on her arm, was tranquilly walking down the road to a neighbor's. A party of boys were going nutting. He heard their merry shouts, but could not make them attend his calls. Once Rob Farley did look round, but presently went on, as though he had been mistaken in his supposition.

"If this isn't a mean shame?" said Claude.

He looked around as he spoke. He was in one of the prettiest chambers in the cottage, and as he began to notice things more particularly, he discovered that a basket of fine, mellow pears and a plate of cookies were standing on the table. There was a china pitcher filled with cool water from the well. At another time Claude would have eaten the fruit, and enjoyed it, but he now felt so angry that he scorned to touch it.

"I wouldn't have believed Aunt Ruth would play such a trick on me," he said, as he sat sullenly down beside the window.

Presently Tim, the hired man, crossed the yard below, and stopped a minute to speak to Sally in the kitchen.

"That 'ere poor squirrel of Claude's is grievin' himself to death," were the words that reached the boy's ears.

"Tim! Tim!" cried Claude, leaning far out over the sill; "send Sally up here, won't you, please?"

Sally's slow, heavy steps came up the stairs. He could hear her panting with the exertion. When she reached the third landing, Claude said very pleadingly: "Unlock the door, Sally; there's a dear, good woman."

She needed no urging, and after an hour's confinement Claude was at liberty. He rushed down to the barn, set wide the door of Bunny's prison, and let the little victim go back to the woods and groves.

That night his Aunt Ruth told him the story of a great painter named Leonard da Vinci, who used to buy cages and cages of birds in the markets, just for the pleasure of setting them free. Claude's eyes sparkled, and he said, "Aunt Ruth, that's just what I mean to do when I grow up." —Pittsburgh Christian Advocate.

SEASHORE CAMP-MEETING.

41st Annual Camp-Meeting July 10-17—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained. Preaching under the Tabernacle, Grove and

Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during the Camp Meetings.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the Camp Ground. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1912.

The Seashore Divinity School, June 25 to July 4.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 10-17. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 18 to 28. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Brookhaven, Miss.

KELLER LODGE.

Keller Lodge, at Seashore Camp Ground—Rooms screened; fine fishing and bathing. Write Mrs. R. G. Price for rates, Biloxi, Miss.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

THE BATTLE IS ON.

We read in the Bible that "when the sons of God came to present themselves before Jehovah, Satan came also among them." In like manner, when the forces of reform, with commissions fresh from the people, gathered at Baton Rouge, the agencies of evil assembled their cohorts there. And now the battle is on between the champions of right and wrong in our Capital City. The whiskeyites are on hand seeking to extend the sway of the accursed saloon; the sympathizers with the reign of lust are there striving to nullify the laws designed to protect the purity of innocent girlhood, and the gamblers have rallied to secure, if possible, such legislation as will revive their waning profession. Heartless and irrepressible, indeed, are the emissaries of vice. When beaten, they seem never to lose heart and hope; if driven from the field, they quickly return to the conflict. And apparently there is nothing that they are not willing to do for money and the gratification of their selfish ends.

Their sophistry in advocating the measures that they desire to have passed is equaled only by their effrontery. Their favorite plea is that of democracy—that every community, no matter how much it may affect others, should be allowed to license any evil that it pleases. In discussing this point, the Country Review in a recent issue made the following pertinent statement, which we quote with our hearty endorsement:

"Home rule! Immorality has no home. Gambling is utterly ignorant of geography. Vice recognizes no distinction of latitude or longitude. These vices are vagabond outlaws with prices set upon their heads, metaphorically speaking, booted by the public indignation from State to State because their presence is a blight, their influence a deadly pestilence. Could Baton Rouge set up a school for the training of burglars and claim immunity from the law's interference upon the plea of home rule? Or might Shreveport establish a plant for the propagation and dissemination of small pox and shield her conduct behind the plea of home rule? And yet these would be just as reasonable as is the plea that a few men can establish race horse gambling in New Orleans and debauch the youth of the whole State and surrounding country, claiming that to interfere with it would be an invasion of the principles of Home Rule. The most solemn duty of the State is to create a clean and wholesome moral atmosphere, in which her sons and daughters may develop into well-rounded, sane men and women, capable of meeting every social and civic obligation and measuring up to the stature of exalted citizenship."

It is to be hoped that the moral forces in the Legislature at this critical time will exercise a sleepless vigilance and stand firm in the fight. Meanwhile, let the good people of the State, by correspondence and otherwise, assure their representatives that they are enthusiastically with

them in the struggle. Men on the firing line are never so courageous as when they know that the solid ranks of a mighty army are behind them.

A LOSS TO WORLD-WIDE METHODISM.

The voluntary retirement of Dr. J. M. Buckley from the editorship of the New York Christian Advocate, has taken from the tripod the foremost Methodist editor in the world. For thirty-two years he had been in charge of the great paper with which his name is so inseparably linked, and he had made its influence felt in every part of the American republic and in other lands. Dr. Buckley's information was encyclopedic, his spirit was admirable, and, though not smooth and easy-flowing, his style was vigorous and impressive. His known disposition to investigate all questions thoroughly and his vast and accurate knowledge made him a recognized authority among intelligent people everywhere. He also had a quick intuition as to what would interest and impress the public. In our day we have no other Methodist editor who could be compared with him except the brilliant and versatile Dr. E. E. Hoss, whose genius as a writer when he was in control of the Nashville Christian Advocate won for him widespread and enduring fame. We regret the retirement of Dr. Buckley. Dr. George P. Eckman, his successor, is said to be a man of conspicuous ability, but "who can bend the bow of Ulysses?"

THE OLD CENTENARY PROPERTY.

The future of the old Centenary College buildings at Jackson, La., is at this time a matter of considerable speculation. The Attorney-General, according to the press dispatches, has announced that the State will take charge of the property on the ground that it holds a \$10,000 note against it, which was never to be collected while it was used by the Methodists for educational purposes, but which otherwise was to become a valid lien on the premises. On the other hand, there is some talk of having the commonwealth to acquire the property by getting the Legislature to make an appropriation to purchase it from the Methodist Church. We are not informed as to the equity in the case, but certainly the State of Louisiana ought to deal justly in the matter and not seek to take advantage of any mere legal technicality. It is said that if the State secures control of these buildings they will likely be used either as an annex to the Insane Asylum at Jackson or for the establishment of an agricultural high school. There is also a report in circulation that the Baptists wish to purchase the property, and that if they can do so, they will not rebuild their college at Pineville.

A BRILLIANT EARTHLY CAREER ENDED.

The old aphorism, "Death loves a shining mark," again found exemplification when in Memphis, Tenn., on May 28, after an operation at St. Joseph's Hospital, Miss Dora Johnson of that city fell into the last long sleep. She was a daughter of the late Dr. W. C. Johnson and Mrs. Bettie A. Johnson, who survives her. Her father was a distinguished member of the Memphis Conference, whose mentality, gifts of leadership, and devotion to the Church did much to establish Methodism in West Tennessee, and made him well known throughout the connection. Both from him and her mother, Miss Johnson inherited intellectual endowments of a high order. By diligent study and the use of every available means of culture, she improved her natural gifts until she easily took rank among the most brilliant women of the Volunteer State. She was graduated from Vanderbilt University with the degree of Bachelor of Arts, was an M. A. of Chicago University, and in a few weeks would have received the Ph. D. degree from the same institution. She had made a specialty of Latin, and had spent the past year in Europe engaged in original research in that study as a Carnegie Fellow, which distinction she had won in a competitive contest. She

had reaped in full measure the broadening influence of travel, having visited some part of the Old World annually for the last six or seven years. She had taught in Ward's Seminary at Nashville and in the Girls' Latin School in Baltimore, and at the time of her death was Professor of Latin in the Tennessee State Normal College, located at Memphis.

Besides her mother, Miss Johnson is survived by one brother, Mr. Smith A. Johnson, and by four sisters—Mrs. J. W. Young and Miss Willie C. Johnson, of Memphis, and Mrs. Edmund Taylor and Mrs. J. D. Barbee, of Greenville, Miss. That this gifted young woman should have been stricken down just when she seemed capacitated for the largest usefulness and the outlook appeared bright, is sad indeed; but the Heavenly Father knows what is best. The noblest fields of service are doubtless those which await us above, and perhaps she was needed for even loftier tasks than the ones which she had laid out for herself on earth. This comforting belief the Holy Scriptures fully warrant us in cherishing.

EDITORS ELECTED.

The vote for editors at the recent session of the General Conference of the Methodist Episcopal Church resulted as follows: Methodist Review, 713 votes cast, W. V. Kelley received 708 and was re-elected; Christian Advocate, New York, 713 votes cast, George P. Eckman received 688 and was elected; Epworth Herald, 710 votes cast, Dan B. Brumit received 412 and was elected; Sunday school publications, 714 votes cast, J. T. McFarland received 585 and was re-elected; Western Christian Advocate, 712 votes cast, Levi Gilbert received 386 and was re-elected; Northwestern Christian Advocate, R. Zaring on third ballot; Central Christian Advocate, 705 votes cast, Claudius B. Spencer received 693 and was re-elected; Pittsburg Christian Advocate, 703 votes cast, J. J. Wallace received 701 and was declared re-elected; Southwestern Christian Advocate, 711 votes cast, R. E. Jones received 641 votes and was re-elected; Pacific Christian Advocate, 711 votes cast, Robert Hughes received 356 votes and was elected; Christliche Apologete, 705 votes cast, A. J. Nast received 697 and was re-elected; Haus und Hurd, 706 votes cast, Dr. Bacher received 417 and was elected; California Christian Advocate, 712 votes cast, Freeman D. Boyard received 712 votes and was re-elected; Methodist Advocate-Journal, 704 votes cast, J. J. Manker received 688 votes and was re-elected.

In last week's issue of the Advocate we referred to Dr. John R. Mott, along with Rev. J. S. Holden and Dr. W. B. Palmore, as a minister. In so doing we were technically in error. As we have before stated in our columns, Dr. Mott is a distinguished Methodist layman. However, he has had conferred upon him the degree of Doctor of Divinity.

PERSONAL AND OTHER NOTES.

Rev. H. R. Singleton, pastor of the Parker Memorial Church of this city, is assisting Rev. N. B. Harmon in a meeting at Hazlehurst, Miss., this week.

Rev. R. H. Wynn, the earnest presiding elder of the Lafayette District, was in New Orleans last Friday, and honored this office with a brief call.

We are grateful for three subscriptions sent in this week by Rev. H. M. Cockrum, of Tremont, Miss., and one subscription from Rev. W. J. Newson, of Glenmora, La.

President D. C. Hull, of Millsaps College, preached the Commencement sermon for the High School at Magnolia, Miss., last Sunday. He discoursed upon "The Power of A High Purpose," using as a text, Daniel 1:8.

Our worthy friend, Rev. E. C. Sullivan, of Ebenezer, Miss., forwarded us another fine list of subscribers last week. We are pleased to know that the work of the Lord is prospering in his hands. He serves a most excellent people.

Rev. E. H. Rook, of Lambert, Miss., is having a good year in his responsible charge. No truer itinerant than Brother Rook has ever had his

name on the roll of the North Mississippi Conference. Wherever he goes, his life and character speak forcefully for the Master.

The Commencement sermon of the Durant (Miss.) High School was preached by Rev. T. H. Lipscomb of Lexington, Miss. It is needless to state that this gifted young minister gave the large audience that assembled to hear him a strong and helpful message.

Rev. J. D. Simpson, our faithful pastor at Pickens, Miss., began a meeting at that place on the evening of May 27. Rev. J. H. Bell, of Black Hawk, Miss., was expected to assist him. We hope to hear that the labors of these brethren have been crowned with a large measure of success.

Dr. H. G. Henderson, the pastor of the First Methodist Church of Columbus, Miss., has changed his prayer meeting hour from 7:45 to 6:10 p.m. This was done to meet the convenience of the business men of the city. Children's Day in this church was an occasion of great interest, and the collection taken amounted to \$27.85.

Rev. C. W. Crisler, the pastor of the Crawford Street Methodist Church of Vicksburg, recently preached a week for Rev. J. J. Golden and his flock at Philadelphia, Miss. The sermons that he delivered were of a high order and created a profound impression. Brother Crisler is one of the strong and growing men of his Conference.

On last Monday night Rev. A. J. Gearheard gave his lecture on the "Sleep of Jonah" to his congregation at McDonoughville. The lecture was announced for men, and dealt with the question of civic righteousness. The church was filled to the limit of its seating capacity, and among the men present were many of the strongest leaders of reform in Jefferson Parish.

Among the names of subscribers sent in by Rev. R. V. Fulton from Greenville, La., is that of John Anglin, a man 91 years of age who has been a member of the Methodist Church for 70 years. We are glad to have as a reader such a venerable soldier of the cross. May he find much in the columns of the Advocate to cheer him in his declining days.

We acknowledge the reception from Mr. David Paul Wrenne, of Nashville, Tenn., of an invitation to the marriage of his daughter, Miss Pauline Valentino, to Doctor Murrell Pinson, which took place in Nashville on Thursday, May 23, 1912. The happy young couple will make their home at Perkins, Ala. We extend to them congratulations and best wishes.

We regret to know that Rev. H. G. Roberts, our pastor at Crenshaw, Miss., is at a sanitarium in Biloxi, where he is being treated for a nervous trouble. His physicians advised him to take a season of rest, and he sought the refreshing breezes of the Gulf, thinking that they would tend to reinvigorate him. Our latest news was that he was improving.

Rev. H. W. Bowman, of Amlite, La., sent us a list of ten subscribers last week from his charge. "This makes every member of the official board a subscriber to the Advocate, and I think there will be some more on the same list soon," says Brother Bowman. The affairs of a church is in good hands, indeed, when it is managed by men who keep themselves posted concerning the Church through its publications.

It might be said that Methodism has a strong "hold" on three of its Sunday schools in the Lafayette District. Mr. A. P. Holt is the superintendent of the Sunday school at Crowley, Mr. R. C. Holt is the superintendent at Rayne and Rev. W. C. Holt is the superintendent at Jeanerette. These three brothers are above the ordinary in Sunday school work, and the three schools are fortunate in having such men at the helm.

Much might be said to commend the excellent work that is being done by Rev. J. W. Booth and his faithful congregation at Algiers, La. Last Sunday the Children's Day offering amounted to \$26, and the children increased this amount to more than \$30. A movement is on foot to purchase a parsonage and otherwise improve the church property. The congregations are steadily increasing and the church is looking up in every department.

Rev. G. W. McLain, our pastor on the Bellfontaine charge, North Mississippi Conference, has our deep sympathy in the loss of his beloved wife, who died on April 9, after an illness of several days. She was a true and faithful Christian, and no doubt was ready for the Master's summons. Let the brethren remember this stricken household at the throne of grace. We have in hand a memoir of the deceased from the pen of Rev. B. P. Jacob, which will appear in our next issue.

The Alpha Wesley Class of the First Methodist Church of Tupelo, Miss., celebrated "Drummers' Day" on May 26. The address on this occa-

sion, by special request, was delivered by Mrs. Victoria T. Hoyle. The editor was given an invitation to be present, of which he makes grateful acknowledgement. Only the distance intervening kept us away. We have heard Mrs. Hoyle talk of the Master's work in bygone days, and we have not forgotten what a treat it is to listen to her.

We are in receipt of a most attractive invitation to the Commencement exercises of Millsaps College, which are to be held June 9-11. The annual sermon will be delivered by Bishop E. E. Hoss, than whom there is no greater preacher in the South, and the literary address will be by Dr. William Hayne Leavell, of Carrollton, Miss. The graduating class this year numbers twenty in the literary department and twenty-four in the law department. Three will receive the degree of Master of Arts.

NOTICE!

One trip to ZURICH, Switzerland!

Two trips to LAKE CHAUTAUQUA, N. Y.

Do you want one of these trips—FREE?

Read the announcement in this week's Advocate, page 16.

We are informed that plans were under way to open a tent meeting in the northern part of Vicksburg last Sunday night. The ministers behind this movement were Brothers Saunders and Crisler and the pastor of the Baptist Church in that city. These brethren will themselves do the preaching. Similar services will be held in other portions of the city during the summer season. We like this manifestation of aggressive evangelism. It is what we need all over the country.

Rev. J. A. Poe, our pastor at Guntown, Miss., sent in five subscriptions this week, and said in the letter containing the list that he expected to continue taking subscriptions each week until he has forty subscribers. He further adds: "We had the misfortune to have our new brick church at Saltillo blown down about two weeks ago, but we will rebuild at once. The house had not been finished." Brother Poe has a brave body of Christian workers at Saltillo, who are to be commended for their devotion to the Church.

We take the following news items from a personal letter received from Rev. B. P. Jacob, the ever-working presiding elder of the Winona District, on June 1: "This has been a hard year on my people, but they are as plucky a set as I ever saw. They stick to the Church, to the pastor, and to God. I tried my hand recently in a revival at Schlater, where we had a good meeting. Brother Ingram is doing an excellent work there. Pope and Curtis are in the midst of a fine meeting at Itabena."

Rev. W. W. Holmes, the associate pastor of the First Methodist Church of this city, occupied the pulpit of the Coliseum Place Baptist Church the last two Sundays in May. This congregation has been without a pastor for the past few weeks, but has called the Rev. Mr. Moore, who formerly was in charge of the Valence Street Church of New Orleans, to become its shepherd, and he has signified his acceptance. Brother Holmes' messages are reported to have greatly pleased those who heard them. It would have been strange, indeed, if they had not done so.

An opportunity of a lifetime is offered you to see Europe and attend the World's Sunday School Convention at Zurich, Switzerland, in 1913; or to spend a vacation at Lake Chautauqua, N. Y., and see the great Niagara Falls. For full particulars, read our announcement on the last page.

Rev. O. S. Lewis, of Brandon, Miss., who entertained the recent session of the Jackson District Conference, reports that it was in many respects a notable gathering. Besides the preachers, more than 50 lay delegates were in attendance. The sermons were pronouncedly evangelistic in tone, and there was an increasing tide of spirituality. Brother Lewis began immediately after the adjournment of the Conference a series of revival services, which are still in progress, and in which he is being assisted by our capable young pastor at Madison, Miss., Rev. W. B. Hogg.

The Grenada Sentinel (Mississippi) made the following reference to the work of Rev. V. C. Curtis in a meeting which he recently conducted in that city: "Mr. Curtis delivered some extraordinarily fine sermons. What he says goes direct to the hearts and lives of his hearers, and cannot fail to make one stop to take his reckonings and to ponder as to his standing with his Maker." No one who knows Brother Curtis will question the correctness of this estimate of his discourses. He preaches effectively because his messages are re-enforced by the Christlike character of the man.

From Noble, La., under date of June 1, Rev. J. C. Rousseaux writes as follows: "We closed a great meeting here last night in which we received 23 members, 15 of them on profession of faith. They embraced some of the finest material I ever saw brought into the Church. Rev. David A. Morris, my friend from Ohio, helped me until Monday, and I continued the work, preaching at the Mills each day. The mill men made up an extra purse of \$26 for me, and I also was presented with a fine suit of clothes and a hat. This is a worthy and loyal people. They asked last night at the quarterly conference for half the pastor's time, and raised the salary accordingly."

We acknowledge the reception of a handsomely printed song, with the music given on the same sheet, from our esteemed friend, Mr. Henry T. Ireys, of Greenville, Miss. The name given this interesting hymn is "At the Hour of the Evening Sacrifice." These impressive lines were composed by Mr. Ireys, and the music, which according to Mrs. Meek (our authority in such matters) admirably matches the words, was written by Mr. Geoffrey O'Hara. Mr. Ireys is one of the most prominent members of the First Presbyterian Church of Greenville, and a Christian gentleman, whom to know is to appreciate and honor. A copy of this attractive song may be had by writing the author and enclosing 60 cents, the price at which it is sold.

Rev. O. P. Armour, our pastor at Sidon and Tchula (North Mississippi) forwarded to our office last week a letter which gave the Publisher a William H. Taft sort of a smile. It brought a list of 14 subscribers from Cruger, 6 from Tchula, and 6 from Sidon. And of the total of 26, 14 were new. And to crown it all, the letter wound up with the statement, "There are more to follow." These progressive towns are in the Editor's home section, where the best people in the world live and where things are never shabbily done. Read Brother Armour's word of testimony as to what they are: "My work prospers in spite of the boll weevil and floods, because my people love the Lord and his Church. None to surpass them can be found anywhere."

Miss Elizabeth Kilpatrick, the beloved Sunday School Field Secretary of the North Mississippi Conference, who lately has been physically indisposed, wrote as follows from Corinth, Miss., on June 1: "Enclosed please find my news notes for next week. I hope from now on to give them to you with my usual regularity. We are having good reports from Children's Day services, and I trust that we will have a fine year. Brother Mitchell's District Conference at Rienzi was a splendid success in every way. The afternoon given to the consideration of Sunday school work was especially interesting." We are happy to know that this enthusiastic toiler is again able to be about her "loved employ," and we are sure that the readers of the Advocate will cordially welcome her reappearance in its columns.

We have on our table the June number of The Monthly Bulletin, which is issued by the Woman's Home Mission Society of the North Mississippi Conference. It is now edited by our brilliant young friend, Mrs. O. W. Bradley, of Winona, Miss. It is fortunate for Brother Bradley that he has his gifted helpmeet bound to him by a tie that death only can sever, since otherwise the authorities might draft her for larger editorial service. It is by no means every one who can write. Nearly all persons think that they can, but quite a few of them are mistaken. If editors were to print the copy which comes to them just as they receive it, they would equal some of the candidates for the presidency as sensation producers. And blasted reputations would lie almost as thickly strewn over the land, as the withered leaves of autumn.

A number of the pulpits of New Orleans blazed like veritable batteries last Sunday against the proposed legislative enactment allowing race-track gambling in the city. Particularly vigorous was the protest made by Dr. J. W. Moore, the pastor of our First Church. His utterance rang with an earnestness akin to that of the old Hebrew prophets. Roman Catholics and Protestants are standing loyally together in the face of this threatened calamity. And well they may, for the licensing of this evil would curse the State as nothing else (barring the whisky traffic) has done since the peerless Dr. Palmer and those who fought with him pierced the Louisiana Lottery through with the sword of truth until it was dead, and was laid away in an ignominious grave. Knowing what that was, it is not surprising that our people should flame with indignation when an attempt is being made to again set to going among them a colossal gambling scheme. A poor citizen, indeed, is he who would not oppose to the full extent of his ability so iniquitous a measure.

MY FIFTH CIRCUIT.

It was the fall of 1884 that I was read out to the Lodi Circuit, in the bounds of the Winona District, and the Rev. T. Y. Ramset was my presiding elder. I soon picked what we had and was off for the new field, leaving the circuit which we had served in the hands of two preachers; for it had been divided, and two circuits had been formed out of the one I had traveled the year before and the same people who had paid me \$500 now agreed to pay \$1000; so much for the work done the year before.

The Lodi Circuit was a new work, just formed out of a part of the Winona and Waltham Circuits, and, of course, we had no parsonage; so we had to leave our household goods, books and etc. at French Camps until we could get a place to put them, that is till we could get a house to live in. It was about twenty miles from French Camps to the nearest church on the Lodi Circuit; so we placed Mrs. Burroughs and the children in the buggy, and started out for our new charge, not knowing just where we would find a place on which to lay our heads. But just before night we drove up to a good looking house and asked to spend the night; this request was granted, and we soon found that we were in the home of one of the stewards of the new circuit. The good brother was not at home when we reached his house, but came in later, and to our surprise we did not receive a very warm welcome. We did not know but that it was just his way, and did not think much about it till after supper. He then informed us that they did not want any preacher that year. I said, "Well, we are even, for you want me just as bad as I want you." But I was somewhat relieved when he said that they would just as soon have me as any one, but they did not want any one at all.

I found a great deal of dissatisfaction on account of the work having been made, but I had nothing to do with that, and why should they make me feel so unpleasantly? I had gone there to do the work which had been given to me, but there was no use becoming discouraged by what I had heard from this brother; so the next day we loaded up and went on to another neighborhood. About noon we drove up to the home of another steward, and when we had introduced ourselves as the new preacher and family, this good brother said, "Well, I am sorry for you." I said, "Well, who is sorry for you, and who are you sorry for me? Don't you think that I can take care of myself?" "Oh, yes," he said, "but we don't want any preacher this year, for the Conference has torn our circuit all up and we can't support a preacher." I said, "Well, we will see what can be done, and if you just can't, I guess I can find something else to do. I soon found that it was not a question of support but a matter of a little sentiment. After spending awhile with this good family, we went to the little town of Lodi, and when it was known that the new preacher and family had arrived, there was great rejoicing in town, for it was the first time in the history of that town that a Methodist preacher had been assigned to them as a resident pastor. So we were soon at ease, and comfortably quartered in a good home for a few days, till we could get a house and move our belongings. All the people of the village were interested in the matter of a house for the new preacher, and, after some days, a house with 40 acres of land was rented, and the preacher was instructed to move in and go to work. There was plenty to do both in the circuit and on the farm, if I felt like farming; and I did not know but that I might have to do some of that kind of work.

I was soon round among the people of the circuit getting acquainted, and finding out the needs of the circuit. In some places I found some things to discourage and some things to encourage me; but by and by the first

quarterly conference came, and the churches were all represented. When the matter of the pastor's salary came up, there was a silence that would have made one feel like he was at a funeral. When the presiding elder pressed the matter, some one said that they could not pay very much, and after much talk it was agreed that \$340 was all that could be raised. After the conference was over, I told the elder that he would have to get some one else to fill the appointment, for I could not do so on that salary. Just at this point Dr. Johnson, who was in charge of the school at Winona, said: "I need a man to take charge of the primary department of my school, and I will give you \$600 to do so." I said, "It is a trade unless these people will do better than they have said they would; so we went home and had the night to think it all over. To my surprise early the next morning the stewards, or a delegation of them, appeared at the preacher's home and said that they had understood that I was going to teach school with Dr. Johnson in Winona. I told them that I would unless the circuit would give me a support. At this point they said that I need not be uneasy, that they would take care of me and mine, but they did not want that old elder to get anything, for he had ruined their circuit. Well, I said, "If you stewards will agree to pay me \$600, or \$550 and the house rent, I will stay and do the best I can." The contract was made, and we settled down to hard work. It was a good year; we built a church at Lodi where we had never had one, and where it was thought we could never build, but we succeeded in building a good house, besides doing some repairs on some other churches on the work.

I was associated this year with Rev. W. B. Murrah, who was stationed at Winona, just 12 miles away. We were together very much this year. I was with him in a great revival at Winona; Rev. J. A. Bowen was also with us in this meeting. Some 75 people joined the church. Later on, Brother Murrah helped me in a meeting at Lodi.

All things considered we had a great year, and all the preacher's salary was paid; but we had some rather strange experiences for, at the last quarterly conference, the circuit was badly behind, and the stewards said that it could not be raised. A stewards' meeting was appointed to be held just before the Annual Conference, and when that day came all the churches were represented. Three of the churches paid out in full, but the other three said that they had not collected any thing, so that left the preacher in the "red" by nearly \$200. Just what to do was a great puzzle; but what could I do, for that was the end of the law. It was just a bad treatment that had been administered to the preacher, but that was all right, for such treatment was common in those days. To my great delight, when the preacher got home his wife informed him that she had been the happy recipient of a gift of nearly \$200; that the stewards had just been there and given it to her, with the understanding that the elder was not to get any of it, for they did not like him. When the money was all counted out, we found that all the assessment had been paid, and wife and I said, "Now it is real mean in the stewards to try to beat the elder out of his salary, and we will not suffer it to be done, but will pay him all his salary." And so we did, and I am sure that the elder never knew anything of the facts.

After talking with the elder about the next year, I said that if it could be done, I would like a change in appointment, which was, as I remember, the first time I had ever said anything to my elder about a change. I thank God for the experiences of the year and look back to it as one of the things in my life which helped to make me a better man. I was moved at the end of the year, as my next letter will show.

R. A. BURROUGHS.
Brenham, Texas.



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Tidings From the Field

Belzona, Miss.

We have had a great meeting at Belzona. Rev. W. L. Graves, of Iuka, Miss., did the preaching for two weeks. The church has had a great spiritual uplift. I have received 44 members since Conference. All the people were delighted with the strong, clear and practical sermons of Bro. Graves. He has few equals in revival work in our Conference. The floods are receding and the outlook is hopeful.

Yours in the work,

O. L. SAVAGE.

Mantachie Circuit, North Mississippi.

The 18th of this month the second quarterly conference for the Mantachie Charge was held at Oak Grove. Rev. J. H. Mitchell, our presiding elder, was at his best and won our hearts by his strong, scriptural sermon and the carefulness with which he looked after the business of the charge. At the close of his sermon he dedicated four infants to God by baptism. It will be remembered that Oak Grove is the place where the debate was had between R. H. Pigue and T. E. Pinegar, in April. Yesterday was Children's Day at Mantachie, and the occasion was one of much interest.

G. W. GORDON.

May 27, 1912.

Washington Street, Vicksburg.

As a result of our meeting at Washington Street, Vicksburg, we took into the Church 51 members. Our meeting ran for three weeks, and Brother W. B. Hogg was with us for ten days, Brother H. F. Tolle, five, and Brother R. W. Thurman, three or four. These brethren rendered good service, and our people will remember them for many days to come.

Over forty of these new members were received on profession of faith and 35 were grown people or over fifteen years old. Our membership was greatly revived, our Sunday school built up, and our people are hopeful over the outlook for our church.

The Church Extension Board gave us enough to make our new church enterprise a certainty, and by the end of this year we will have the building under way. When this new house of worship is completed, this church will soon be one of the most desirable charges of the Mississippi Conference.

Our Sunday School is the largest and liveliest in the city—in proportion to membership, and we are in need of room to take care properly of this important work. This we will have when our new building is finished.—W. H. Saunders, P. C.

A VISIT TO OLD FELICITY.

On Sunday, May 26, Children's Day was observed at Felicity Church. About two hundred friends and members of the church and Sunday school were present. The exercises were beautiful, and the children acquitted themselves with great credit, both to themselves and to their teachers.

The church was appropriately decorated with vines and white roses and oleanders. An observer could not fail to be impressed with the evident interest manifested in the Sunday school by so large a part of the church membership.

The spirit of earnestness and harmony among the members, the hearty sympathy and support that they accord to their pastor, Rev. C. A. Battle and his wife in all of their plans for the good of the church, indicate a wholesome, spiritual atmosphere, and reveal the secret of the healthy condition and steady growth of this church. In years that are gone, Fe-

licity ranked almost at the head of Methodism in New Orleans, and if its present progress can be taken as a prophecy of the future, this church will again assume its rightful place, and its faithful pastor and members will look with satisfaction and thanksgiving on the fruits of their earnest labors.

The church is decidedly missionary in spirit. Under the able management of Mrs. R. H. Harrell, the Women's Missionary Society is in a flourishing condition. Its membership has increased, and the superintendents of the various departments are actively at work, having organized both Young People's and Children's Societies.

A suggestion gained from them may be helpful to others. On the Sunday preceding each missionary meeting, a large poster, prepared by one of the members, is placed in the vestibule near the entrance to the main auditorium of the church. This poster mentions the time and place of the meeting, the subject for the evening, and any other item of interest on the program. The ladies carry on the "Reading Circle," studying both Home and Foreign books. The splendid electric sign containing the name of the church that has recently been placed at the corner of the building is one of the evidences of the fine local work they are doing.

The church services are well attended. Mr. Battle is a forceful speaker, a man of strong personality, and an earnest, sympathetic pastor. Strangers are made to feel welcome, and are given the hearty, cordial hand-clasp of real, Christian fellowship.

A VISITOR.

NOTICE TO LEAGUERS.

The Louisiana Conference Epworth League will hold its annual session in Lake Charles, June 18-21. The program has been so arranged that we expect great results in the help that will be carried to the local chapters. There will be an inspirational address each day by Rev. A. S. Lutz. Department Institutes will be held by experts. Rev. C. D. Atkinson, president of the Conference Epworth League Board, will conduct the study class, using "Introducing Men to Christ" as the text book. The Conference price of these books will be fifty cents; it may be purchased during Conference.

Dr. F. S. Parker, General Secretary of the Epworth Era, will be with us and appear several times on the program. Other subjects of vital interest will be discussed besides what I have mentioned.

Much time each afternoon will be given to recreation. Every delegate and visitor to this Conference will be most royally entertained. For further information write Mr. Seaman A. Mayo, chairman of entertainment committee, Lake Charles, La., or to me.

Yours "All for Christ,"

MRS. SUDIE J. LINGLE,

Field Secretary.

1215 Oakland St., Shreveport, La.

If a man is unhappy this must be his own fault; for God made all men to be happy.—Epictetus.

Wouldst thou bring the world unto God? Then live near to him thyself. If divine energy pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith.—L. M. Child.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES

By Rev. B. F. Lewis.

When Ian MacLaren returned from a trip to America some years ago, some one asked him what was the greatest thing he had seen in this country. His reply was, "The Sunday School."

Among the subjects to be discussed at the Seashore District Conference at Lumberton, are "Ministerial Responsibility," "Sunday School Extension," and "The Organized Sunday School." Prominent Sunday school superintendents of the District will take part in the discussion.

Some one has said, "To be a successful Sunday school leader means a new sort of efficiency. A teacher cannot be a mere figurehead. A superintendent worthy the name cannot be like Edward Everett Hale's famous 'Mr. Works,' who run only when wound up. The Sunday school has much still to win, and each victory requires earnest, practical, spiritual leadership."

During last week, the presiding elders of the Newton, Jackson and Brookhaven Districts showed their appreciation of the Sunday school work by carrying out their District Conferences carefully arranged programs emphasizing the most important interest. Miss Magee spoke at Forest and Brandon, and the writer was most courteously received at Bogue Chitto.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Barracca class of Mansfield (with about twenty members, and taught by Miss Shuler, of the college) was recently organized with Mr. E. P. Griffin as superintendent, Jas. R. Morris, as secretary, and G. W. Row, as treasurer.

In some pictures of the largest Sunday school in the world—the Methodist of Brazil, Ltd.—it is stated that of the large official board of the church, every one is either an officer, teacher, or pupil in the school. Heading the picture of the Council is the motto, "All for school for Jesus;" and in the center, "We seek the lost one." With such a backing and such a motto why wonder at Mr. W. E. Carpenter's success?

At Bell Bower on the Keatchie and Logansport charge, a Home Department has been organized with Mrs. Allen, superintendent; a Cradle Roll, with Mrs. E. H. Sinclair, superintendent, and an Adult Bible class with Mr. L. T. Holmes, president. At Longstreet on the same charge, a young people's Bible class has been organized, with Miss Sallie Williams as president, and Grady Thompson as secretary.

Mr. Shaw, who teaches a class of one hundred boys in the Noel Memorial Sunday school in Shreveport, was one of the speakers sent out by the Gideon's in their recent rally. A man who can successfully reach and train one hundred boys deserves to be classed with the great religious leaders in the church. Mr. Shaw, with Mr. W. E. Glassell, also of Shreveport, spent Sunday, the 19th inst. in Mansfield.

Miss Mary Lou Howell, superintendent of the Junior department of the Lake Charles Sunday school, is having her department—or some of its classes—in their "extra honor work" to make a picture-book of the hymn "Jesus, Savior Pilot Me," and expects to let us have a copy for our Conference Sunday School Board exhibit. Judged by a similar work her pupils did in illustrating the 23rd Psalm, we expect something nice from these young student-artists and their teacher designer.

In his equipment for the Lake

Charles Sunday school, Brother Mayo has seventeen round tables for the children and young people to gather around and do their hand work, such as is necessary to learn the geography, history and general setting of the Bible. In the graded literature, which is chosen and arranged according to the laws of the educational life, this work has a prominent part. A poorly equipped Sunday school, like a poorly equipped shop, can only do poor work.

At an expense of \$26 our Sunday School Board has secured a special trunk, and Mr. French, of the Publishing House, has filled it with a choice exhibit of our Sunday school literature. In addition to this, we hope to add such models of work as may represent the best of any of our schools, such as class pictures, hand work, etc. Who will fix us up something that will help other schools? The same things might be used in our general literature and will be appreciated by Dr. Chappell. Let us hear about anything that is good and arrange it for our exhibit. The trunk is carried to the gatherings of our Sunday school workers, and the local work will be appreciated along with the Publishing House printed matter.

Some of our pastors are asking as to how much their churches ought to raise on Children's Day. Judged by the standard of what has been done in our Conference, a very little collection would do, but judged by the standard of the Memphis Conference, where Mr. Pepper has worked up an intelligent interest in the Sunday School Board's finances, it would be another matter. Mr. Pepper's own church gives upwards of \$175; such appointments as "Longstreet and Bethlehem" \$156; others \$75, etc., and there has not been for some years a single charge that has not reported a Children's Day collection. The report we have was for 1910; \$3583.83 was the total that year. This was an advance from \$1500 in 1896. One of our Louisiana schools has set \$150 as its goal on Children's Day. Who will second the motion?

On Wednesday night, May 22, the Business Men's class, of the Crowley Sunday school gave an elaborate spread, with Rev. A. G. Shankle, as guest of honor. For some months the class divided into two parts, had had a contest in getting new members; and, according to agreement, the side that secured the least number was to entertain the other. On the night of the banquet the class numbered 84. Prof. W. S. Pittman, who is the teacher, and also principal of the high school was toastmaster, and, in addition to Brother Shankle's address on "Religion, a Man's Work," Rev. R. H. Wynn spoke on "The Final Purpose of a Bible Class," and Rev. C. B. Carter discussed the "Necessity of Training for a Religious Life." Other addresses were delivered by Rev. C. D. Atkinson and Messrs. Brock, Holt, Hoben and by Drs. Mims and Hoffpauir.

A SUGGESTIVE PLAN.

Dear Brother Meek. After a long siege of smallpox and other local hindrances, we are getting things in shape for a real campaign against sin. Our spring meeting begins June 16. Looking to this meeting, the brethren of our organized Bible class have adopted the following plan which they are working with telling effect:

First—That we, as individual members of the class, fully consecrate ourselves to God.

Second—That we pray often and earnestly for the class, for the Church and for the community.

Third—That we thoroughly carry out and perfect the work on the religious directory of the community by learning: (a) the name of every person in each home; (b) who are

church members and to what church they belong; (c) who attend Sunday school and what Sunday school they attend; (d) who has a family altar and inquire if those who have none will erect such.

There is back of this plan as fine a body of Christian men as are to be found. I give you this plan, which I believe to be ideal, thinking, perhaps, it might inspire others to greater things for God. Pray for us that God will give us success in our work.

Yours in the work,

C. M. CROSSLEY.

Meridian, Miss.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will meet at Waynesboro, Miss. The opening sermon will be preached by W. F. Baggett, 8 p.m., June 10. Tuesday, the 11th, will be given to minute business; Wednesday to missions; Thursday to the Sunday school and other interests of the Church. The Conference will close Friday in time for all to leave on the noon train. There will be two sermons each day, and a devotional half hour at the opening of each session of the Conference.

The brethren present representing special interests of the Church will be given a place on the program any day except Wednesday.

The following are the examining committees: License to Preach and Admission on Trial—G. S. Harmon, R. E. Rutledge, John Paul; on Orders—B. F. Jones, D.D., W. H. LaPrade, D.D., S. N. Young.

W. H. LEWIS, P. E.

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Life touched by God cares not what serves or helps itself—but what will help mankind.—Kempis.

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Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never knew.—Charles Kingsley.

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DESCRIPTIVE LITERATURE.

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If a man's device can produce pure white paper from filthy rags, what should hinder God in raising from the dead that vile body and fashioning it like the glorious body of Christ?—Gothold.

QUARTERLY CONFERENCES.

North Mississippi Conference.

Greenville Dist.—Third Round.

Clarksdale	June 15, 16
Hillhouse	June 23, 24
Lyon	June 29, 30
Sherard	July 6, 7
Sabino	July 9
Deeson	July 13, 14
Duncan	(a. m.) July 20, 21
Merigold	(p. m.) July 21, 22
Kuhn	July 23
Arcola	July 27, 28
New Salem Ch.	Aug. 3, 4
Malvina	Aug. 6
Cleveland	Aug. 12
Greenville	Aug. 13
Lula	Aug. 10, 11
Murphy	Aug. 17, 18
Leland	Aug. 19
Evansville	Aug. 24, 25

W. W. WOOLLARD, P. E.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

HATTIESBURG DISTRICT CONFERENCE.

The District Conference of the Hattiesburg District will convene in Sumrall, Miss., on Tuesday, July 9, at 3:30 p. m. and adjourn when its business is completed. We should get through by Thursday night, or by Friday morning in time for most of the members to get home that day. Bishop Morrison will preside. Let pastors see that delegates are chosen at once by the church conferences, and their names forwarded to me at Hattiesburg, and to Rev. E. L. Anford, at Sumrall. The pastors are requested to carefully prepare written reports covering all of the disciplinary questions, and be prepared to read them early in the session, as this will greatly facilitate the work of the Conference and add greatly to its interest. The local preachers are urged to attend, if possible, and if not, to send written reports. Let us, every member, be on hand at the beginning and remain to the close. M. B. SHARBROUGH.

A PROFITABLE SESSION.

We have just closed a very delightful and successful session of the Brookhaven District Conference, at Bogus Chitto. It was a time of refreshing from the presence of the Lord. Not only was all the business of the Church carefully looked after, but the spiritual side of the work was also taken care of. We had some very fine preaching by the following brethren: J. G. Galloway, J. L. Smith, J. A. Moore and B. L. Sutherland. The preaching had the old time ring; it was in the Spirit and with power; we had four bright conversions. My heart leaps for joy while I pen these lines; the good Lord was with us in every service in great power. My church was most wonderfully strengthened. Oh, how we did hate to see these godly men, preachers and laymen, leave our town! I believe, if these men could have stayed with us one more week, they would have taken our town for God. This is as it should be. Let me say to all those in attendance at our Conference at Bogus Chitto: Brethren, your visit to our town was, indeed, a benediction to us. We bid you godspeed and hope you will come again. Our people appreciated your visit. Evidently we have one of the very best presiding elders in the Southern Methodist Church. We are sorry that he will have to leave after this year. J. H. FOREMAN.

EDWARD MCGEEHIE COLLEGE BURNED.

Tuesday night of the 21st inst. fire destroyed the property which has for so long and in so honorable a way been the chief culturing influence for Woodville and the country surrounding it. * * * Oldest among venerable counties, Wilkinson, more than half a century ago, began to count her college as her crown. Edward McGeehie embodied his memory in this, his offering to the future, as no embalmer could have done it. Many signs of distress appeared to leave fixed trace, when the fact of the building's doom reached consciousness with those who went to save it. The flames were sweeping away the beacon, leaving ashes instead of the towering splendor of a structure, whose symbolic hand had held far up and steadfastly the flaming torch. The historian will have more to say of this individual property hereafter. At least it is to be hoped that he will. Occupying a wing of the college since February last was our pastor, of the Percy's Creek Circuit, Rev. W. G. Roberts, his wife and little girl. Together they all had driven to a country appointment early in the afternoon of Tuesday. Ten miles away, on Buffalo Creek, they passed the night, and not until near noon Wednesday did they learn of the fire. Women and mothers will sympathize with the fact that Sister Roberts, still sitting in the buggy, when

the news reached her, burst into tears, and for a time was inconsolable. She said: "Everything in the world gone; I had worked so hard!"

The pastor had moved from the extreme northern part of the district to this extreme southern part. Finances were all too slender all along; he has a stock of courage, to keep him cheerful and uncomplaining. And his books—including a Commentary of \$50 value, were all burned. Brother Roberts will start over again; he has been rubbed out. He is no postulant, nor did he know that this news of his affairs was contemplated by his presiding elder as due the friends and people of his church.

But the account is true, and he must suffer the want of books, if not other things. Can you spare a book? Would you like to send it to Woodville? I dare say your neighborly conduct will be appreciated, and your book prized. I hope you will send it. W. H. HUNTLEY.

Port Gibson, Miss.

NEWTON DISTRICT CONFERENCE.

For the first time in my life I find myself a pastor in this District and in attendance upon the Newton District Conference. It was held at Forest, May 27 to 30. About one hundred members (preachers and delegates) were in attendance. Missions, Sunday schools, Epworth Leagues, Church Extension, "the Bible Cause," and Church Finances, received such attention that the special custodian of each of these interests was fully satisfied, feeling that his special interest had received its due consideration.

Sermons were heard from Drs. LaPrade and Cooper, visitors, and from Brothers G. H. Galloway, H. F. Tolle, W. W. Graves and this writer. Bros. Selby and Williams were on hand long enough to talk interestingly about Education and the Home. Sisters LaPrade, Conference Corresponding Secretary of the Woman's Missionary Society, and Mrs. T. A. Holio-

man, District Secretary, pleaded well that we "help those women" of the Missionary societies. On the last evening Hon. W. A. Ellis, W. L. Weems and W. D. Hawkins, of Meridian, addressed a large audience on the "Laymen's Movement."

Seven fine young men, one of whom is a Choctaw Indian, were licensed to preach. Last year, I am told, twelve were licensed. Nineteen new preachers in two years from one district is a very encouraging showing. There is no dearth of clergy imminent in this section.

The handsome new church at Forest, which is so well arranged for Sunday school work, was a wonder to us all; and we were told of something even greater coming to the First Church (Laurel) Methodism.

Revivals were reported from Mehan and Forest, and great expectations lurk in sundry sections of the district.

Resolutions were offered commending the splendid administration of Rev. T. J. O'Neil, whose quadrennium as Newton's presiding elder closes with the current year. He fully deserves all that we said of him, and more; he has won the love and confidence of the preachers and laymen alike—of all of them, so far as I can learn. One thing I should say: I have been attending District Conferences since 1870, in Tennessee, Mississippi, Louisiana, and California, and I have never seen a better one, and do not know that I ever attended one quite up to this one in points of general excellence. And all of its excellence was due to the wise management and strong leadership of this young presiding elder. It is but just to say this.

Dr. Cooper, Brother Galloway and Brother C. M. Chapman were there looking after the interests respectively of Whitworth, the Conference Training School and Port Gibson Female College, while Prof. Sullivan of Millsaps talked to us of his special charge.

Brother Bachman was there with his books; but to our regret, Dr. Meek was not.

H. WALTER FEATHERSTUN.

IMPORTANT MEETING.

The Greenville District Conference will be held June 26-28, and we hope to have a full attendance. Will the pastors please send me the names of the members and delegates-elect who are likely to attend. We are hoping to have the greatest District Conference ever held in this district. Bro. Woollard will have an interesting programme discussed by the leading laymen, as well as the preachers, and it will be worth your while to be here. Our people are going to do their part to make the Conference glad to come again with us. You, Mr. Editor, can't afford to be absent. You owe us an official visit as your old parishioners.

Fraternal yours,

W. S. LAGRONE.

Greenville, June 1, 1912.

GREENVILLE DISTRICT CONFERENCE.

The District Conference of the Greenville District will meet at Greenville, Wednesday, June 26, 2 p. m., continuing in session until Friday evening. Brother Lagrone is making every plan to have the best Conference we have ever had in the delta. Rev. E. Nash Broyles will preach the opening sermon Wednesday evening.

The following committees I have already appointed for work before the convening of the Conference: License to Preach and Recommendation on Trial—J. T. Lewis, J. T. McCafferty and T. M. Bradley; on Recommendation for Orders—J. J. Garner, J. J. Brooks and H. M. Young.

W. W. WOOLLARD, P. E.

God has so arranged the chronometry of our spirits, that there shall be thousands of silent moments between the striking hours.—Martineau.

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614 anecdotes and illustrations, fully indexed by subjects and texts. Preachers will find this book a very godsend to their preparation for the pulpit, and full of windows to let in the light.

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J. L. 5-12

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. CAROLINA PINE was born near Berlin, Germany, in 1823, and was reared in the Catholic Church. She was married in 1848 to R. C. Pine, who accompanied her to this country in 1858, where they were happily domiciled near McComb City, Pike County, Miss. Mr. Pine died in 1882, leaving her with nine children to rear and educate. Sister Pine joined the M. E. Church, South, in 1882, after having been more thoroughly taught Christ by Rev. J. W. Chambers. She died May 1, 1912, aged 84 years. She leaves 49 grandchildren and 19 great-grandchildren. While it was not the writer's pleasure to have any personal acquaintance with her, but on the authority of others he can say that she lived as a consistent Christian in every sense of the word; and, if the writer is correctly informed, angel scribes could only record the many great characteristics of her noble life. She was consigned to the earth in the Cook Cemetery, four miles west of McComb City. May heaven bless and save her offspring.

G. G. YEAGER.

J. W. JAMISON was born in York District, S. C., May 13, 1827, and moved to Mississippi in the year 1845. He was married to Miss Mary Hurner, December 23, 1856. She preceded him to the better world in 1889. He joined the Methodist Episcopal Church, South, more than forty years ago, and was a faithful member to the end of life. He was one of the most liberal supporters of the Church and its institutions in his community. He served the Church as steward for many years. He died at his home near Cotton Plant, Miss., April 19, 1912. He leaves five daughters, and a host of friends to mourn his going away. He is not dead—he has gone home to live forevermore. After funeral services, conducted by Rev. L. M. Lipscomb, of New Albany, Miss., his body was laid to rest in Wells' Chapel Cemetery, the old church he loved so much, to await the resurrection of the just. May his loved ones so imitate his life that they will meet him and that they shall become one unbroken family in the city of God. His pastor,

J. A. GOAD.

BROTHER A. WATTON died at Mahan, Miss., on May 14. Brother Watton was born in Finland—he was a Finland Swede. His parents died when he was a small boy; he was 37 years old when death came to him. Most of his life was spent on the sea. He came to this country several years ago, and had been engaged in doing public work ever since. He was sick only a few days; all that could be done for him was done, but it was without avail so far as accomplishing his recovery was concerned. He was laid to rest in the Mahan Cemetery in the presence of a large congregation of sympathizing friends. He had no relatives in this country. He was converted and joined the M. E. Church, South, about two weeks before his death. He said that he was not afraid to die, and that he was going to heaven and wanted his friends to go with him. We expect to meet Brother Watton at the beautiful gate of the Paradise of God when we reach there. May the Lord help us to be faithful to the end that, together with him, we may obtain the waiting crown.—C. C. GRIFFIN, Pastor.

Mrs. ELIZABETH JANE HICKS was born September 10, 1833, and departed this life March 17, 1912, at the home of her son, Judge J. S. Hicks, in Fayette, Miss. She gave her heart and life to God and joined the Christian Church in early life. She was married to Hon. Edward H.

Hicks of the Fayette bar on February 5, 1851. God blessed this union with seven children, only two of whom now live to mourn her departure, Chancellor J. S. Hicks and the Hon. C. E. Hicks, both of Fayette, and both Christian gentlemen. She also leaves a brother, Mr. James Stowers, of Jefferson County, and numerous friends. I have never known a gentler, sweeter woman. Truly it can be said of her, she grew old sweetly and grandly. Sister Hicks was a talented woman. While increased years had made her hand unsteady, yet until only a few days before her death, with the touch of a master, she poured forth the melody of her soul plying her fingers over the familiar keyboard of her piano. She has gone to join the choir above, but the imprint she left on this community will long abide. Loving hands laid her body tenderly away on the morning after her spirit had slipped away to be forever at peace with God, whom she knew and loved. We shall always cherish her memory, and we expect to meet her again.

J. E. GRAY.

On February 13, 1912, the sweet spirit of Sister H. R. HUTCHINSON, wife of Brother H. R. Hutchinson, took its flight from a world of sin and sorrow to the beautiful city of God, where all is sunshine and happiness and where pain, sorrow, and death are total strangers. The husband and daughters, who had watched beside the invalid wife and mother's bed for many years, bore up under their grief with Christian fortitude, feeling that God had admitted her into the fellowship and companionship of the saints in glory, and that she would await their coming. Little did any of us dream that in the short space of forty days, the husband and father would lay down the burdens of life and join his companion in that brighter world. But so it was. After a short illness, the heart ceased to beat, the spirit had gone to God, and his body now rests beside the wife in the city of the dead, there to await the sound of the last trumpet when the dead shall come forth, the righteous to meet God and the loved ones in heaven, where there are no partings, no tears, no death.

W. D. WENDEL.

Pontotoc, Miss.

MR. ROBERT SHELL WESTBROOK was born in Clay County, Miss., August 13, 1856, and laid down his armor and went home to heaven on April 11, 1912. Brother Westbrook did not live to a good old age as some do, but what time God gave him he spent in faithful service. He joined the M. E. Church, South, at Soule's Chapel at 13 years of age and was a consistent member to the end of his life. One year previous to his death, his brother, T. J. Westbrook, who was the Sunday school superintendent, died, and Brother Bob, as we called him, was elected to take his place. He was a great and good man (great because he was good). Such was his integrity that all who knew him esteemed him highly. He was a good neighbor, a devoted husband, and a sincere Christian. He loved the Church and Sunday school, and enjoyed reading the Advocate and often commended it. My acquaintance with Brother Westbrook began when I came to Beuna Vista, and as his home was the preacher's home, that acquaintance ripened rapidly into friendship. We do not think of him as dead, but as only removed into the glorious beyond. Brother Westbrook was happily married to Miss Etta Wilds at McComb, Nov. 11, 1886. This union was ever a happy one, and as they had no children, Miss Etta is now left alone in the world. That God may graciously keep and comfort her, is our most earnest prayer. HIS PASTOR.

Mrs. MARY LEE GAINS HALL died in Memphis, Tenn., on the 23rd day of May, 1912. She was the daughter of R. H. and E. H. Gains, near Coldwater. She professed religion

and joined the M. E. Church, South, at 11 years of age. She was happily married to Walter Hall, October, 1901. She was in her 33rd year. She exemplified the doctrine of our Lord from her tender years to the end of her earthly pilgrimage. She leaves a weeping husband and three little children to mourn their loss. Also a devoted father and a fond mother, three brothers, two sisters, and many more distant relatives and friends to sorrow for her. But they sorrow not as those who have no hope, but expect to meet her in the sweet by and by. May this be their happy lot.

D. W. BABB.

ANDREW JACKSON KNIGHT was born in Chesterfield District, S. C., Nov. 8, 1837. He moved with his parents to Georgia when eight years of age. After two years' residence in Georgia he and his family immigrated to Calhoun County, Miss. When the Civil War began in 1861, he volunteered to join the infantry and served for four years. He was never absent from his command except when wounded. He suffered all his life from a wound received in the war. While his regiment was in Alabama in 1864 he was soundly converted, and after his return home he joined the church at old Tabernacle, Calhoun County, Miss. His life was so consistent that he was made a steward, which office he held for many years. He was a true Methodist of the old type. He was twice married. First to Miss Mary Hawkins in 1866, who became the mother of two children, both dying young. The wife soon followed. In 1878 he was married to Mrs. Malvina Whitson Childs. They moved to Yalohusha County, near Water Valley, Miss., where they lived in great happiness until his death, which occurred Feb. 27, 1912. Brother Knight was a man of sterling honesty. He was a Christian without hypocrisy, a neighbor without reproach and a man without guile. His home was a palace of love and its doors open to every stranger who came that way. His wife has lost a devoted husband, the Church a consistent member, the country a true patriot, and I a friend. To his wife, brother, other relatives and friends, may God give his holy Comforter.

T. W. LEWIS.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will convene in Oakland, Miss., June 13, at 9 a.m. The following persons will compose the Committee on Examination for License, Orders and Admission on Trial: J. W. Bell, W. N. Duncan, D. W. Babb.

The Woman's Foreign Missionary Society and the Woman's Home Mission Society will occupy the afternoon and evening of the 17th.

J. W. DORMAN, P. E.

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FOR CAPITAL PUNISHMENT.

By Robert Edwin Meek.

Nowadays, when our newspapers are largely filled with the recital of so many bloody and startling crimes, does it not seem strange that there should be so many who do not believe in capital punishment as a fit penalty for murder of the first degree? Often in manifesting pity for the criminal at the bar, people forget the murdered man and his widowed wife and fatherless children. The man who deliberately and without just provocation shoots down a fellow-man, in so doing forfeits his own life. He has broken the law, and justice demands that he shall take the consequences of his act.

Many people think that officers of the law have no right to take a man's life, no matter how many crimes he may have committed, because they cannot give it. The Bible says plainly upon this subject, "Whoso sheddeth blood, by man shall his blood be shed." This should remove any scruples a person might have along this line.

The murders committed in our own country are rapidly increasing every year. It is safe to say that the chief cause for this lies in the fact that our courts do not punish half the criminals that are tried. The English courts are far better than ours. They punish far more criminals than our courts do. If we would be stricter in inflicting the penalties when the law is broken, fewer murders would occur.

The opponents of capital punishment think that imprisonment for life ought to take the place of the death sentence. However, when men are sentenced to life imprisonment, they are often pardoned after serving only a short time in the penitentiary. Then, even if they are not pardoned, they are a source of expense and trouble to the State. By associating with criminals who are worse, they become worse, and often never repent or feel sorry for what they did, except for the fact that it cost them their freedom.—From the Times-Democrat.

CONFERENCE FOR EDUCATION.

Wesley Hall, Vanderbilt University, June 20-21.

The Board of Education will hold a two days' conference, June 20-21, at Wesley Hall, Vanderbilt University. The conference has been called for the purpose of discussing two subjects. The first day will be devoted to the consideration of "The Work of the Conference Boards of Education." The second day, "The Correlation of Ministerial Education." There will be two sessions each day; the first from 8:00 to 10:30 a. m., the second from 3:00 to 5:00 p. m.

The program has been arranged so that those attending the Conference may have opportunity to hear the addresses of the Vanderbilt Biblical Institute given at 11 a. m. and 3 p. m. of the two days of the Conference without interfering with the work of the Conference. The delegates to the Educational Conference, as well as the attendants upon the Institute, will be entertained at Wesley Hall, if they so desire. The following statement from Dr. Tillett applies to delegates to the conference, as well as to those who come to the Institute alone: "Board and entertainment of a simple kind will be furnished in Wesley Hall to the full capacity of the building at \$1 per day, or \$5 for the full seven days, from the afternoon of June 19 to the afternoon of June 26. Those desiring more comfortable and expensive entertainment can obtain it at boarding houses and hotels in the city at from \$1.50 to \$2.00 per day.

The final program for the Educational Conference will be published in a few days and may be had by applying to the office of the Board of Education, 310 Broadway, Nashville, Tenn. STONEWALL ANDERSON, Secretary.

WHAT ARE WE GOING TO DO.

Dear Brother Meek: What are we, the ministers of the State, going to do this year in regard to the liquor right? I wish that some one, better informed and with broader outlook, would tell me where we stand. I know what our principles are, but I don't know what our policy is. Do we not need a well defined, systematic and organized method of procedure? Is it not time that we were becoming more aggressive? Are we not now facing a crisis, and have we not a supreme opportunity to give this accursed traffic a mortal blow?

The old political machine, corrupted and controlled largely by the liquor interest, has been smashed by the will of the people. The spirit of reform is in the air. The men elected to office in the recent campaign are pledged to the principles of good government, and I believe that they will make an earnest effort to carry out their platform. I give them credit for knowing that the liquor forces are antagonistic to all good government, and that no permanent reformation can be brought about so long as the lawless liquor gang are allowed to dictate their policies. They surely know that the liquor forces have no sympathy whatever with good government and that every expression of good will from that source is hypocritical to the core. Since the majority of the people of the State have expressed a desire for good, clean government, I believe when the question of State-wide prohibition is presented to them they will be consistent and will cast their votes for the destruction of an institution whose very existence depends upon corrupt government.

Another thing in favor of prohibition is the fact that the registers of the State have been cleared of a lot of spurious names, so that the probability of stuffing the ballot box is not so great. The business men of the State know very well that the saloon is a parasite on legitimate business. The floods and freezes, which have destroyed the wealth of our rich valleys, and the boll weevil, which has wrought such havoc in the hills, have had a sobering effect upon the people, and they feel that they can ill-afford to sustain an institution that consumes but produces no wealth, and that tempts to idleness many who otherwise would be producers of wealth. "If a man will not work neither shall he eat," should be the motto of our State.

Still another sign favorable to prohibition is the signal of alarm heard in the liquor camp. They feel the ground shaking beneath their feet, and are protesting against "any attempts to inject the prohibition question into the present session of the Legislature, when there are so many other problems pressing for solution, that the agitation of prohibition would serve as a disturbing factor in the progress of desirable enactments by the Legislature.

They have begun to clamor for the "democratic doctrine of local option," which they never champion except when State-wide prohibition is the issue. They even go so far as to say that "a proposition for State-wide prohibition would be violative of the principles for which the people voted—the right of each community to settle the liquor question in its own way, subject to general State laws."

My brethren, let me ask again: What are we going to do about this matter?

"Let no man or woman who sincerely believes in the fatherhood of God and the brotherhood of man rest day or night until the curse, the whisky saloon, is banished from our midst."

ROBT M. BROWN.

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A GRAND PRIZE TRIP TO THE WORLD'S SUNDAY SCHOOL CONVENTION IN 1913 AT ZURICH, SWITZERLAND.

TWO OTHER GRAND TRIPS.

We will also give to the lady who secures the highest number of votes in her Conference (barring the Conference to which the first prize goes) a trip from New Orleans to the Chautauqua Assembly on Chautauqua Lake, N. Y.
In addition to the above grand prizes we will give a SPECIAL PRIZE to every contestant who receives as many as twenty-five subscribers or more.

THE PLAN.

You may win the trip to the World's Sunday School Convention at Zurich, Switzerland, or one of the trips to Lake Chautauqua by securing subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE under the following conditions:

First—All subscriptions must be taken at the regular rate of \$1.50 per year in order to count in this contest.

Second—A subscription, in order to count, must be accompanied by the cash.

Third—No subscription will be received for less than six months or more than four years. Where a subscriber is in arrears, he may pay up his subscription and as much as four years in advance.

Fourth—Subscriptions may be taken anywhere that they can be secured, and by anyone, and voted in behalf of any candidate.

Fifth—All prizes have a cash value, and are transferable.

THE SWISS TRIP.

Switzerland is situated in the very center of Europe. The Helvetic Mountains, the most important range of the Alps, clad in perpetual snow and ice, cover almost its entire surface. "Switzerland has become the common meeting-place of all those whose hearts beat with emotion when contemplating the superb spectacles there offered by nature, and something seems to be wanting until we have looked upon the Alps at least once in our life."

Zurich is the center of attraction to all travelers. It is the metropolis of northeastern Switzerland, and is an aggressive, modern city, inhabited and largely controlled by thrifty Germans. It is the Protestant stronghold of the Alps, and because of the high class of its schools and the renown of its many scholars and thinkers, it is commonly called the Athens of Switzerland. Perhaps no city in the world has a more picturesque setting for a convention city than Zurich, for, with its wealth of learned men, its unsurpassed mountain, water and landscape views, its massive auditorium and majestic churches, together with the fact that the greatest men and missionaries of the world who are actively connected with the Sunday-school movement will be in attendance on the World's Sunday School Convention, give it a charm that cannot be described. Who would not see Zurich, if they could?

Lucern, reflecting all the glories of primitive Switzerland, lies in the glories of old age, surrounded by the historic turreted walls, with an old-fashioned lighthouse standing on the bank of the blue and swift waters of the Reuss, together with its lake and mountain scenery, makes it a place well worth many days of close acquaintance.

Interlaken is situated on a strip of land lying between two lakes called Thuner See and Breinber See. These two lakes were formerly one, but a huge glacier, moving in majestic splendor, cut the lake in two and left a deposit of earth sufficiently large to hold one of Switzerland's most picturesque cities. From Interlaken many huge glaciers are yet visible. Perhaps no town in Europe is situated within walking distance of as many wonders as is this place.

Geneva is commonly known as the Republic of Exiles. It is the most common meeting place for the nations of the world. Geneva was made famous by Calvin, and was once called the Rome of Protestantism, but was later known for having produced the most perfect watches and clocks.

Paris need not be described. The world knows more about Paris than any writer could put in a few lines. And as for Brussels, the city of fashion, we are all conversant.

THE TRIP.

Leaving New York City June 21, 1913; Azores Islands, June 28; Madeira, July 1; Gibraltar, July 2; Naples, July 4; Genoa, July 5; Italian Lakes, July 6; St. Gothard's Pass, July 7; stay at Zurich from July 8 to 15, inclusive. Return by way of Lucerne, July 16; Interlaken, July 17; Grindelwald, July 18; Montreaux, July 19; Geneva, July 20; Paris, July 21; Brussels, July 22; Antwerp, July 23, and arrive at New York City August 3.

THE LAKE CHAUTAUQUA TRIPS.

The two ladies securing the second and third highest number of votes will be given a free trip to Lake Chautauqua, via Niagara Falls, with stop-over privilege, and return via New York City. We furnish the ticket and your expenses for one week at Lake Chautauqua. If you desire to do so, your ticket permits you to stop at Birmingham, Chattanooga (Lookout Mountain), Cincinnati, Cleveland, Buffalo, Niagara Falls, and Albany, N. Y., from which place you will have the option of a day boat-trip on the Hudson River to New York City, where you may stay until the limit of your ninety-day ticket.

Lake Chautauqua is an ideal center from which to take excursions to Lake Erie, Panama Rocks and Niagara Falls. Bathing, boating, fishing and out-door sports may be engaged in to the heart's content. There are so many inducements offered summer tourists at the Chautauqua Assembly that we have not the space to enumerate the inducements offered. Write to the Chautauqua Association for a descriptive folder.

PLEASE NOTE.

The first prize will be given to the woman (married or single) who receives the largest number of votes in our Contest, and who is a member of the M. E. Church, South, residing within the bounds of either the Louisiana, Mississippi or North Mississippi Conference.

A second prize will be given to the lady who receives the highest number of votes over all contestants within the bounds of the Conference in which she resides, barring the Conference to which the first prize goes. There will be two second prizes, so that, including the first prize, there will be one grand prize for the winner in each Conference. Write us at once, and we will give you information which will assist you in securing subscribers.

Every contestant who secures as many as twenty-five subscriptions will receive a special prize.

Judges will be appointed—one from each Conference—to award the Prizes.

HOW TO SECURE VOTES.

A regular subscription is worth 150 votes. This applies to all subscriptions, whether of those in arrears, renewals, or subscriptions paid in advance. One hundred and fifty votes will be given for every \$1.50 paid on subscriptions. In cases of ministers and widows of preachers, we will allow only 100 votes, because the rate of subscription to this class of subscribers is \$1.

Any subscriber paying \$1.50 on his subscription has the right to designate the candidate for whom he wishes to vote.

Anyone can take subscriptions and cast their votes for whomsoever he or she desires, on condition that they fill out the blank contained in any issue of the Advocate entitled "Voting Ticket," and accompanying each subscription with cash to the amount of \$1.50. (No club rates counted in this contest.)

Subscriptions may be taken for one, two, three or four years in advance, and may be secured anywhere.

HOW TO ENTER THE CONTEST.

Fill out the "Nominating Ticket" to be found below (this blank will be run in every issue of the Advocate while the contest is on) and mail it to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. If you are not a subscriber to the Advocate, or the paper is not now coming to the home of your parents, accompany said blank by either your own new subscription, or a year's renewal, and your name will be entered and you will be granted 150 votes to start with. If you do not care to subscribe for the Advocate, you may fill out said blank, and your name will be entered, but without the 150 votes. Any subscriber will have the right to make a nomination on payment of subscription.

Candidates are urged to begin at once, by writing letters to their friends soliciting them to get busy and help them. Don't forget that while you are working for these grand prizes you are doing untold good by circulating your Church paper.

Fill out this blank at once, enclose your own subscription or renewal, and you will receive from this office full instructions as to how to proceed and win a valuable prize, possibly the first.

CONTEST CLOSES OCTOBER 31, 1912.

NOMINATING TICKET.

I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

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I herewith inclose \$1.50 to renew my subscription to the New Orleans Christian Advocate. Please credit votes of which I am entitled to entered as a candidate in your Contest.

Name

Address

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 24.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2939.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 13, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

There is entirely too much religious piddling in this day—too much shifting in quick succession from one thing to another. One new device is scarcely in operation before something else, later and more up-to-date, is treading on its heels. More persistency in sticking to one task, instead of so much promiscuous dabbling, in our opinion, would yield vastly larger results in the work of the Church. When on a fishing expedition, we have observed that the man who is constantly changing his tackle seldom gets many fish on his string.

Dr. Washington Gladden has recently been taking some of the evangelists of the country to task for their coarse and offensive language in the pulpit. If any of them have been guilty of using the expressions which he quotes, his criticism of them is none too severe. The notion that the gospel is made more effective by couching it in slang is purely fanciful. The Master, whom the common people heard gladly, spoke in words that were chaste and simple; and so did Wesley, Spurgeon, and Moody, who were the greatest soul-winners of modern times.

The noted criminal lawyer, Mr. Clarence S. Darrow, of Chicago, who is being tried in Los Angeles upon the charge of having aided in an attempt to bribe the jury in the famous McNamara case, seems disposed to take advantage of every possible legal technicality. If he is guilty, we hope that he will be convicted and given the extreme penalty of the law. Scarcely any class of men in the nation has done more to injure and disrupt the social order than the unscrupulous attorneys who practice in our courts. The patience of the public with them has been positively amazing. In this day of reformations, why does not some one start a movement to reform the bar? Though there are many high-minded and honorable barristers, a general elevation of the standards of the legal profession is, in our judgment, sadly needed.

Mr. Yuan Shai Kai, the president of the Chinese Republic, is reported to have said in his first presidential message to the Advisory Council that China owes much to the influence of foreigners, for which she should be grateful. The truth is, it was contact with the Christian powers of the West that generated the forces that brought the new nation into being. China, isolated and alone, stood still and was weak and helpless; but China, in touch with other countries, soon had kindled within her bosom new aspirations and hopes. A nation can no more live to itself and prosper than can an individual. This is a lesson that some of our legislators, who would erect a barrier around the United States and stop all immigration into it, need to learn. It takes world currents to move a people upward to the highest greatness.

THE KIND OF LEADERS NEEDED.

A gifted young minister in writing us concerning a head for one of our church schools a few days since, said: "I hope that a man will be chosen who is sound in faith and Christian experience, and who will give religion its rightful place in the work of the institution. Unless our colleges seek to create such a spiritual atmosphere as will develop Christian ideals and character, there is no justification for their existence."

In this sentiment we most heartily share. It is not enough that the environments of our church schools should be merely moral; they ought to be pronouncedly religious; so much so, that no student could attend them without feeling strongly the call to accept Christ and enlist in his service. We have long been convinced that the evangelical influence and Christian nurture at some of our denominational institutions of learning are not what they ought to be. The Church has no nobler opportunity than that of winning for her Lord the young men and women who, in the most impressionable period of life, come under her instruction in the schools that she has established. To let this opportunity pass wholly or largely unimproved is to exhibit a stupidity that is little short of criminal. The namby-pamby Christianity which inveighs against too much earnestness in seeking to make our young people religious is a reproach and a snare. It is earth-born—it came not from above. Our high commission, given by our victorious Lord before he left us to sit again upon his lofty throne, was to "disciple the nations," and there is not the slightest danger of supererogation in this supreme work. It is not in overdoing, but in underdoing, that our peril lies.

No person should be placed in charge of one of our schools who does not accept, without reservation, the teachings of our Methodist standards, and who is not deeply spiritual and earnestly evangelical. The Church cannot too carefully scrutinize the men she calls to responsible places in this day. The air is charged with higher criticism, and latitudinarianism in conduct has eloquent advocates who sit high up in the synagogues. Only three or four weeks ago the Midland Methodist stated that some of the students of Vanderbilt University had given a big ball (off the campus) in the city of Nashville, and that the local papers represented the wives of some of the professors as being present as on-lookers and chaperons. Though this charge was made in an editorial of some length, as yet we have not seen it denied or any explanation of the alleged occurrence attempted. And strange to say, there are those among us who think it is very naughty for the church press to make any mention of such happenings. They say that it tends to make the people disloyal to our institutions and to disturb the peace of Zion.

Hitherto, the infidelity and worldliness which the Church has had to combat, were chiefly on the outside; but now, to far too great an extent, they

are on the inside. This makes them vastly more dangerous. Persons afflicted with skepticism and love of the world, who occupy a pulpit or are in official ecclesiastical position, are usually secretive and insincere. While prating about a larger faith, they immolate upon the altars of unbelief our most cherished doctrines; and while affecting a superior piety, they seek to strike down our established safeguards of conduct. The only adequate corrective for existing conditions is to arouse the rank and file of our membership to a true appreciation of the situation. The great masses (clerical and lay) of Southern Methodism, both as to faith and conduct, are thoroughly sound. It is to the solid common sense and sterling virtues of the people that we must look (so far as human agencies are concerned) for the salvation of both State and Church. Political insurgency, aiming at the restoration of popular rule, is already sweeping over the land; and if it becomes necessary to maintain the rule of righteousness, we believe that ecclesiastical insurgency will be forthcoming at the providential hour. All who are in authority in Zion may well be careful to administer the trusts committed to their hands in the fear of God, and with fidelity to the people whom they are obligated to serve. There are for each and all days of reckoning, both in time and in eternity.

(In the Midland Methodist of June 5 Dr. W. F. Tillett states that none of the wives of the professors of the Theological Department had anything to do with the Glee Club dance alluded to above.)

AN UNWARRANTED ASSUMPTION.

"A blind optimism is far more dangerous than a nerveless pessimism." So said the Bishops of the Methodist Episcopal Church in their great address to the General Conference of their denomination. And they were right. It is popular to boast that we are better than our fathers and to talk in glowing terms of the future. People love to gaze upon rainbows built of words, as well as those that glitter in the sky. But the voice of history proclaims that there is no Church or civilization that is too strong and splendid to decay and go down, if the essential principles of righteousness be forgotten. The Romans named their capital the Eternal City and changed its buildings from brick to marble, but it fell. The Church has often been weakest, when in material possessions it was strongest. The march of human progress, even since the beginning of the Christian era, has not been steady and continuous. Upon what ground, then, do we assume that it will be so from now on? If the people lose their faith in the Scriptures and cease to obey God, the social order will go to pieces in this age, as it did in former centuries. None of our boasted modern forces can save it. And there are now ominous signs about us that may well excite our grave concern. To say nothing of a growing laxity of conduct in a number of things of fundamental importance, many strange preachments are heard in this day concerning matters of both Church and State.

DIVINE PROVIDENCE.

By R. V. M. M. Black.

The doctrine of God's providential care is one of the most comforting truths of our holy religion, and is worthy of constant remembrance. The belief that the omnipotent, all-wise Creator unceasingly watches over the works of his hands, and in every realm exercises his beneficent control for the highest good of his obedient children, is of the most inspiring nature, and ought to awaken in our hearts the deepest gratitude and confidence.

We look in vain through heathen literature, either ancient or modern, for any clear and comforting teaching in regard to divine providence. While some glimmering of this truth has always prevailed among men, it has afforded but a feeble and flickering light in the Christless lands. There was a proverb current among the ancient Romans which said: "The gods torture us for sport." The Scripture teaching is that our great Creator not only takes cognizance of great objects and events, but that nothing is so small or insignificant as to be outside the circle of his interest and loving care. The Master said as an encouragement to our faith: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear not, therefore; ye are of more value than many sparrows."

The universe then is not a great machine constructed by the Creator and set agoing, like a locomotive without an engineer to regulate its movements and keep it going. This may accord with the Deistic idea of the cosmos, but it is in direct contradiction to the Holy Scriptures; for the Word of God not only declares that "by him all things were created," but, also, that "he up-holdeth all things" and that "by him all things consist." The conclusion of the greatest scientists of our day is that God does not direct the operations of Nature by means of what are known "secondary causes," but that he is everywhere immanent in nature, guiding and controlling her forces and operations; and this is in striking accord with the statement of St. Paul, that "in him we live, and move, and have our being." Modern scientists emphatically reject the old notion of an absentee God. The late Prof. C. A. Young, one of the most eminent astronomers of modern times, has left on record the following impressive testimony: "By the exercise of my will I lift my arm and move my body. I think that it is in some similar way, by the exercise of God's will, that the heavenly bodies are moved and controlled." When men reject this precious doctrine of a superintending providence, they find themselves adrift upon the high seas, without chart or compass, and without a star to guide them. Nothing is left but the blackness of darkness and the abomination of desolation.

We are all more or less prone to make God's providence general rather than special. We admit that our heavenly Father is omniscient and omnipotent, but oftentimes we limit his superintendence to the great movements of history and of stars and suns, but fail to recognize his hand in every-day affairs, in the small things of life. Dr. Hodge is right in declaring that "if God is in the planet, he must be equally in the atom." The fact is, there cannot be a general providence without a special providence, any more than there can be a great river without numerous tributaries, or a finished piece of cloth without many threads woven together. Special providences are the threads, the warp and the woof, so to speak, which make up the finished pattern of general providence.

Many people ascribe good fortune as well as accidents and misfortunes to chance, or luck. If the Word of God be true, however, and if modern science be correct in its conclusions, there is no such thing as luck or chance. Things do not merely happen. We are not following a cunningly devised fable when we declare that there

is one God, who is almighty, omniscient and omnipotent, who is manifesting his power and beneficent control at all times and everywhere. He is "above all, and through all, and in all."

"There's a divinity that shapes our ends,
Rough hew them how we will."

Christian biography is full of examples of divine protection and guidance in times of peril, many of them being truly marvelous. The Lord not only protects his servants in many ways from dangers seen and unseen, but they are ever under his guidance, so that all things are made to contribute to their good. John Wesley said: "By the grace of God I never fret; I repine at nothing. I am discontented with nothing. I see God sitting on his throne and ruling all things well." A presiding elder in North India some years ago wrote these memorable words: "I have found I could not be consecrated to God in all things, unless I took every event as coming from his hands. I now say every day, This, whatever happens, is the will of God concerning me." What a great gain it would be if we could every day realize that we are indeed in God's hands, and believe with all our hearts that he makes "all things work together for good to them that love him."

Our doctrine of providence must include all the ills and calamities and sorrows that befall men, as well as the blessings and marvelous escapes and fortunate outcome of trials and difficulties. When Joseph was sold by his brethren into slavery, it looked as if God also had forsaken him; but the Lord had a great work for him to do in Egypt, and so it was the divine hand that led him thither, as he afterwards declared unto his brethren, saying: "As for you, ye thought evil against me, but God meant it for good to save much people alive."

The idea was common among the Jews in the time of our Lord that great calamities are a proof of great sin. This was undoubtedly the view held by Job's friends, who took it for granted that he was a great sinner. Our Lord, however, several times took occasion to combat this notion. While it is true that suffering and misfortune are in many instances a direct punishment for sin, or the direct result of sin, this is by no means always true. Some of the noblest men and women the world has ever known have been subjected to sore misfortunes and fiery trials. The righteous often suffer because of the sins of others, or for the sake of bearing witness to the sincerity of their love of Christ and the all-sufficiency of his grace. Again, tribulation is often for the Christian a refining process. The man of the world, however, sees no good, no kind of providence in suffering or misfortune, and he rebels when smitten with disease or loss, charging God with injustice and cruelty.

If every prayer offered to God were always answered just as men desire and expect, no accidents or misfortunes would ever occur. There would be no sickness, and nobody would ever die.

If this life were all, and man an innocent being, walking in perfect obedience to the divine will, then there could be no adequate explanation of the numerous ills and sorrows of this earthly existence. But let us remember that this is a world into which sin has entered, that this earth is not our permanent abode, and that our kind Heavenly Father has other ends in view than our temporal enjoyment and prosperity. As Theodore F. Seward rightly says: "The final and permanent good of each individual is the end sought, and not the comfort and happiness of these few fleeting moments. It is just as much a providence that some should be permitted to go into danger, injury and death as that others shall be guarded and withheld from such experiences. Each is led in the way that an all-wise Father sees to be best. To some the time for the translation to the other world has come, and they pass through accident instead of disease. To others the discipline of bodily suffering is seen to be necessary, and that is sent in its season."

Shortly after the lamented President Garfield was shot, two little girls were talking together about the probability of his recovery. One of them said: "He is sure to get well, because so many people are praying for him." The other girl, who had been wondrously taught by the Spirit, replied: "I am not so sure about that, for God sometimes answers, 'Yes,' and sometimes he answers, 'No.'" "God's ways are not our ways," and hence, what men may deem a dark calamity may be a blessing in disguise. When the terrible Johnstown flood occurred, universal comment was excited by the touching case of a little girl whose mother was about setting her adrift on the raging waters as the only chance of saving her. "Will God take care of me?" said the frightened child. "Yes, darling, he will," was the heart-stricken mother's reply. What better care could possibly be taken than to remove her from all earthly disasters and place her among saints and angels in glory? Yet, as the child was not saved, the world could see no providence in it.

The recent appalling disaster that overtook the steamship Titanic, in which over 1,600 men went down to an untimely and tragic death, leads men to ask: "Why did not the almighty and infinitely merciful God interpose his strong arm to prevent such a dire catastrophe? Why did he permit such a frightful calamity to overtake the innocent as well as the officials whose recklessness brought about the collision?" Some calamities, as for instance the great earthquake at San Francisco, are direct interpositions of providence, and are entirely beyond human foresight and control. Others, again, are due to human carelessness and recklessness, as was true in the wreck of the Titanic, and cannot be chargeable to providence. God does not always see fit to work a miracle to save men from the consequences of their own folly or neglect, even though the innocent may suffer along with them, but permits disasters to occur, and overrules them for good. Already we, though but finite creatures, can perceive some good resulting from the sad catastrophe. Says the editor of the Times-Democrat: "The very disaster which just now has shocked the world, and hushed the foolish boastings about unsinkable and invulnerable ships, has served to increase the safety of the transatlantic fleets and their passengers. It is as sure as any future event can be that the great passenger ships, as a result of this crowning disaster, will be required to carry lifeboats and life crafts sufficient to accommodate both passengers and crew." The splendid heroism exhibited by the men on the ill-fated ship will serve to inspire countless thousands to boats and life-rafts sufficient to accommodate a perfect and beautiful pattern. As Longfellow sings:

When the mists have rolled away on eternity's shore, we shall realize that every grief and loss we have suffered, every rude shock of trouble, every disappointment was but a messenger of God to help us on our way to the heavenly home. He alone knows what is best. No hand but his can take the tangled web of life and weave it into a perfect and beautiful pattern. As Longfellow sings:

"All is of God. If he but wave his hand,
The mists collect, the rains fall thick and loud;
Till with a smile of light on sea and land,
Lo, he looks back from the departing cloud."

Angels of Life and Death alike are his;
Without his leave they pass no threshold o'er;
Who, then, would wish or dare, believing this,
Against his messengers to shut the door?"

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THE THINGS METHODISTS BELIEVE.

By Rev. T. H. Lipscomb, B.D.

V. As Distinct from What Catholics Believe.

Catholics would, in general, agree on all points indicated at the beginning of this paper, as held by Methodists "in common with all Christians," though all along they would add matters of faith which Methodists and all Protestants reject. To the Holy Scriptures as the rule of faith and practice, they would add the traditions of the Catholic Church as of like validity. To the doctrines of man's fall and redemption through grace in Christ Jesus, they would add—now in an undertone, formerly in unmistakable terms—that this grace of God is mediated by and through the Catholic Church only, which is the vicegerent of Christ upon earth, with the Pope as its infallible head.

They hold that salvation is by both faith and works, that works of supererogation are possible, and that through the church the excess of good works of the saints may be transmitted to the sinful. The piety of saints is also supposed to make their prayers of especial avail with God; so prayers to the saints and to the virgin Mary are permissible, seeking intercession through them. The worshiping and adoration of images and relics (with that portion of the Ten Commandments forbidding the making of graven images and bowing down to them left out of their Bible) is permitted and justified.

To the two Sacraments of Baptism and the Lord's Supper they add five more—Confirmation, Penance, Orders, Matrimony, and Extreme Unction; and upon the sacraments great emphasis is placed. Baptism efficaciously works regeneration within all who are baptized; practically all are baptized in infancy; so the evangelical Christian doctrine of conversion is almost unknown. The priest, in the Mass, performs the priestly function of offering up, in the elevation of the host, time and again the sacrifice of Christ to God, at which the people bow in worship of the host as God. Upon the congregation the priest pronounces absolution of sins, and at the confessional in private—the priest thus standing between man and God, and the people approaching God and receiving blessings from him through the priest. So, in Extreme Unction, at the point of death, the priest, with olive oil consecrated by a Bishop, anoints, with much ceremony and Latin quotations, various parts of the body (eyes, ears, mouth, nose, feet, etc.) washing away sin, confirming the soul of the sick man, and assuring him of God's mercy.

And even beyond the grave, to our doctrines of heaven and hell, they add a doctrine of purgatory, in whose fires the souls of all imperfect Christians are to be purified and fitted for heaven.

To all of which, including their forbidding of the clergy to marry, Methodists and Protestants in general reply, in the language of the Thirty-Nine Articles: "Such are fond things, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

INFANT SALVATION.

By Rev. H. W. Featherstun, D.D.

I regret that it becomes necessary to again correct the erroneous teaching of my brilliant young brother, the Rev. T. H. Lipscomb, B.D., concerning infant salvation. In the Advocate of May 30th he says: "Methodists have never taught regeneration in infancy, but that regeneration in the full Christian sense takes place only as, in conscious need, the soul cleaves to Christ as a personal Savior." Let us see how very inaccurate is this statement:

1. One Rev. John Wesley, A.M., "Sometime Fellow of Lincoln College, Oxford," wrote: "It is certain our Church supposes that all who are baptized in their infancy are at the same time born again: * * * nor is it an objection of any

weight against this, that we cannot comprehend how this work can be wrought in infants" (Ser. xlv, iv., 2). Observe that this sermon xlv is one of those designated officially and specifically as part of the Standards of Doctrine of the Methodists, and this man, John Wesley, was certainly a Methodist. We may not agree with Mr. Wesley in this indorsement of the teaching of the English Church relative to the manner or occasion of infant regeneration; and we are not discussing this question; but I cite this passage to show that the first and chief Methodist believed and taught the fact of infant regeneration.

2. One Rev. John Fletcher, a co-worker of Wesley, and a famous Methodist, wrote: "I have proved the justification of infants from Rom. 5:18: 'As by the offense of Adam, judgment came upon all men to condemnation; even so by the righteousness of Christ, the free gift came upon all men to justification of life'—* * * this justification comes upon all men in their infancy." (IVth Check, Letter x. I. Cf., Equal Check Pt. I, second Head—a footnote.)

3. Dr. R. J. Cooke, now Bishop Cooke of the Methodist Episcopal Church, has written: "Another of the benefits, then, accruing to infants through the atonement is that they are justified, are in a state of salvation, which is not different from the same state in an adult believer." (Christianity and Childhood, p. 110.)

4. Our own Methodist Discipline distinctly says: "All men, though fallen in Adam, are born into this world in Christ the Redeemer heirs of life eternal and subjects of the saving grace of the Holy Spirit" (Par. 664). If these words do not mean that all men are born into this world in a state of regeneration, they do not mean anything.

Saying nothing of the teaching of such men as Fletcher, of Madeley and Bishop Coke, how can Brother Lipscomb face the words of Methodism's founder and the Discipline of his own Methodist Episcopal Church, South, and say: "Methodists have never taught regeneration in infancy?" Some Methodists, like himself, may not have ever taught it, following the Calvinists, who have until now stoutly refused to teach it; but from Methodism's very beginning Methodists have taught the Regeneration of Infants. The Presbyterians are beginning to teach it. The General Assembly of the Southern Presbyterian Church, just adjourned, "have handed down to the presbyteries" a clause of the confession which runs thus: "Being elect, all infants dying in infancy are saved and regenerated through the Spirit of Christ." As Methodists cannot see the justice of regenerating dying infants and leaving living infants unregenerate, they have put into their confession a clear and unequivocal statement that all infants, "though fallen in Adam," are regenerated by "the saving grace of the Holy Spirit."

I have entitled this article Infant Salvation. Following the general teaching of Methodism and of the New Testament, I cannot conceive of salvation without regeneration (Cf. John iii, 3, 5, 7). If the baby, dying, is saved, as all confess now, when does this salvation and regeneration take place? Only in the hour and article of death, as some have thought? Does any intelligent Methodist believe this? I think not. Such a belief would invest death itself, that comes by sin, with somewhat at least of a saving function. Nothing could be more utterly absurd. Well, then, if not in death, when does regeneration or salvation take place? Logically and scripturally, Methodism in her Discipline—so far as the Southern Church is concerned—and through her wise teachers, generally, declare that it is at birth, or preceding birth.

Is it not time that my brilliant young brother, the Rev. T. H. Lipscomb, B.D., were reading up on the teaching of his Church and her leaders, and of the New Testament relative to the salvation of infants?

I am not writing because I love controversy, but because I love children, Christ's lambs, and am earnestly desirous that they be not denied any of the rights the Christ has bought for them with his blood.

MANSFIELD FEMALE COLLEGE.

On June 21 had the pleasure of preaching my second baccalaureate sermon at the above college. My first appearance there was in 1882. It pleased me to find the same air of culture and spirit of attentiveness which I had noted on my first visit.

A college is a great benediction to any community. Aside from the commercial advantage, the uplifting, educating and refining influence must be recognized. This college has undoubtedly given to Mansfield an importance which it otherwise could never have had. Located two miles distant from the Texas and Pacific Railroad, it would have been nothing more than a little rural postoffice village, insignificant and unknown, except by the few inhabitants who live thereabouts. For more than a half-century this institution has been engaged in the education of some of the fairest daughters of Louisiana, and many of the wisest mothers and most gifted wives in the State look back at the years spent in this institution with affection and gratitude.

I was much pleased to meet Prof. A. B. Peters, the courteous, dignified and intelligent president of the College. Under his careful and conscientious administration I learn the school has enjoyed a prosperity greater than for a number of years past. All told, one hundred students attended the College this last year, and of that number thirty were boarders.

Had all the patrons of the school promptly met their obligations the running expenses for the year now closing would have been paid. In order to make the school a paying investment, about sixty boarders should be secured, together with the patronage of Mansfield. It is too bad that Prof. Peters, owing to physical disability, felt compelled to resign. With him at the helm for a number of years, the future of the school, as it appears to me, would have been assured. Prof. R. E. Bobbitt, who has been for years associated with the high school work in the State, has been elected as the successor of Prof. Peters. I heard good things of him, and it is confidently expected that the progress already made will be increased by the determined and energetic efforts of the new president. He is making a vigorous campaign now, and intends to devote the interval before the fall opening to this much needed work. For about \$250 a young lady can spend a college year at this institution, availing herself of all the advantages of the school. This includes board, as well as tuition and incidentals. The town is healthy and without saloons. It seems to be free from conditions that might prove injurious to young ladies. During my brief visit I heard a sample of the work done by Mrs. Egan in the music department, and I thought it was excellent. The school is on the up-grade, and, by the co-operation of its friends, should become prosperous. The financial assistance now extended by the Louisiana Conference has relieved it of the burdensome debt which hung over it, and if all the charges meet the assessment for education, it can be kept out of debt, and given the opportunity to rehabilitate itself. The obligation assumed by the Conference at its last session should not be deemed excessive and impossible to meet. It will take work, and possibly hard work, for the preachers to collect the assessment in full, but when the importance of the matter is considered and the magnitude of the interests involved is remembered, we cannot afford to fail.

At a revival of religion recently held in Mansfield a number of the young ladies were converted and united with the Church. The money contributed is, therefore, an investment not only in the education of the young women, but also in their salvation. An educated Christian woman is an incalculable blessing to the Church and to the State. Educated Christian mothers mightily contribute to the life and influence of the Church, and any retrogression in Christian education is followed by losses in the Church. The old church edifice which was deserted for the more modern and commodious new one, occupies a lot about

an acre in size. On this plot is located the solitary grave of Dr. Henry Coleman Thweatt, the founder of the College. In the year 1881 this venerable and esteemed man of God finished his work and passed into the unseen world. It is quite probable that the trustees of the church will convey this property to the College. It would be a most gracious and highly acceptable gift.

I took the opportunity, while there, of calling on our superannuate preacher, Brother J. L. P. Sheppard. Few things give me more pleasure than to meet these brethren who have expended their lives in the ministry. Brother Sheppard belongs to the old guard of the Louisiana Conference, who blazed the way and made possible the progress of Methodism in the Pelican State. He is recovering from a season of wretched health, and now finds it hard to live the quiet and pastorless life to which superannuation consigns him. The zeal of the Lord yet burns upon the altar of his heart. S. H. WERLEIN.

THE GREENVILLE DISTRICT.

Dear Dr. Meek: I have just concluded the second round of conferences on the Greenville District, and am sending you enclosed a list of the third round. The work the last three months has been very much hindered by the high water in the river and by the break in the levee at Beulah. Before the break occurred the anxiety was so intense that our people had little thought but of the threatened danger. After it had come and we were over the first shock of the inundation, matters adjusted themselves to the situation, and as far as possible, the work of the Church moved on. In some cases, however, any kind of church services were entirely out of question. On the Benolt circuit, where Rev. D. H. Wasson is pastor, every church was in the current of the overflow. Two of his churches had six feet of water in them; all the rest were overflowed with water, more or less deep. At Shaw, Rev. E. N. Broyles, pastor, they had from two to six feet of water in the town, and, though they had no water in either the church or the parsonage, it was up on the steps of both. Rev. J. H. Smith has one of his churches, Malvina, under water. The New Salem Circuit was entirely inundated, though none of the churches were in the water. The country surrounding them, however, was well covered. Rev. T. M. Bradley, at Rosedale, and Rev. J. T. McCafferty, at Leland, had water all around them, their towns being protected by levees about them. One of Brother Smoot's churches, Murphy, was deep in the water. Brownlee, at Arcola, Brooks, at Gunnison, and McKeown, at Cleveland, have been very much hindered by the water around their charges. Here at Greenville we have had no water, though the anxiety and concern have been very great. The entire southern part of the district, ten of the eighteen charges, have been largely tied up because of the break. North of this, while they have had no water from the break in the levee, the strain has been paralyzing on all church activity. This is especially true of the river front. Yet every preacher in the district has stood to his post, and they are making the best fight for God and righteousness and the salvation of souls, that the conditions will allow. No one of them has wavered for one moment. D. H. Wasson, at Benolt, and E. N. Broyles, at Shaw, have had the most difficult and dangerous places; and by their fidelity and splendid faith have very much endeared the Church to the people whom they serve. I have spent some time with each, and have heard the kind of words their fidelity has elicited.

All our railroads have been washed up and travel made impossible in some instances. I have had to miss some of my appointments (only three); but to some of them I have had to go under very great difficulty. Some experiences I have had will be interesting recollections the remainder of my life. Once, at least, the margin between me and death has been very narrow. Some of the unusual experiences I have really enjoyed very much. For instance, on one trip

Brother A. E. Graham was bringing me from Shaw to Leland in his motor boat. Crossing a ridge, we ran aground; four of us had to get out and push the boat for two hundred and fifty yards. We were in water nearly up to our waists, but we made it all right, and the experience was, to me, at least, really enjoyable. The only thing we regretted was that we did not get Graham out into the water. It would do you good, Mr. Editor, to have been with me on some of my trips.

We have a splendid set of young men down here. From Lagrone to the youngest of them, they are hard at the Master's business. Tillery Lewis and the Clarksdale people are taking a wider outlook on the work of the Church. Everybody there is pleased with and speaks well of the work Lewis is doing. McKeown is having a most happy pastorate at Cleveland, and is preaching to the largest congregations I have ever seen in that church, and probably to more than any other pastor in the district, unless it is Lagrone, who largely commands this city. Smoot has been elected president of the preachers' meeting of Glen Allen, and his people are very proud of him. He is doing well and his congregation would like to have him all his time. Ward, up at Friars Point, is making full proof of his ministry. Coleman is in fine favor at Jonestown, and I look for good results from his work. The same is true of Bradley, at Rosedale, McCafferty, at Leland, and others. Do not think, Meek, because I do not take up more of your space, which I have already imposed on, that the other brethren are not doing as faithful work as these. They are, and I shall give them ample credit in a later communication.

Reverting to the matter of the overflow, I am pleased to say that the brethren in the hills were not unmindful of the needs of those who were the sufferers from the break in the levee. It was a Christian deed for Mark Bynum's class of young men in the great Sunday school at Corinth to give \$24 for the flood sufferers. This amount was sent to me some time since for distribution. The greater part I have used in caring for some very poor; the rest I shall use for buying seed for some who have lost very heavily. A blessing on the gift as well as the giver.

The finances of the district are well up, considering the hindrances we have had. In some instances they are better than ever before; in some they are distressingly behind. But no preacher is complaining, nor is any hesitant in his work. With firm faith in God and a deep love for the people, they are pressing the battle. God bless every one of them. I have never been associated with a more loyal company of brethren and friends.

Greenville, Miss.

W. W. WOOLLARD.

COMMENCEMENT AT GRENADA COLLEGE.

Dear Dr. Meek: I am just back from attending the closing exercises at Grenada College. It seems to me but right that there should be some notice of this important event in the college calendar; and, since my own enthusiasm makes it easy for me to write, I shall undertake the task.

I did not get to Grenada in time for the "Grand Concert" and the Art exhibit; but from the reports of them, I feel sure that they were in every respect creditable to the institution. At 11 o'clock Sunday morning, Dr. T. E. Sharp, of Memphis, Tenn., preached a very appropriate and helpful sermon from the incident of the woman's anointing the Savior with the precious ointment. His idea was that love is the only cause adequate to the production of worthy character. He emphasized in a very beautiful and impressive manner the idea that we can never be our very best until the material in service shall become the vehicle for the expression of a love unqualified by the spirit of calculation. At the evening hour the sermon before the Y. W. C. A. was preached by Rev. H. S. Spragins, of Greenwood. From the texts: "I live; yet not I, but Christ liveth in me" and "For me to live is Christ," Brother Spragins preached along the line

of the morning discourse. In lucid and felicitous speech, he presented the fact of the essential presence of Christ in worthy living.

Monday was taken up with the meeting of the Alumnae; the Senior Class exercises; the Student's Recital, and the meeting of the Board of Trustees. I do not know about the Alumnae meeting, but the college program was good, both the class exercises, and the recital. The meeting of the Board was very satisfactory. In its internal organization there is perfect harmony, and through the good report of the college its labors are light.

Tuesday morning Judge Bell, of Greenville, delivered the Baccalaureate Address, on the subject: "The Persistence of Mediaevalism." It was a protest against the abdication of personality through the burying of thought under the debris of superstition and convention. The address was unique in character, progressive in sentiment, and vigorous in thought. At the close of this address, President Countiss, in a modest and dignified manner, presented the diplomas to nine beautiful and accomplished young ladies. Thus ended the session of 1911-12.

But it is due the president and the faculty to say something of the work they have done; and it is due the Church to say something of its investment in Grenada College and in Grenada girls. The work of the year has been eminently satisfactory. Eighty students were enrolled in the boarding department, and forty-four from the town, making a total enrollment of one hundred and twenty-four. No better work was ever done, perhaps, in any year of the history of the college. The girls were faithful and the faculty efficient. And the school has prospered financially. The current expenses of the year have been met; and between four and five thousand dollars has been spent in improvements and repairs. This was done without the encumbrance of the property or the use of credit. With one exception, the entire faculty of the literary department will be back another year, and a new teacher was added to the faculty in this department. Where changes have been made, trained and experienced teachers have been secured. The public may be assured that every post from that of the president down, will be presided over by competent and accomplished teachers, and where the ideal of education is character and accomplishment, Grenada offers both.

Now, that you may be sure that the college is gaining in the esteem and confidence of the public, more than three times as many have registered for next session as registered up to this time last year. But we must have more girls. Is it asking too much that the Conference adopt the slogan: One hundred and fifty boarders. We can realize that goal, and the slogan will help us to do it. Let's have them.

WM. L. DUREN.

Tupelo, Miss.

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Church News

Prof. Harlin P. Beach, who has for some years been the secretary of the Student Volunteer Movement, has sailed for Africa to make a study of missionary conditions there.

On a Sunday recently, Centenary M. E. Church, South, of St. Louis, Mo., received 120 members at one time. It was reported as the greatest day in the history of that honored church.

According to reports, there are 2000 Presbyterian churches in the United States without a pastor. In view of such conditions, we are led to modestly remark that the Methodist system of supplying its churches with ministers does not permit of such a condition.

Of the Bishops recently elected by the General Conference of the M. E. Church, all but one are reported as having been graduated from some college. This is the age of the prepared man, and the young man who is not fully equipped with the necessary training is apt to find himself outstripped.

Dr. H. A. Boaz, who has just finished a strenuous year's work for the Southern Methodist University of Texas, has been granted the month of August for a vacation. He has accepted an invitation to spend the month with the Grace Methodist Episcopal Church of New York City, thus taking his rest by changing the nature of his work.

Rev. R. S. McArthur, D.D., will remain in his pulpit, that of the Baptist Tabernacle Church, Atlanta, until after the third Sunday in June. He will spend his summer vacation in Suffield, Conn., during which time he will supply the pulpit of Tremont Temple Church, Boston. He will preach in Calvary Church, New York City, the fourth Sunday of this month.

A wealthy Jew of Chicago gave last week \$1,000,000 to the Roman Catholic Church for educational purposes. We are not prepared to say that this was a gift made with a mercenary motive, but if it was meant as a religious gift, the Jew was either misinformed regarding the methods of conducting Catholic schools, or very weak in his faith in Jewish teachings.

A movement has been started to build a great memorial church, which will properly represent Southern Methodism in San Francisco, Cal. Such a church, if completed before the Panama Exposition in 1915, should do great good. At least, our connection should not be unmindful of its duty to the thousands of Southern Methodists who will visit California at that time.

A report filed with the Secretary of State of New York shows that the Salvation army owns property in the United States valued at \$5,005,576, on which there is a mortgage of \$2,191,527. The salvation Army has never gained a very strong footing in this country, and from present indications it seems to be losing ground. However, its methods of Christian work are not the kind that are calculated to aid in securing large property interests.

The Presbyterian is authority for the statement that, when King George V crosses the border from England to Scotland, he changes his Church relations and becomes a Presbyterian, that being the established Church of Scotland; that Queen Wilhelmina of Holland is a Presbyterian; that the German Emperor is personally a member of the Presbyterian Church and is at the same time the head of the Lutheran Church, and that the prime minister of the Austro-Hungarian empire is an elder in the Presbyterian Church. From this it would seem that the Presbyterian Church is strong among the crowned heads, but we think Methodism has the

greater glory in being a Church for the masses of the people.

Some time since it was announced in this column that Hon. T. H. Yun, who is a graduate of Vanderbilt University, and the president of our Anglo-Korean school in Songdo, Korea, was, without cause, arrested by the Japanese government. Dr. W. W. Pinson and Bishops Wilson, Hoss, Candler and Murrah are endeavoring to effect his release, and for this purpose visited the Japanese Ambassador in Washington City last week. His imprisonment was an outrage, and our Church should leave nothing undone that can be done to gain for President Yun his liberty.

Secular News and Comment

The movement to revive race-track gambling in New Orleans seems to have died.

The Legislature of Louisiana will probably aid the flood stricken farmers to the amount of \$100,000 in planting their crops after the water has subsided. This is the kind of help that is both practical and needed.

The Insurrection in Cuba has taken on alarming proportions. That Government seems unable to cope with the black rebels, and at the same time protect foreign interests. The United States some time since assembled a portion of the Atlantic fleet near Cuban waters, and now is prepared to land 5,000 soldiers on Cuban soil.

On Monday, June 3, the South paid tribute to the Confederate dead by public parades, the carrying out of suitable programs and the strewing of flowers on their graves. The spirit of love that dominates the heart of man and causes him to thus remember the beloved dead is peculiar to mankind alone.

A bill has been introduced in the State Legislature, the object of which is to place New Orleans under a commission form of government. The measure provides that the voters of New Orleans shall have an opportunity to accept or reject the plan. The commission form of government is thought to be the most economic and business-like method of handling the affairs of a great city.

The largest tract of land on which all the methods of farming are purely scientific is located in Texas, and is called the Taft Farm, Hon. Chas. P. Taft being one of the owners. The farm is 100,000 acres in size, and 10,000 acres are under cultivation. No attempt is made to produce crops for the market, but all grain and provender raised is fed to the large herds of cattle and sheep which are on the place.

The United States has witnessed another increase in pensions to the old soldiers. In spite of the annual toll of life exacted by death, which has depleted the numbers of Federal soldiers, Congress insists on spending the country's money for pensions in larger quantities every year. Leading secular papers claim that the present pension system is nothing less than political graft. At any rate, it is passing strange that this fund must continue to increase.

Impressive ceremonies attended the laying of the corner stone of the monument being erected in Jackson, Miss., in honor of the women of the Confederacy. Many pillars of marble commemorate the heroes who fought and died upon the field of battle during the Civil War, but too few stones stand in honor to the memory of the noble women, whose struggles at home amid dangers

and in want, made possible the deeds of valor for which the men have been honored.

Among the commendable laws that are being urged by the Louisiana Prison Reform Association are the following: One creating a Board of Parole, and a system by which worthy prisoners may be paroled; another provides for a system of paying prisoners a percentage of the money they earn for the State while incarcerated, said money to be paid them upon their discharge; and still another to suspend the sentence of one convicted of a penitentiary offense and permit him his liberty, subject to the terms of a bond which he shall furnish.

It now appears that Congress will not during the present session take any action to assist those sections of the country that have made an effort to be freed from the curse of the liquor traffic. It seems that our government is too strongly involved in the business of making liquor to take any action toward stopping its sale. Personally, we are against high license, a revenue tax on alcoholic beverages, or any other method that tends to make the liquor traffic a source of revenue to our country. Take the profit out of the liquor business and the United States would fight it as it does moonshining to-day.

Inspector Reynolds, of the New Orleans police force, says that pool and billiard halls are the greatest curse that confronts society. He claims that no boy under seventeen years of age should be permitted to enter them. A bill is before the State Legislature, which, if enacted, would accomplish this end. The rules of these games and the methods of playing them are not bad, but the facts that pool and billiard halls nearly always are found near or in saloons, and that players often bet on the results of games are what makes them so bad. To brand the man who plays pool as unqualifiedly bad is hardly right, but it can truthfully be said that he is in danger of being thrown in bad company if he plays in a public hall.

KELLER LODGE.

Keller Lodge, at Seashore Camp Ground—Rooms screened; fine fishing and bathing. Write Mrs. R. G. Price for rates, Biloxi, Miss.

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"It is a well-known fact that Whitworth College occupies a most conspicuous and important position in the educational advancement of South Mississippi.

"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is exercised in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention given the health of the students and the kind and sympathetic treatment shown them along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within young women who attend this College is a most praiseworthy feature.

"The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

"Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

DANIEL CLARK LANGFORD.

Born February 13th, 1837; died March 22nd, 1912.

Within the years marked by these two dates there was lived in Mississippi a modest, unobtrusive life, that for four of its seven decades was a model of unassuming, but whole-hearted, devotion to the task of doing good to men.

There have been lives spent in the Methodist itinerant ministry, as in other fields of labor, that have disappointed the promise of their youth. It was not so with this life, for when the modest and but inadequately equipped local preacher knocked at the door of the Mississippi Annual Conference, probably there were none of his brethren who would have ventured to express the opinion that forty years of devoted and faithful service, of ever growing usefulness and honor, lay before him. Least of all would he have presumed to indulge such an expectation; for he was in his thirty-seventh year, a plain farmer, with a wife and a large family, without a college training, without experience, and giving promise of neither the brilliancy of intellect nor the graces of oratory that men account among the elements of ministerial success. In his humility he asked only a place among his brethren that he might yield his life in service to Him who had redeemed and called him. God gave him a place that grew larger with the slowly passing years, and in the growing affection and honor of the brethren he rounded out nearly two score years of service in the itinerant ministry of his Church.

D. C. Langford was the son of a preacher, his father, the Rev. I. D. Langford, being a minister of the Methodist Episcopal Church for nearly sixty years, locating in December, 1843, and sustaining the local relation to the Methodist Episcopal Church, South, to the end of his life.

The old home was in Webster County, Miss., and here Clark, as he was called, was born; but in his childhood the family settled in Yazoo County, where his youth was spent.

At the beginning of the war between the States he entered the Confederate service, from which he was discharged with honor when the remnant of the great army surrendered its conquered, but unstained banner at Appomattox Courthouse. The memory of his conspicuous gallantry and daring lingers yet among his old comrades in arms, and the writer of these lines has watched with interest the embarrassment of the modest old man as his friends would speak in his presence of his unflinching courage. After the war he settled upon his farm, where he remained until the call was heard to enlist in another warfare, and he entered the service of his King, in which, not for four years, but for forty, he bore "the red cross shield" and wielded "the two-edged blade of heavenly temper keen."

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

We have said that he lacked the advantages of a collegiate training, and yet he was a man of more than ordinary culture; his information was extensive, varied, and accurate. Two things contributed to this result: he was a thoughtful and painstaking reader of good books, and he remembered what he read and heard. His memory was remarkable; books, sermons, names, faces, dates, and the facts of personal, local and general history he seemed never to forget. He would recall the leading thoughts of a sermon preached years before by some Bishop or prominent connectional man, giving the time, place, and other circumstances of the occasion, and turning to his more youthful, but more forgetful listener, would say: "You were there that day!" and seem surprised that the other did not remember as clearly as he did.

He was a devout and thoughtful student of the Word of God, and was unusually well versed in the theology of his Church, and in the doctrinal differences that separated it from the other

branches of the Christian Church. Unqualified in his endorsement of the doctrines and polity of Methodism, his denominational loyalty contained not a trace of bigotry or exclusiveness. As a preacher he was marked by simplicity of statement and a quiet, but earnest and effective delivery. He was faithful in the preparation of his sermons, not infrequently exhibiting that pride and interest in his presentation of the truth that is often shown by those who, instead of taking bodily the teachings of the books, have tried to think them out for themselves. His voice was soft and his manner gentle and gracious.

As a host he was the soul of hospitality, taking great pleasure in ministering to the comfort of his guests, and his home was a haven of rest to a tired presiding elder. As a guest he was appreciative and considerate. In the social circle he was genial and talkative, always exhibiting a lively interest in the things that occupied the thought of those about him; courtly in his attention to the ladies, and always mindful of the children. In his own home he was affectionate and helpful, and was, in turn, regarded by the wife and children with an unselfish devotion that was very beautiful.

His attitude toward the brethren of the Conference was worthy of all praise. He was reverential toward the fathers; toward the men of his own age his bearing was one of brotherly deference; toward the younger men he was affectionate and considerate. He looked with special pride upon the unusually large number of young preachers who had been led to Christ through his ministry.

He was converted August 19, 1866, and, to use his own phrase, "got a good case of religion," was licensed to preach February 3, 1872, and was received on trial in the Mississippi Conference December 10, 1873. The following condensed statement of his itinerant labors was written by his own hand:

"I traveled the Bayou Sara circuit in 1874; the Wilkinson circuit in 1875 and '76; the Madison circuit in 1877-'80; the Beauregard circuit in 1881; the Lauderdale circuit in 1882-'85; the Marion circuit in 1886; the Vossburg circuit in 1887-'89; the Binnsville circuit in 1890 and '91; Benton circuit in 1892-'95; the Rose Hill circuit in 1896-'98; Trenton circuit in 1899-1902; the Lake City circuit in 1903-'05; Benton circuit (the second time) in 1906-'08; Taylorsville circuit in 1909-'10. I was superannuated in Hattiesburg, December 10, 1910."

His modesty forbade the record of the trials and hardships and successes of these laborious years; but they are on record by him who orders the steps of the good man, and who promised: "I will never leave thee nor forsake thee." The Conference minutes bear testimony to the assessments met and the members added to the churches; but the truer record is on high. He felt a worthy pride in the fact that he had spent twenty-eight years of his ministry in seven pastoral charges.

Brother Langford was not a great city preacher, nor did he aspire to be. His chosen field was among the rural people, whom he knew and loved so well. He was an example of the best type of the Methodist circuit rider, and in the staleness of his life, the devotedness of his spirit, and the efficiency of his work, he was an honor to the Church, at whose altars he worshiped and in whose ministry he spent the best years of his life.

Toward the close of the session of the Conference, held in Meridian in December, 1911, he arose and, gaining the attention of the presiding Bishop, asked if the Conference would grant him leave of absence for the remainder of the session, and affectionately bade the brethren good-by. It is probable that not one of those present could have remembered having ever seen him on the Conference floor, except when making his report or taking part in the Conference love feast; nor did any of them realize that this was his last farewell to that body of men, whose fathers nearly forty years before had received him into the

brotherhood that he loved, and the highest ideals of which he exemplified.

At midnight the sudden stroke came, and with the dawning of the morning his spirit entered into the brightness of an endless day. His last words were: "Lord, help me to rely upon thy promises."

Brother Langford was twice married. His first wife was Miss Martha Foster, of Yazoo County, a gentle and devoted woman, to whom he was married November 16, 1865. She was the mother of his children, of whom four died in childhood, and six survive to cherish the sainted father's memory. The mother died in 1882, while our brother was preacher in charge of the Lauderdale circuit. In November 1883 he was married to Mrs. Fannie Bryan, of Binnsville, Miss. He found in this noble woman a true mother for his children, and for himself a helpful and devoted wife, who made for him the charming and happy home so well known to the friends of his later years. He lived to see his youngest daughter happily married, and the peaceful days of his retirement from the active work were brightened by the affectionate ministry of those who loved him.

After his superannuation he settled in Morton, Miss., in a comfortable little home which he had built, and here in the enjoyment of the affectionate attention of the entire community he spent the closing months of his life. The funeral services were held in the village church. Loving words in memory of the good man were spoken by Rev. W. J. Dawson, his pastor; Rev. C. McDonald, one of his older Conference friends; Rev. J. M. Weems, D. D., of Laurel, and the writer of these lines. A great crowd followed to the village graveyard, where tender hands laid his body in the grave.

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors."

A. F. WATKINS.

Hattiesburg, Miss., June 5, 1912.

SUPERANNUATE ENDOWMENT FUND.

The Board of Trustees of the Methodist Episcopal Church, South, custodian of the Superannuate Endowment Fund, met at the Methodist Publishing House in annual session on May 7, with eight out of the ten members present, the other two being unavoidably detained from the meeting. The meeting was harmonious and the members of the Board expressed themselves as gratified at the year's progress. There is no room left for doubt that this most needed and worthy cause is taking firmer hold on the Church. The possibility of a successful ending of this movement, which means so much to our ministry and Church, is looming larger from year to year. It is full of promise. It has come to stay. The agitation will doubtless be kept up until the work of raising a great fund has been completed. May it be so.

The report of Rev. J. R. Stewart, the secretary-treasurer, for the year ended April 1, 1912, includes the following encouraging features: During the past year bequests with a value estimated at \$17,000 have been received, together with a \$1,000 gift to the annuity fund. The total receipts for the year were \$65,956.36. No part of the principal can be available for expenditures, but must be loaned, and nothing but the interest paid out to the superannuates. During the past year \$6,671 were paid to the superannuates. At present the total resources of the Superannuate Endowment Fund is \$319,313.02. This work is being done at a small annual cost to the Church. During the past year the entire expense, including salaries, traveling, etc., was but \$3987.78.

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SOLDIERS IMMORTAL.

They sleep beneath the daisied sod,
And over them we strew
White lilies with their hearts of gold
And roses bright with dew.
They sleep beside their rusty swords,
The blue coats and the gray,
Till Gabriel blows the reveille
Upon the Judgment Day.

They live within the nation's heart,
Each gallant soldier-son
Who fought with Lee the losing fight,
Or marched with Grant and won.
They live in silver star
That glitters in the flag,
From old Nantucket's light to cold
Alaska's farthest crag.

For lo! the dust of Dixie's dead
And stern New England's slain
Have filled the cracks in Freedom's wall
And made it sound again;
And every drop of blood they shed
Before the cannon's mouth
Cements the ties of brotherhood
Uniting North and South.

—Minna Irving, in Leslie's.

HOW TO HAVE YOUR OWN WAY.

This is a secret which we would like to whisper to the boys and girls, if they will put their ears down close enough.

You have long wanted your own way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this" and "Don't do that" all the time. You are sick of it, and would like to have your own way.

"Well, put your ear down while we whisper the word 'Obey.'"

Oh, you think I am making fun! No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work, until finally, his father came to trust him perfectly. His father said: "I know that Hardie will do what is right." When he went out at night, or to school, or to play, his father never said a word, for he had come to have perfect confidence in his boy.

Honestly, obedience is the road to freedom. If you want to have your own way, just begin to obey.—The Presbyterian.

THE DUTY AND THE CHANCE.

Bob was weeding the garden beds. Jack came along and watched him over the fence for awhile. Then he spoke. "Come go fishin' with me, Bob," he said. "There are lots of fish in the pond. We can get a big string before noon."

"Can't," said Bob. "Have to weed this whole garden before noon. Father's going to give me a quarter for it."

"What's a quarter? We can get a lot of fish and sell them down at the hotel for a good many quarters," scoffed Jack temptingly.

Bob paused in his work, and considered the question. Then he turned to his task with decision. "Guess I'll stick to the weeding," he announced. "I'm sure of the quarter if I finish this job. You're not sure that we will get any fish, or sell them if we do."

"Oh, come try it, anyway. You can finish the weeding to-morrow," coaxed Jack.

"Can't do it. Father said to do the weeding this morning, and he meant it. Think I'll stick to the sure thing and try the fish another day," answered Bob.

"Good for you, Bob," said Uncle Will, who had heard the whole thing. "Don't neglect the twenty-five cent duty for the dollar chance, this time or any time. It doesn't pay."

And of course it doesn't, when you come to think it over. The little everyday duties, if they are faithfully performed, pay better in money, in strength, and in training in faithfulness. The great chances that are held up before our dazzled eyes too often depend upon possible fish still to be caught, and possible sales that may never materialize. And when we neglect the real duty for the possible chance, we are training for unfaithfulness, for aimless, half-hearted effort, and for every probable failure. The well-performed duty, even though it may be a twenty-five cent one, pays best in the long run of life.—The King's Own.

SQUIRRELS AS TREE PLANTERS.

Contrary to common belief, the gray squirrels of the United States do not lay up their winter store of nuts in mass, but bury each one separate and apart from the rest, and for this reason they are Nature's most important chestnut, hickory, and walnut tree planters. The nuts are hidden in the ground, often at a considerable distance from one another, and either by instinct or a remarkable memory the squirrels will penetrate through several feet of snow when in want of food, and seldom, if ever, fail to find the hidden treasures.

They do not need or use the one-tenth part of the provender they have hidden away in the ground, and what they do not consume germinates the next spring, and in this way we get our uniform nut-tree forests which would otherwise grow in clusters under the parent tree where the nuts have fallen.

In their burying operations squirrels often cover a large area of ground, seeking the most favorable spots for hiding their food; this accounts for trees springing up in the most diverse places.—Harper's Weekly.

GRENADA COLLEGE.

Rev. W. L. Duren has written well of the commencement at our school for girls. The trustees completed all their work at one session Monday afternoon. That has not been possible at any commencement in a quarter of a century. Changing from the "lease system" to control by trustees for the Church, instead of for the lessee, it was not uncommon for the board to "sit till the wee sma' hours" of Monday night, and of Tuesday night as well. The change was made when we were without material resources, and were under most adverse conditions. With a president of less ability, less determination, and less financial skill than that possessed by W. L. Clifton, disaster would have been certain. He carried financial and other burdens that would have crushed a weaker man. Building on the broad and deep foundations thus laid, Brother Countiss is carrying forward our school to larger proportions and greater success. For native ability, accurate scholarship, financial skill, executive power, J. R. Countiss is in the foremost ranks of Southern educators. He is an ideal college president.

I appeal to the pastors of North Mississippi to give us one hundred boarding pupils next session.

The Methodists of our Conference are sending five hundred girls away to school. Many of them pay higher rates than are charged at Grenada. Not one is receiving the same careful oversight and thorough instruction as that given at Grenada. This is possible because of our limited number. One of the wisest things ever said by President Countiss was: "I shall never patronize nor preside over a large school for young girls or boys."

None but a school man can know the possible peril lurking in schools of large numbers of immature pupils gathered from promiscuous sources.

President Countiss and the trustees want every girl at Grenada to have the comforts and attention of a good Christian home; and to make Grenada College the safest place in all the land for girls who must go away from home to college. With a carefully selected faculty and the tender care of Mrs. Countiss, we approach nearer and nearer to our ideal.

Let every Methodist who reads this join our "One Hundred Club"—one hundred boarding pupils for Grenada College next September.

J. R. BINGHAM,

President Board of Trustees of Grenada College.

SEASHORE CAMP-MEETING.

41st Annual Camp-Meeting July 10-17—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during the Camp Meeting.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the Camp Ground. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1912.

The Seashore Divinity School, June 25 to July 4.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 10-17. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 18 to 28. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Brookhaven, Miss.

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ROBERT A. MEEK, Editor.

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Editorial.

COMING TO PASS.

The New York Tribune says: "The British Government has authorized the purchase of sixty aeroplanes, and will increase the number to a hundred as soon as trained operators can be obtained. Even then Great Britain will be far behind France and Germany in her aerial naval equipment, for France can mobilize 344 aeroplanes in twenty-seven squadrons, and is planning to spend \$5,000,000 on her air fleet during 1912, and Germany is striving to keep pace with her. * * * Two Italian dirigibles recently sailed over a Turkish encampment, and dropped thirty bombs, practically annihilating it, if reports be true." Airships are also beginning to be used for carrying mails and other commercial purposes. From this it would seem that Tennyson's prophetic vision is about to be actualized:

"Saw the heavens filled with commerce, argosies
of magic sails,
Pilots of the purple twilight, dropping down
with costly bales;

"Heard the heavens filled with shouting, and
there rain'd a ghastly dew
From the nations' airy navies, grappling in the
central blue;

"Far along the world-wide whisper of the south-
wind rushing warm
With the standards of the peoples plunging thro'
the thunder-storm."

FRIENDSHIP.

To have a friend or be one, which is the better? It is hard to separate the two, for scarcely would a man have a friend without first being one. Lord Bacon said that friendship brings three boons to man: peace in the affections, support of the judgment, and aid in need. In this busy age when the world is mad with speed and the desire is to excel previous records, true friendship is largely lost in envy and jealousy. The person who tries to be better dressed, who tries to appear equal to his superiors either in education or wealth, will be full of discontent, and withal most miserable. A false position is maintained at the expense of any possible friendship. If you would have friends, be natural and honest with the world, and those about you will love and help you: for, indeed, it is better to appear natural and have friends than to present a false appearance and have none. Friends are of greater value than money, for with money you can buy but the feeble, perishable things of this world, while with friends you can secure strength for both hand and heart. To be a friend is to be honored with a distinction. Christ said (St. John 15:15), "Henceforth I call you not servants but friends," and then taught the three elements of friendship.

The first is sacrifice, for "Greater love hath no man than this, that a man lay down his life for his friend." What friend is there who will not

sacrifice. The world is full of examples of sacrifices made by friends. A poet has said, "The best friend you have is your mother." Has she ever proved her friendship by sacrifice? From the very beginning of your life, your existence in this world has been made possible because of the things she gave up. She stayed awake at nights to watch over you; a hundred times a day she neglected her work to wait on your wants; she bore with your every whim and humored you in them, and when poverty hung as a dark cloud over your home, it was mother who ate less, dressed poorer and sacrificed most. So did Christ prove himself your friend by sacrifice. He gave up the golden streets of glory for a manger; gave up the seat at the right hand of God for a land where he had no home, and not even a place whereupon to lay his head; gave up the harmonies of heavenly harps for the hisses of unholy men; gave up the association of angels for the company of fishermen, and gave up the life of bliss for the shameful death upon the cross—all for the sake of man. What truer test of friendship is there than sacrifice?

The second test is confidence. Christ said, "for all things that I have heard of my Father I have made known unto you." Have you not noticed two girl friends whispering secrets? Would you call a man your friend who would not confide in you his affairs? One dares to unburden himself and unburden his heart to a true friend. There is a joy in knowing the secrets of another. Christ commits the secrets of heaven to his friends on earth. What is heaven like? No man can tell. Paul, when he was caught up in the third heaven dared not try to tell the glories he saw and heard there. The speech of man is too feeble a thing to use in trying to express the truth of the glory of heaven. It would be insulting God to try. Yet Christ commits to his friends an experience of what heaven is, which Paul calls "an earnest of our inheritance." What a sweet secret!

The third test of friendship is partiality. "Ye have not chosen me, but I have chosen you," said the Master. Have you ever seen a boy pass by a whole yard of boys and pick out just one as his associate? Is it not true in your case that you have chosen your friends and clung to them even though distance separated you, and at the same time you do not know the name of the man who lives across the street from you? One must be particular about the company he keeps; therefore he must choose his friends with care. "Love your neighbor as yourself" does not mean for you to promiscuously associate with everyone. Choose your friends, and be sure to choose many; for in having many friends there is a wealth that money cannot buy. But do not forget to be the friend of Christ as he has been of you. Sacrifice for the building of his kingdom, commit to him the secrets of your heart, and choose him as your Savior.

A. J. G.

SECULARIZING THE PULPIT.

It seems to us that too many ministers to-day have lost their respect for the church building and its pulpit. To many it is an auditorium, and the pulpit is but a platform for public speaking. A short time ago an Advertisers' Convention was held in Dallas, Texas, and the news reports from there said that on Sunday many of the leading pulpits of the city were turned over to professional advertisers, who delivered addresses on high-class advertising. There may be merit in clean advertising, and the agent may be a Christian gentleman, but that is no reason why the church, which was dedicated to the worship of God and the glory of our Savior, should be turned over to him.

The pulpit is the place from which to preach Christ, and no message delivered from it that does not offer Christ as a Savior is in place. It may be all right to lend our influence toward good roads, anti-tuberculosis leagues, clean advertising, and civic reform; but when we use the pulpit as a lever to spring these matters,

together with our own opinions of them before the public, to the neglect of the story of the Cross, we have turned traitor to the call of God which we have avowed that we have received.

A. J. G.

MILLSAPS' NEW PRESIDENT.

On last Saturday the Board of Trustees of Millsaps College elected Dr. A. F. Watkins, pastor of Main Street Church, of Hattiesburg, president, to succeed Dr. D. C. Hull, whose resignation was announced some time since. Mississippi Methodism is to be congratulated on having a man of the strength of Dr. Watkins at the head of its greatest educational institution. In the nearly thirty years of his connection with the Mississippi Conference, Dr. Watkins has let his powerful influence to almost every advance movement that has been made. He has filled positions of church-wide importance, for the past eight years being Secretary of the General Conference.

PERSONAL AND OTHER NOTES.

Rev. S. L. Pope, of Itta Bena, Miss., is this week engaged in a revival meeting at Morgan City.

Rev. W. W. Holmes has been on the sick list for the past few days, but is again able to be about his pastoral duties.

Dr. D. C. Hull, the retiring president of Millsaps College, is reported as having delivered two great addresses in Magnolia, Miss., on June 2. His subjects were "Purpose" and "Ideal Citizenship."

The congregation at Winnfield is delighted with the progress of the church under the efficient leadership of the new pastor, Rev. L. A. Humphries. Every department of the church is steadily growing.

Rev. A. G. Shankle has been granted a month's vacation by the Rayne Memorial Church, of which he is the popular pastor. He has not yet announced when he will take advantage of the proposed vacation.

We learn with deep regret that Bishop Morrison's little grandson recently died from the effects of a snake bite. The sympathies of all the readers of the Advocate are with Bishop Morrison and his family in this hour of grief.

We are in receipt of a handsomely engraved invitation to the Commencement of the Randolph-Macon Woman's College of Lynchburg, Va., for which we are indebted to our accomplished young friend, Miss Bessie Chichester Cooper.

Brother James Graham, of Waynesboro, Miss., writes: "Your paper gets better all the time." We appreciate such kind words, and are more than glad to expend our energy in producing wholesome Christian literature for our readers.

Rev. W. H. Coleman, of Ruston, La., has recently held a most successful revival meeting at Bienville, La. More than thirty-five united with the Church and the whole town was stirred. The pastor and people are very hopeful for the future.

Rev. J. G. Snelling returned last week from Franklin, where he has been assisting Rev. C. C. Weir in a revival meeting. He reports that the meeting was fruitful of much good, and that he found Brother Weir loved by a host of good people.

We are gratified to learn that the health of Rev. I. L. Peebles, of Meridian, Miss., is much improved, and that he will soon be active in his evangelistic labors. We also acknowledge receiving two subscriptions sent in last week by Brother Peebles.

We received four new subscriptions from Rev. W. W. Perry, of Texas Avenue Church, Shreveport, last week. Brother Perry secured a number of sample copies of the Advocate and distributed them, the result of which was the above number of new subscriptions.

In a letter containing her renewal, Mrs. Mamie Abney, of Montrose, Miss., says: "I would not know how to get along without the weekly visits of the Advocate." We are glad that Sister Abney has no disposition to try to learn how to get along without her Conference organ.

Rev. R. W. Tucker, the tireless presiding elder, is finishing his quadrennium on the Ruston District. During his administration there has been marked growth along all lines. Brother Tucker will give a large part of his time this summer to helping his pastors in revival work.

The Ruston District Epworth League Conference will be held at Gibsland, La., on Monday and Tuesday, July 15-16, just prior to the regular District Conference. President Townsley has pre-

pared a fine program, and some of the strongest platform men of Louisiana will speak.

The work of the church at Taylor, Miss., is advancing under the wise leadership of our young brother, Rev. A. S. Raper. He has received thirteen into the church since Conference, and has done good work for the Conference organ. May continued success follow his ministry.

Recently the Murrah Mens' Bible Class of Arcadia presented the church with a handsome golden oak Hymn Board with offering receptacles to correspond. This growing Bible Class has doubled its membership within the past 60 days, and hopes to double again before the year is out.

Rev. C. M. Chapman, of Summit, Miss., will spend the summer canvassing for new pupils for the Port Gibson Female College, of which institution he has been recently chosen president. His last act before leaving the pastorate for the educational field was to send in two subscriptions to the Advocate.

Mrs. Nellie O'Beirne, missionary to Mexico, is at home with relatives in Shreveport. On account of the insurrection in Mexico she will not return to her school at Durango until autumn. Mrs. O'Beirne has rendered our Church valuable service in our mission schools at San Luis Potosi, Saltillo, and Mexico City.

We recently received a neatly printed invitation to attend the Men's Bible Class at Clarksdale, Miss. We are sorry that distance renders it impossible for us to join this growing class which now has a membership of 37 men. To the pastor, Rev. J. T. Lewis, is due no small part of the credit for the building of this useful class.

Rev. W. E. Thomas was unable to fill his pulpit at Second Church, New Orleans, last Sunday on account of being sick. He left Monday afternoon for Greenville, Texas, where he will recuperate for a short time. Before leaving New Orleans he was notified by a telegram that a couple was awaiting his arrival to perform a marriage ceremony.

Rev. R. H. B. Gladney is in the midst of what promises to be a great revival meeting at Houston, Miss., where he is assisting the pastor, Rev. R. P. Nebbett. In commenting on the services, the Post, a local paper published in Houston, says: "Brother Gladney is a man of great force, and delivers his sermons in clear and forcible language."

One of the notable features of the Baton Rouge District Conference recently held at Amite, La., was the large attendance of laymen, there being 28 lay delegates present. Often the attendance of lay delegates at the District Conference is so small that the business of the Conference which must be transacted by them is done with difficulty.

Conference Evangelist A. W. Turner began a meeting at Minden, La., on Sunday, June 2, where he is assisting the pastor, Rev. E. K. Means. We are informed that the meeting has been a success from the beginning, and that large congregations have been in attendance. There have been several conversions and accessions to the Church.

Rev. V. C. Curtis, of Kosciusko, recently closed a very successful meeting at Itta Bena, Miss., the result of which was sixteen accessions to our Church and four to other churches. During the meeting the stores of Itta Bena closed during both the morning and evening hours of service. Rev. S. L. Pope is in great favor among his people there.

What promises to be one of the greatest revival meetings in the history of Marks, Miss., is now in progress. Rev. J. W. Price, the pastor, is being assisted by Rev. L. W. Cain. There have been 26 additions to the church thus far, and business houses are closing nightly in order that nothing shall interfere with the further success of the meetings.

Among the out-of-town ministers who attended the Commencement of Centenary College at Shreveport, La., last week, were Rev. T. J. Warlick, of Lake Charles; Dr. C. W. Carter, of Natchitoches; Rev. N. E. Joyner, of Mansfield, and Presiding Elders Wynn, of the Lafayette District, Carter, of the Alexandria District and Schuhle, of the Monroe District.

Rev. Hugh W. Jamieson, pastor of Queensborough Church, Shreveport, is in the midst of a meeting. The preaching is being done by A. Inman Townsley, of Arcadia. A large chorus choir is leading the singing and a fine band of personal workers are rendering valuable aid in the meeting. Brother Jamieson is one of our most efficient and consecrated young men.

We are in receipt of an invitation from Rev. G. W. Bachman, of Winona, Miss., to the marriage of his niece, Miss Iris Josephine Woolard, to Mr. Cary Whitfield Boyd on Thursday, June 20. We acknowledge the invitation with thanks, and in advance extend to these promising young people our hearty congratulations. They will make their home in Ft. Smith, Ark.

Rev. W. D. Wendel will begin a tent meeting at Pontotoc, Miss., July 7, under the leadership of Rev. Walter Holcomb, the evangelist. Preparations are being made for a great meeting in Pontotoc, after which a county evangelistic campaign will be conducted. Brother Wendel writes: "The bad weather has made the people of the county ravenously hungry for the gospel."

The work in Arcadia, La., continues to look up under the efficient ministry of Rev. A. I. Townsley. The pastor not only expends great energy in making the wheel of progress roll in his own church, but finds time to be of service to his brethren. He will be engaged for the next ten days in a meeting in Shreveport, where he is assisting Rev. H. W. Jamieson at Queensborough Church.

Rev. Hoyt M. Dobbs, pastor of Central Church, Kansas City, Mo., is one of the most effective preachers in Southern Methodism. His power as a pulpiteer was proven to the satisfaction of one of the largest congregations that ever attended our church in Arcadia recently, when he delivered a great sermon on "The Kingdom of Heaven." Brother Dobbs has been visiting among friends in Arcadia.

We regret to be informed of the death of Brother J. T. Duke, father of Rev. R. E. Duke, of the North Mississippi Conference, who passed to his reward Monday morning, June 10, at 2 o'clock. The funeral was conducted by Rev. W. A. Bowlin, of the North Carrollton charge, and the remains interred in the Marvin Chapel graveyard. We extend our tenderest sympathies to the sorrowing loved ones.

Rev. Wm. Schuhle, presiding elder of the Monroe District, is magnifying his office in visiting the flooded parts of his district and cheering and giving hope to the pastors and people. About one-half the pastoral charges of his district have been under water. The General Board of Missions will assist some of the pastors who have suffered most. A goodly sum has been collected especially for this purpose.

Whitworth College, of Brookhaven, Miss., has made a splendid record in the past, and the influence of its good work is now reacting to bless it. From a communication from Brookhaven we quote the following encouraging words: "We are to have our Mary J. Lampton Auditorium this year, and also a home for the president. Next year we will have our three-story building." Whitworth is to be congratulated on such a bright outlook for future improvements.

In their meeting last Monday morning, the pastors of the New Orleans Methodist Churches endorsed the reforms that are being urged by the Louisiana Prison Reform Association, and commended the courage of Rev. J. L. Sutton, pastor of Louisiana Avenue Church, and secretary of the Prison Reform Association, for the gentlemanly courage he manifested by suffering a humiliating insult administered by a State politician and not forcibly resisting it. It takes more courage to maintain self control than it does to attack an offender.

Children's Day was celebrated by the Sunday school at Myrtle, Miss., last Sunday, and the results were most gratifying. The crowd that attended more than filled the church, and the program rendered was high class from the beginning to the end. The credit for the interesting program is due to Sister Cunningham, who was ably assisted by a committee from the school. Brother E. H. Cunningham, the pastor, acknowledges that the children have greater drawing powers on Children's Day than he has on a regular preaching occasion; and Brother Cunningham does not preach to small crowds, either.

On June 8 Miss Elizabeth Kilpatrick, the useful Field Secretary of the Sunday School Board of the North Mississippi Conference, in a letter to this office said: "We had a great fish-fry yesterday for the Y. M. B. Class. There were between two and three hundred present. Brother Feltz was up by 3 o'clock in the morning with the fishing crowd and did vallant selning. Brother Mitchell said grace in his own fine way, and then we had plenty of fish and an abundant picnic dinner." Miss Kilpatrick is to be congratulated on the success of the Corinth class picnic. Grown folk enjoy a frolic as much as the children.

We learn with great joy that Sister Park, the wife of Rev. John Park, of Macon, Miss., has recently undergone two operations successfully and is now on the road to complete recovery. May God wonderfully strengthen her and preserve her life for future usefulness. Miss Leonese, the accomplished daughter of Brother and Sister Park, is now in Asheville, N. C., as a delegate from the University of Mississippi to the Y. W. C. A. Summer Conference that is in session there. Her absence and the illness of her mother leaves Brother Park both minister of the church and "mistress" of the Manse. But he is abundantly able to do well what his hands find to do.

AN EXPLANATION OFFERED.

Editor Christian Advocate: In your editorial of last week relative to the Titanic, under the interrogatory caption, "Was it Providential?" you seem somewhat unsettled in your ideas about it as I gather from the following sentence in your discussion: "We will not so affirm, nor, on the other hand, will we deny that this was the case." Again you make this statement: "But it is our deep conviction that much of what goes on in the lives of men and in the affairs of the world is under the immediate direction of a higher power." In discussing this question in detail or rather to reach a definite conclusion on it, the line between the sovereignty of God and the agency of man must be fixed. This is a question as old as time and over which great minds have contended, but if you will excuse apparent presumption on my part, I will say that I think it a very simple contention, and one that both observation and the Bible settle definitely.

The line between God's sovereignty and man's agency is the line between the TEMPORAL and SPIRITUAL life, God decreeing and controlling the former, even to details, while man is supreme in the latter, and with this truth before us we can always know what is providential and what is not.

Now, with many this may be somewhat of a new theory, but it is consistent with observation and the Bible, even from the day that our first parents were placed in the garden of Eden with God supplying all their temporal and material wants and the spiritual being left with man.

Job's life was given to the world to teach the same great doctrine. A study of it shows that man is wholly dependent in the control of his material affairs, while he has perfect control of his spiritual life if he wills.

Then the Savior in the Sermon on the Mount, in the 6th chapter of Matthew, taught and impressed this same great truth, clinching his argument with the affirmation in an interrogatory form, "Which of you by taking thought can add one cubit unto his stature?"

An analysis of the Lord's Prayer will also bring out clearly the same idea, it being an acknowledgment on the part of man of God's storehouse of material supply and of man's control of his own spiritual nature.

With the Bible, observation, and reason teaching the same great truth I conclude that not only the destruction of the Titanic, but every other material happening is not only providential, but decreed.

Further, I am convinced that when this truth is universally taught and man learns that his life material is in accord with God's will and his life spiritual is of his own shaping, the problem of discontent will be solved.

M. G. CAMPBELL.

Kosciusko, May 30, 1912.

THEY ARE COMING IN!

We have received a number of names of ladies, both married and single, who desire to enter the contest for the free trips offered on the last page of this paper. We are in correspondence with a number of others who are debating seriously whether they should enter the contest. Send in your name at once. NOW IS THE TIME!

A number of pastors have signified their willingness to give free entertainment to the lady who desires to canvass their territory. Read our grand prize offer and DECIDE TO ENTER AT ONCE!

The Epworth Leagues of Missouri will meet on July 8-15 in Pertle Springs for a week of Institute and social life. Pertle Springs aways the same influence over the young life of Missouri Methodism that the Seashore Camp Ground does over Louisiana, Mississippi and Alabama, and that Epworth does over Texas.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. LULA McLAIN (nee Watkins), wife of Rev. G. W. McLain of the North Mississippi Conference, died at Belle Fontaine, Miss., on April 9, 1912, after a painful illness of several days. She was born in Fayette County, Ala., Oct. 6, 1893; joined the church at Bethlehem at the age of seven years, and was married to Rev. G. W. McLain in 1905. Her two infant children preceded her to the grave. Her three years as the wife of an itinerant preacher were full of hardship, but were given cheerfully and with the patience that is born of devotion. She loved the Church in all its work and worship. The writer often saw her fragile body bearing a beaming face as she joyously discharged her duties in serving the Church. And, although she has gone from us when so young, she has left a precious memory of deeds of love that shall always be fresh and inspiring. May the good Lord make his gracious presence so felt that the lonely and sorrowing husband, bereft of children, may have strength and guidance in the way of life and duty.

BEN P. JACO.

MRS. MARGARET M. TURNER (nee Thompson) was born in Marengo County, Alabama, June 9, 1829. She was married to Mr. Dixon L. Turner, February 1, 1849, and to them were born nine children, seven of whom grew to manhood and womanhood. Her husband died more than twenty-one years ago. She spent most of her life in Kemper County, near Scooba, but moved with her two youngest children to Claiborne County, about ten years ago. She joined the M. E. Church, South, in early life. She was not only a member of the church, but a devout, consecrated Christian. Her many friends know that she lived a consistent Christian life. For several years she had been in feeble health and spent most of her time reading her Bible. After saying her prayers at night she would get in bed and pray herself to sleep; being deaf, she did not know that she was praying out loud. She believed in and obeyed her Savior; loved and trusted her friends, and spent her life in loving service for her children and grandchildren. She heard the last summons Friday night, April 19, 1912. She was carried to Scooba and buried in the family graveyard at Old Scooba. May the God in whom she trusted sustain and comfort her grief-stricken children who are left to mourn their loss, but in their grief to thank God for the heritage of such a mother. Her children are Messrs. John and Benjamin Turner of Texas, D. L. Turner of Port Gibson, Mrs. A. J. Keene of Enterprise, Mrs. J. D. Howard of Wilsouville, and her daughter-in-law, Mrs. Eliza Turner of Newton.

FANNIE C. MOORE.

AN APPRECIATION.

It was my privilege and exceeding good fortune to know Brother T. P. Hill for three years, and in that time my relation with him was so close, free and intimate that I learned to appreciate the wonderful and surpassing richness of his Christian life, strong manhood and intellectual power. Brother Hill died the latter part of last December in Senatobia, Miss., where he had lived nearly all his life, and for some twenty or twenty-five years was an active, efficient, loyal and enthusiastic leader in all the affairs of the Methodist Church in that town. He was president of the Board of Stewards for perhaps twenty years, and several times superintendent of the Sunday school, and was one of the most efficient teachers I ever knew in the Sunday school work. It was profit to any man to know him; it was inspiration to the higher and

better in life to be associated with him; it was a schooling in the elements of real, genuine manhood to live in the same town with him and see him day by day on the streets. He was a prince of laymen, loyal to his pastor and church under all circumstances and conditions. You always knew where to find him on all questions. In time of storm or calm he stood steady, strong, immovable for whatever he conceived to be right, regardless of the effect his stand might have upon his own affairs. He was a man of unusual gifts of mind, and a deep thinker on all subjects. He left a rich and noble heritage to the dear wife and daughter of a spotless character and name above reproach. The church in Senatobia will find it hard to replace him by another; he was honored by rich and poor, high and low, and there was not a man, woman or child who could lay a charge of littleness of any kind at his door. We sometimes wonder why God does not leave these choice spirits longer on earth to bless it, but I verily believe that the chariot of God swings low sometimes for such as he, that we may know the exceeding and surpassing beauty of the company God is gathering to himself up where the "spirits of just men are made perfect."

S. L. POPE.

Commendatory Resolutions.

Be it resolved by the members of the Baton Rouge District Conference, That we look forward with regret to the necessary termination of the relations of Brother C. C. Miller with us as presiding elder.

Second—That he has served this district faithfully and well during his quadrennium, and has, by his constant, fraternal courtesy, sincerity and kindness in his intercourse with us, endeared himself to all our hearts.

Third—That he will carry with him into his future fields of usefulness our love, esteem and best wishes.

Fourth—That our secretary be instructed to forward a copy of these resolutions to the Christian Advocate for publication.

Signed: H. W. Bowman, R. R. Reid.

Every duty we omit obscures some truth we should have known.—Ruskin.

CHILDREN THAT ARE MISUNDERSTOOD.

In almost every community there is at least one child of deficient mental development, or in other words, a feeble minded child. These children are almost universally misunderstood. Parents and relatives often think them stubborn and devoid of ambition and blame the child for its indifference. In school such a child is known as a dullard, and becomes the target for the jests of its companions. The teacher sometimes refers to it as a "blockhead" and a hopeless case. Thoughtless people sometimes speak of them as idiots. Even the family physician sometimes fails to appreciate the real condition.

All this is wrong! These unfortunate children are not idiots. They differ as much from idiots as you do. They deserve and require a special system of physical and mental training at the hands of physicians and teachers who understand their infirmity. Don't send a feeble minded child to school with normal children. It only makes matters worse. Don't imagine that a private tutor can benefit such a child. It takes a life time of patient study to fit a teacher for this particular class of work.

Above all things don't give up the child to a hopeless fate. Act intelligently—give the child a chance. Much can be accomplished if it is placed in skilled hands. Don't imagine that anything can be accomplished at home. Home influences make improvement next to impossible. Parents who are interested in this subject may gain additional light from a booklet issued by the Stewart Home and School, Dr. John P. Stewart, Supt., Box 7 B, Farmdale, Ky.

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Tidings From the Field

Sidon, Miss.

Dear Brother Meek:

I have just closed my revival meetings. Revs. Garner, Simpson and Poe were my helpers, and all did good work. We had fine meetings at each place on the charge and 20 were added to the Church, and the membership was quickened to new life. We have organized a Senior League at Sidon with 19 members, and a Junior League at Tchula with 28 members. The ladies of the charge are alive and active in the work; just now they are having a fence built around the parsonage. In spite of discouragements, my people are about our Father's business.—O. P. Armour.

Noble, La.

Mr. Editor: Our protracted meeting which began on May 18 closed May 31; and was conducted by Rev. J. C. Rousseaux, the pastor, assisted by Rev. David Morris, from Ohio. These two servants of the Most High came into our midst and preached with the power of the Spirit, and as a result of their labors thirty-four were added to the Church, mostly by profession of faith. Brother Rousseaux is an untiring worker, full of the Holy Spirit, and is doing a great work for the Master. Brother Morris preached powerfully the love of God and the significance of man until the hardest hearts were touched and those afar off were made to pause and think. Our church is in excellent condition, both spiritually and financially. We have a good Sunday school, and the singing is something of which to be proud. When Brothers Rousseaux and Morris came to us they found our hearts, our homes and our purses open to them. May God ever bless them, and may the Holy Ghost ever be upon them. We are planning to have preaching twice a month instead of once a month, as heretofore.

—W. C. Lay.

Como, Miss.

On June 2, 1881, the Methodists of Como laid the corner-stone of their first church. The membership was very small, numbering about 40, with a Sunday school of something like 60. Rev. C. N. Terry was pastor. Soon after the building of the new church he conducted a very successful revival, after which he received many new members, and then commenced a church life which has never ceased. The congregation has continued to grow and all the interests of the church to increase, so that for some time the house has been too small to accommodate the membership or to meet the needs of the Sunday school, which is a very flourishing one, under the superintendency of I. S. Jackson.

Yesterday, June 5, they laid the corner-stone of what will be a modern and elegant church, on the same spot—one to endure and amply sufficient to meet all the requirements of a progressive membership. Rev. J. W. Dorman, presiding elder of the Sardis District, with the pastor, Rev. J. B. Randolph, officiated, and delivered a splendid address to the assembled members, visitors and friends. Very largely through the wise and patient course of the pastor, this event was brought about. This is the second church, of enduring quality and beauty of design, which has taken form under his hand.

The contents of the old corner-stone were replaced in the new one, together with documents, papers, photographs and other things of interest, including a silver dollar of the coinage of 1881, which was in the old box, which, being "redeemed" by the Bank of Como, is to be sent across the waters to Africa as the church's

first contribution to African missions, while the original is lodged in the copper-box of the corner-stone.

To attempt a description of the new church is now out of the question. It is enough to say that it will be a perpetual satisfaction to the congregation, winter and summer, and be a source of pride to the people of the town forever.—J. S. Carlton.

Vernon Circuit, La.

Dear Dr. Meek: Fearing that someone may think that we have left the Vernon Circuit, or that we are sick with the "elderitis" or have been promoted to the bishopric, I will say something of our work; that is if you will allow me the space. We held our second quarterly conference on May 29, and it was a success in every way. Every steward on the charge was present, notwithstanding they are farmers and the heavy rains have made them late with their crops. Hard times have not lessened their zeal for the Church, and they brought up the preacher's salary. We had the table fixed out under the trees and the dinner—ham, chicken, in fact everything—was good. (Now, Doctor, if you'll promise not to tell, I'll tell you a secret.) The presiding elder ate two gizzards. Oh, how that man Tucker can preach! One of the stewards said that he could outpreach any man in the Conference, and I didn't hit him for saying it. We had with us a visiting minister, and when Brother Tucker was a little late coming, he asked if the elder ever played a trick. I answered emphatically, "No, sir." I have been in his district for three years, and he has never failed to meet an appointment, and he did not fail this time. The visiting brother said he had never heard Tucker preach only at Conference, but he can preach much better out in the sticks. I am praying for God's blessings upon this work, and ask the prayers of the Advocate readers, that I may press the battle hard and be victorious on the Vernon charge.

—R. H. Bamburg, P. C.

A DAILY REMINDER.

At 1 o'clock every day in the city of Edinburgh, a cannon is fired from the castle. Above the ceaseless din, the unending strife and the constant scurry of the city its deep boom is heard, and in Parliament House, in the university, in the workshops, in the busy streets, on the quiet hillside and out on the rolling sea men regulate their watches by it.

Even so should the voice of Christ sound loud and clear above all the turmoil of conflicting sects and creeds, and men should regulate their actions and conduct by his word. Harken to his voice:

"Whosoever shall be ashamed of my words, of him also shall the Son of man be ashamed."

"If you love me, keep my commandments. If a man love me he will keep my word."

"Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved."

Obey the Divine Voice, and in the deep joy of pardoned sin, the absolute certainty of acceptance in the beloved, you will realize "that's better" than your own way and disobedience.—Laurie Grinstead, in the Southern Churchman.

The tongue no man can tame; hence thou canst not tame thine own, for thou art a man. So thou must needs have continual recourse to God, that he may do for thee what thou art not able to do for thyself.—St. Augustine.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The State Springs Sunday school is making good progress and doing good work.

A fine Sunday school has been organized at Crawford, Miss., with a membership of forty.

Superintendent E. L. Selby, of Rlenzi, reports a Children's Day full of interest, and that his school is in good working order.

A Good Fellowship picnic is being planned by a large adult class, near town. The plans include a fish-fry dinner and a happy day.

Brother Gladney writes cheerfully of the number of Children's Day observances reported, and wishes to accent the request that every charge should have a full and generous part in this great work.

The Okolona Circuit is alive on Sunday school topics, and is planning for an inspiring Rally Day, as well as for the observance of Children's Day in every charge. Brother McDougall has walked 150 miles during this season of bad roads to meet and uplift his people.

Mrs. J. H. Mitchell, the capable wife of the presiding elder of the Corinth District, has been teaching the Y. M. B. Class at Corinth, in the absence of the Field Secretary. She has done a great and highly acceptable work, and one greatly appreciated by the class and teacher alike.

All four of the Sunday schools in the Lake Cormorant and Hinds Chapel charge are doing splendidly, and will observe Children's Day. Two well organized Adult Classes facilitate this work; the Sunbeams at Eudora with 20 members and Mr. Hancock, teacher; and the Scriptural Truthseekers, Hinds Chapel, with Mr. Chas. Freeman as the teacher.

One teacher of a Wesley Class, lately organized, asked each member to write on his attendance card how long since he had attended Sunday school, and the answers were from twenty years to one year. The twenty year man was made vice-president of his class, and says he feels all of those years were lost if each Sunday was as helpful as the last half dozen.

A Men's Class printed a large red interrogation point on a heavy white card board, and placed one in the window of every business house in a large town. This, of course, caused much comment. The next week a similar card adorned with a large Adult Bible Class button, the name of the Class and the words, "Wanted: 100 Men," replaced the enigma of the previous week. The hundred men were secured all right.

LOUISIANA NOTES.

By Rev. P. C. Lowrey.

A happy event on May 22nd, in the Second Church, New Orleans, was a social given by the men for the women, there being 150 present, and, incidentally, a fund was started at that time to liquidate the Church debt. Vocal music was furnished by Mr. Fred Muller, and Mr. Joe Hirn entertained the guests with music from a Victor Victrola. Strawberries and cream were served as refreshments. Rev. J. M. Henry was an interested guest of honor.

Miss Blanche Pryor, of Arizona, La., has just completed a fruitful year's labor as teacher in the Denham Springs public school, and proved to be a type much to be desired among our teachers. She brought her trained mind to the pastor and laid it upon the altar of the Church. Kindergarten chairs in the Sunday school, better music in the church, and her spirit of reverent worship and faithful service were

left by her as a benediction to the whole community. May her tribe increase.

On May 19 there were 265 present at the Parker Memorial Sunday school of New Orleans.

Four have recently joined the Church from the Italian class in Second Church, New Orleans, three of whom have asked for their letters to take back to Italy, where they want to show their Protestant colors. Mr. M. B. DePass succeeds Miss Ragland as teacher of the class. Brother DePass leads Gospel services on Sunday nights at St. Mark's Hall, from which three Spaniards have joined the Church. His special training for his work was in the Epworth League.

On the fourth Sunday in May Rev. V. L. Fulton had an all day program at Live Oak, on the Denham Springs charge, with the writer as guest of honor. One of the services was devoted to Children's Day program. A Young People's and an Adult Bible Class were organized, a Home and a Cradle Roll department were begun, and a teachers' library started. This is a country church of large opportunity and is fortunate in having the Parish superintendent of education as its superintendent. Such schools need to do the best work.

While in the City Park of New Orleans recently, we found nineteen picnics in progress one afternoon. This reminds us of the Sunday school's opportunity of winning a stronger following at this season by giving the children and their friends the pleasure of an outing. We who are older may think it not worth while, but let us not forget that our barbarian forefathers lived in the wilds, and that our children have inherited an instinct for the same manner of living. Nature is a transcript of God and none of us will suffer by contact with her. Give the children a chance.

Some of our Sunday school folk have the bad habit of mutilating the prepared Children's Day programs, thus breaking the thread of the subject treated, and generally bringing in some trifling material because they already know it. Such a course is an exhibition of pure laziness. If the program is worth rendering at all it will take work to get it up, but work yields its rewards. Some of our churches that sing over and over about a dozen hymns would be blessed in learning a few new ones on Children's Day at least. Don't change the program unless you are sure you can make a better one.

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The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God; for peace is the divine order, in whatever state we may be. —Fenelon.

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THE WORDS OF DUTY.

The risen Lord comes to us not only to give us comfort and strength, to fill our souls with peace, but to send us forth on the same mission for which he came to the earth and in which he went down to the grave. It would have been joy to the heart of the disciples to have Jesus remain with them, as the three on the mountain felt when they wished to abide there in the heavenly glory, but Jesus did not come simply that we might have the joy of salvation and of being with him, but that we might take up his work and go forth on his mission. He breathed on them the Holy Spirit, and then said, and now says to us: "I go to the Father; go ye into all the world and preach the gospel to every creature." Happy are they who hear the resurrection words of duty. —United Presbyterian.

WINNING FIGHT WITH DEATH.

In the decade from 1901 to 1910 the death rate from tuberculosis in the United States declined from 196.9 for each 100,000 persons living to 160.3, a decrease of 18.7 per cent., while the general death rate, including all causes of death, declined only one-half as fast, or at the rate of 9.7 per cent.—from 1655.0 to 1495.8. These figures were given out in a statement issued recently by the National Association for the Study and Prevention of Tuberculosis. They are based on data abstracted from the reports of the United States bureau of the census, and cover the registration area in this country. The decline on the tuberculosis death rate in the last ten years means a saving of 27,000 lives a year at the present time.—Washington Star.

NO RACE-TRACK GAMBLING WANTED.

(Remarks of Dr. J. W. Moore in a sermon preached in the First Methodist Church of New Orleans, on Sunday, June 2.)

Who is the gambler, whom some of our citizens are seriously proposing to invite to New Orleans? He is a parasite on human society. In the great household of industry he performs no useful function whatsoever. He neither makes a blade of grass to grow; nor fashions any commodity, nor ministers either to the intellectual or moral well-being of society. It might be said of him that he toils not, neither does he spin, yet Solomon in all of his glory never sported such diamonds nor wore such loud clothes. From the standpoint of both morals and a sound political economy he is anathema.

Of all the forms of the gambling mania, race-track gambling is the most engrossing. To spend money on the horses, husbands and fathers have left their families to starve, while mere school children have become highway robbers. Honor goes down before the onslaught of this overwhelming desire. To invite this institution back means to welcome misery, shame and dishonor.

Reformed Gambling.

But it is seriously proposed to reform this institution. Such talk is the height of folly. It is impossible, since gambling and any element of reformation are violently opposed. You might as well talk of luminous darkness, or black sunshine, or of a chaste harlot, as talk of reformed gambling. To any who may be tempted to undertake the task, I would suggest that they would try their apprentice hand on reforming the devil and purifying the pit, and when they have succeeded in this task then to try and reform race-track gambling.

In attempting to allay the rising storm of opposition the proponents of the race track affirm that the boys will be kept out. I wish to say with emphasis that any place from which boys ought to be kept is not a fit place for an adult to be. Whatever is wrong and hurtful outside of an enclosure can never be harmless and right inside a fence. Even if the boy might be kept from attending the races, still thousands would gamble on the races in the down-town sections of the city. Gov. Folk said that there was a stream of boys passing through his court in St. Louis to the penitentiary because of their penchant for the track. The people of New Orleans desire to entertain the strangers within their gates, but the sacrifice of our young manhood is entirely too costly a feast.

Referendum on Crime.

The naive suggestion is made that we submit this matter to a vote of the citizens of New Orleans. But why confine it to New Orleans? Is not the argument advanced that we will attract thousands from the State to our city, and even the nation will contribute a large following. Surely this referendum ought to include the people of the entire Commonwealth, whose moral sense is about to be outraged. Would it not be well at the same time to submit the question whether we shall allow a modicum of thievery, and might it not be well to place homicide under a commission of gentlemen. The principle would be the same, since all are alike inherently wrong.

Strange to say, this attempt is being made in the name of 'business.' Folly! Business is conditioned on production, and gambling is production's greatest foe. Business thrives in the atmosphere of confidence, and nothing more quickly destroys confidence than gambling. Bankers, above all others, ought to know this. We recently have had a failure of one of our great financial institutions. The newspapers traced the first wrongful act in the management of the institution to the race track. All the rest happened in logical sequence. That single failure has done business more

harm than race tracks ever did good to the business life of our town. Lasting prosperity always has a moral basis.

"But we think more of decency than we do of dollars, and more of manhood than of money. The possession of racing stables worth hundreds of thousands of dollars can scarcely solace us for the possession of boys not worth the proverbial thirty cents."

What New Orleans Needs.

We need to tell the world the elements that are making for our higher life. Let us herald to the world the magnificent institutions of learning that we possess, the manufactories that employ our labor, the commerce that seeks our port. Let us tell them of the sobriety of our citizenship, the enterprise of our men of worth, and the unparalleled endowment nature has given us. Men who are worth while seek the communities in which there is a spirit of moral earnestness and financial push. Real business men seek not only a salubrious climate, but a pure moral atmosphere. We have already suffered in untold ways because of the Louisiana lottery, and more recently through the races. Our Mardi Gras celebration is a doubtful help to us. If, instead of degrading our city by such schemes as this proposed one, we would all unite in exploiting the higher and truer side of New Orleans' life, our ambitions and hopes will be speedily realized in a greater city and in renewed prosperity.

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SINS AND THEIR CONSEQUENCES.

Under this heading I want to write of the various ways of sinning.

First, I will mention sins of the mind. It may be said that all sin has its beginning in the mind, but that is not really true. A depraved mind is susceptible to all sin. The overt acts of sin are first suggested by the senses. Thus, sin is suggested to the mind, finds lodgement there, and is made welcome; and if brooded upon becomes sin, though it may never find expression in an overt act. "Ye have heard that it was said by them of old times, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart (Matthew v, 27-28). Also read Luke xii, 17-20. Here the rich man was thinking over his bountiful possessions, and his thoughts became sin, and he became a fool.

Second, The sins of the flesh. These are the same as the others mentioned except that they are in the concrete. Men serve appetite. The stomach calls for sustenance for the body, and some men stuff it to gluttony, destroying its functions and defeating its purposes. Thus, they unfit themselves for mental, spiritual and bodily work. Many pour strong drinks into themselves until they are beastly intoxicated, in which condition they pour out torrents of blasphemy and commit murder.

The sexual organs given for the highest purposes conceivable, that of bringing into being creatures immortal, brighter than sunlight, and happy as angels, are prostituted to serve the vilest affections and to the lowest uses. Man, the lord of the world, gives himself over to licentiousness until he is ruined, blighted and damned. Woman, who was made for a wife and mother, made as an angel, is prostituted and sunken to the image of Belial. Some man is robbed of a wife. Children that would have come into existence are never to be,

because she who should have been wife and mother has by sin thwarted the purpose of her creation. She who should have soared on beautiful wings to the great company of happy mothers and sweet children in the glorious eternal world, must sink with the vile, the low, and dirty into endless oblivion.

Third, There are the sins of the members. The feet are to be kept from the places of sin. "For at the window of my house I looked through my casement, and beheld among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house: etc." (Prov. vii, 6-8). Also read the 22d verse of the same chapter, "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare and knoweth not that it is for his life." So, let our feet be careful where they carry us. It is sin to go in the places of sin. Whoever does it is liable to fall into sin.

The hands are to be kept clean: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart, etc." So the head, feet and hands; in fact, all the members of the body may become instruments of sin: they do so because (read Rom. vi, 13), "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." But there is no such thing as one member sinning and all the others being kept clean. All our members are members one of another, and when with one of them we sin, we involve the whole body as well as the soul. What James says about the tongue applies to all.

There is no such thing as the body sinning and not the soul. The fact is, the body never sins without the consent of the soul. "The soul that sinneth it shall die." Whoever sins will be, is damned for it. "Behold therefore the goodness and severity of God; on them which fell severity; but toward thee, goodness; if thou continue in his goodness; otherwise thou shalt be cut off. (Romans xi, 22). Truly, Jesus Christ, the Lord, is the propitiation for our sins, not while we are in sin, but when sin is forsaken. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." E. H. ROOK.

Lambert, Miss.

Let not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—Marcus Antoninus.

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THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened at Brandon, Miss., May 28, 1912, with, perhaps, the largest attendance of pastors and delegates we have had in several years. The presiding elder, Rev. J. R. Jones, presided with his usual grace and dignity, and to the entire satisfaction of all. As we could only expect, he has grown in love and favor with both preachers and laymen from the beginning of his work as presiding elder of our district. As we come nearer and nearer to the close of this, the fourth year of his services, we regret more and more to give him up. But we heartily commend him to any field of labor to which he may be assigned, as one of the Lord's most faithful and noble servants, ready to do his part in every good word and work. We are especially glad to note that his health has been completely restored since the district conference of last year.

One could not but have been impressed with the buoyant, hopeful spirit of the men who composed this conference. Not one note of discouragement was sounded. No cry of "times was heard, but every man seemed determined to overcome every obstacle and to conquer every foe. And why should we feel otherwise? The strength of the Lord is ours."

The preaching of the Gospel was a prominent feature of this Conference. It was done by Brothers W. A. Terry, J. M. Morse, T. B. Clifford, W. B. Hogg, A. F. Smith and H. M. Ellis. Every sermon was filled from beginning to end with missionary and evangelistic thought, and could not have been heard without great benefit to the hearer. It could easily be seen that the burden of every preacher's heart was for a revival of religion, which may touch every nook and each corner of the district.

The large number of lay delegates in attendance, and the interest taken by them in the work and welfare of the Church was encouraging indeed. We had fifty delegates in attendance. We had with us quite a number of the "connectional brethren," who represented faithfully the work committed to them. We especially enjoyed the address of Mrs. B. F. Lewis, representing the Woman's Work; and also Miss Daisy Magee, who addressed us on the Sunday School Teacher Training Work.

The work of advancing the Master's Kingdom was the theme of the conference from first to last, and every song, sermon, prayer, address and Scripture reading was directed to this end. It would have been impossible to have been there from time to time and listened, without having caught a larger vision and a greater inspiration. As we have seen and felt, so let us do.

The reports from pastoral charges indicate every interest of the Church is being pushed forward by the pastors, and that they have the co-operation of the people.

The writer has been attending district conferences for fifteen years, but this was the first he has attended where there was no applicant for license to preach, for recommendation for admission on trial, or for deacon's and elder's orders. Think of it!

Very few of the local preachers attended. This is as usual, but certainly not as it should be.

Taking everything into consideration, the district conference held in the old historic town of Brandon was a great success, and one that will be remembered.

We were royally entertained by the hospitable people of Brandon. We shall ever remember, with grateful appreciation Brother O. S. Lewis, the pastor, and his good people for their kindness to us. We were not inclined to impose upon them, but we will not be grieved when, in due season, we shall have another opportunity to visit them. May the Heavenly Father's richest blessings be theirs. Flora was chosen as the place for meeting next year.

J. E. WILLIAMS, Secretary.

QUARTERLY CONFERENCES.

North Mississippi Conference.

Greenville Dist.—Third Round.

Clarksdale	June 15, 16
Hillhouse	June 23, 24
Lyon	June 29, 30
Sherard	July 6, 7
Sabino	July 9
Deeson	July 13, 14
Duncan	(a.m.) July 20, 21
Merigold	(p.m.) July 21, 22
Kuhn	July 23
Arcola	July 27, 28
New Salem Ch.	Aug. 3, 4
Malvina	Aug. 6
Cleveland	Aug. 12
Greenville	Aug. 13
Lula	Aug. 10, 11
Murphy	Aug. 17, 18
Leland	Aug. 19
Evansville	Aug. 24, 25

W. W. WOOLDARD, P. E.

Columbus Dist.—Third Round.

Sturges, at Bethel	June 15, 16
Columbus, First Ch.	June 23, 25
Columbus, Second Ch.	June 23, 26
Shuqualak, at Cooksville	June 29, 30
Cedar Bluff, at Silvan	July 6, 7
Mathiston, at Lagrange	July 13, 14
Columbus Ct., at Calido-	
nia	July 20, 21
Mayhew, at Sessums	July 27, 28
Mashulaville, at Macedo-	
nia	Aug. 2,
Brooksville, at N. Bethel	Aug. 4, 5
Crawford, at Trinity	Aug. 10, 11
Macon	Aug. 18, 19
Cohrane Ct., at Prairie	
Chapel	Aug. 24, 25

J. E. THOMAS, P. E.

Holly Springs Dist.—Third Round.

Mt. Pleasant, at Marshall	
Institute	June 14,
Red Banks, at Mahon	June 15, 16
Duck Hill, at Bethel	June 22, 23
Byhalia, at Emory	July 6, 7,
Holly Springs	July 7, 8,
Potts Camp, at Bethlehem	July 9,
Paris, at Sarepta	July 12,
Pine Valley, at Salem	July 13, 14
Grenada Ct., at Holcomb	July 20,
Grenada	July 21, 22
Coffeeville, at Bethlehem	Aug. 3, 4
Waterford, at	Aug. 9,
Ashland, at Wesley	Aug. 10, 11
Abbeville, at Union Hill	Aug. 15,
Lafayette, at New Liber-	
ty Hill	Aug. 16,
Toccapola, at Tula	Aug. 17, 18

Radolph, at Spring Hill. Aug. 19,
Holly Springs Circuit, at
Early Grove Aug. 24, 25
District Conference at Taylor,
Miss., June 18-20.

R. A. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Howison and Saucier, at	
Wortham ..11 a.m.	June 15,
McHenry and Wiggins, at	
Wiggins	June 15, 16
Gulfport, 25th Ave.	June 22, 23
Gulfport, 29th Street, at	
Nugent	July 6, 7
Mississippi City and	
Handsboro, at Oak	
Street	July 21, 24
Mentorum, at Antioch	July 26,
Brooklyn and Bond, at	
Brooklyn	July 27, 28
Vanceleave, at Shiloh,	
11 a.m.	July 31,
Biloxi, Main St., 7:30 p.m.	July 31
Escatawpa, at Orange G.	Aug. 3, 4
Pascagoula and Ocean	
Springs, at P.	Aug. 5,
Americus, at Tanner's Chp.	Aug. 6,
Moss Point	Aug. 7,
Columbra	Aug. 10, 11
Hub and Oakvale, at Bax-	
terville	Aug. 12,
Poplarville	Aug. 17, 18
Derby	Aug. 19,
Carriere and McNeal	Aug. 20,
Long Beach	Aug. 24, 25
Coalville	Aug. 27,
Bay St. Louis	Aug. 28,
Logtown	Aug. 29,
Lumberton	Sept. 1, 2
Wolf River Mission	Sept. 11,

W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Winnsboro	May 25, 26
Gilbert, at Magnolia	May 26, 27
Lake Providence	June 1,
Monroe	June 1,
Waterproof	June 5,
Mangham, at Union	June 8, 9
Oak Grove, at Floyd	June 15, 16

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Florence, at Vidalia.....June 22, 23
Calhoun, DownsviewJuly 6, 7
It is understood that several of the pastors will hold their own quarterly conference on this second round.
WM. SCHUHLE, P. E.

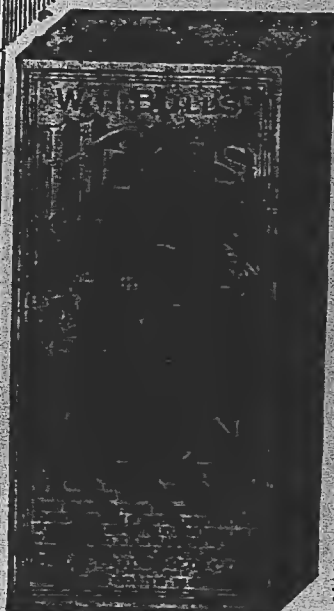
Lafayette District—Third Round.

Crowley	June 21,
New Iberia	June 22, 23
Rayne	July 6, 7
Lafayette	July 13, 14
Franklin	July 15,
Moss School House	July 20, 21
Pecan Island	July 23, 30
Morgan City	August 3, 4
Houma	August 5, 6
Prudhomme	August 10, 11
Vinton	August 17, 18
Jennerette	August 24, 25
Patterson	August 25, 26
Estherwood	August 31, Sept. 1
Lake Charles	September 7, 8
Bell City	September 9, 10
Abbeville	September 14, 15
Vermilion	September 16, 17
Indian Bayou	September 18, 19
Eunice	September 21, 22
Lake Arthur	September 28, 29

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BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened at Bogue Chitto, Miss., Wednesday morning, May 29, 1912, with the presiding elder, Rev. J. T. Leggett, in the chair. After an appropriate message from the presiding elder, the preliminaries were disposed of and the Conference immediately settled down to business.

The Conference, from the very beginning, was permeated with brotherly love and "unity of spirit." Throughout the entire session, with the various discussions and problems, there was not even one harsh or unkind word spoken by any one. Of course, everybody didn't agree on everything, but all were charitable. At the afternoon session of the first day of the Conference Brother Z. Z. Linton, on behalf of the preachers and laymen of the district, presented the presiding elder with a handsome watch and chain, as an expression of their love for him, and as an appreciation of his most excellent accomplishments during his quadrennium of service as presiding elder of the Brookhaven District.

Brother Leggett responded to these expressions in a brotherly and sympathetic manner, after which "Blest be the tie that binds" was sung and an old-time Methodist handshake was enjoyed.

All the pastors of the district were present except one. The pastoral reports, as a whole, were cheerful and promising. Some of the interior charges were hindered the first of the year because of weather conditions, but present conditions are better and prospects are brighter. Every department of church work was gone into in these reports. South McComb and Fernwood, and Magnolia, as reported, are respectively the banner New Orleans Christian Advocate charges in the district.

Resolutions were passed indorsing Whitworth College and her efforts to progress. The district accepted \$2500 of the "balance Whitworth fund." The Conference also unanimously passed resolutions highly commending Dr. I. W. Cooper's great work as president of Whitworth College and firmly expressed appreciation of him as a man, a minister and an educator.

The Conference, without a dissenting voice, expressed by resolution its appreciation of Brother W. M. Williams and wife and their noble work at the orphanage, and requested him to withdraw his resignation.

The sermons before the Conference were lucid and spiritual, sounding a high evangelical note. They were delivered by the following brethren: Revs. J. A. Moore, H. M. Ellis, Jasper L. Smith, J. G. Galloway and B. L. Sutherland. In addition to these, a moonlight grove prayer meeting was held. At least four young men were converted.

At 11 o'clock the second day Rev. Robert Selby addressed the Conference on "The Correlation of Our Educational Institutions." His address showed careful and intelligent preparation and earnest and unselfish devotion to the great cause of Christian Education within the Mississippi Conference.

The following Conference connectional representatives addressed the Conference: Mrs. B. E. Brister, Mrs. B. F. Lewis, Revs. H. M. Ellis, W. M. Williams, H. A. Gatlin, B. F. Lewis, Robt. Selby, N. B. Harmon and H. W. Van Hook. Rev. P. D. Hardin represented the Nashville and New Orleans Christian Advocates.

One of the strongest addresses of the entire Conference was that by District Lay Leader Z. Z. Linton, of Fernwood, Miss., on "The Laymen's Missionary Movement, and Its Simplicity of Application."

The Conference had a great spiritual uplift when Rev. D. Scarborough gave his soul-stirring and fact-stating address on "Revivals and How to Have Them."

Revs. D. Scarborough, N. B. Harmon, J. L. Decell, and Brothers A. B.

Conally and Z. Z. Linton were appointed as "The Brookhaven District Evangelistic Committee." This committee is to be to the district what the Conference committee is to the Louisiana Conference.

Thomas Marvin Ainsworth was licensed to preach. T. A. Ferguson, H. C. Johnson and S. T. Sargent were recommended to the Annual Conference for admission on trial. Rev. S. J. Buttram, from the Congregational Methodist Church, was recommended for recognition in local elder's orders. Z. Z. Linton, J. S. Felder, W. D. Davis and B. E. Brister were elected delegates to the Annual Conference, with B. F. Goza and N. E. Alford as alternates. The attendance of the laymen throughout the Conference was unusually good. Z. Z. Linton was elected district lay leader.

The presence of our honored father, Rev. J. W. Sandell, and wife, of Magnolia, was a benediction.

The following Ad Interim Committee was elected: Revs. I. W. Cooper, R. Selby, J. H. Foreman and N. B. Harmon.

With united voice and glad acclamation, the Conference accepted the invitation of Rev. H. E. Carter to hold its 1913 session at Georgetown, Miss.

Resolutions of thanks were adopted thanking the good people of Bogue Chitto for their kind and generous hospitality; also to our tireless and genial host, Rev. J. H. Foreman. After singing the doxology, the benediction was pronounced by Rev. J. W. Sandell. Several of the older brethren said it was the best district conference they had ever attended. It was, indeed, good to be there.

J. LOYD DECELL, Sec'y.

FOR DIGESTION

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Half teaspoonful in water before meals recommended as grateful relief from distress after eating.

COLLEGE PROFESSORS TESTIFY.

Probably the greatest array of medical and scientific experts ever placed upon the witness stand in any American Court of Law occurred at Chattanooga, Tennessee, last spring in the Famous Coca-Cola Case. The phenomenal success of the Coca-Cola Company as a business enterprise, the great popularity of the drink, coupled with rumors to the effect that it was misbranded and adulterated within the meaning of the Pure Food and Drugs Act had attracted the interest and attention of the American public to the investigation. In order to settle once and for all the true status of the drink and give the public official and authoritative information on the subject a case was brought in the Federal Court at Chattanooga and eminent chemists, scientists and physicians from all parts of the United States and some from abroad were placed on the witness stand. The list of experts included such notables as Dr. Mallet of the University of Virginia, Dr. Vaughan of the University of Michigan, Dr. Emerson of Boston, Dr. Marshall of the University of Pennsylvania, Dr. Hare of Jefferson Medical College, Dr. Wood and Professor Sadler of Philadelphia, Drs. Haines, Hektoen, and Le Count of the University of Chicago, Dr. Wesener of the Columbus Laboratories, Dr. Hamilton, of Cornell University, Drs. Chandler, Wilcox and Hollingsworth of Columbia University, Dr. Caspari of the St. Louis College of Pharmacy, and others of similar standing.

After a hearing of three weeks Judge Sanford of the Federal Court rendered a decision in favor of the Coca-Cola Company on each of the five counts of the indictment. The testimony of the expert witnesses shows conclusively that Coca-Cola is neither adulterated nor misbranded and that it is not a habit-forming or injurious drink. The expert testimony proves that, tea, coffee, cocoa and Coca-Cola, all of which owe their refreshing qualities to the presence of Caffeine are not only not injurious to health, but are positively beneficial.

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One Free Trip to the World's Sunday School Convention. Two Free Trips to Lake Chautauqua via Niagara Falls.

WE WILL GIVE TO THE ONE WHO SECURES THE MOST VOTES IN THE LOUISIANA, MISSISSIPPI OR NORTH MISSISSIPPI CONFERENCE

A GRAND PRIZE TRIP TO THE WORLD'S SUNDAY SCHOOL CONVENTION IN 1913 AT ZURICH, SWITZERLAND.

TWO OTHER GRAND TRIPS.

We will also give to the lady who secures the highest number of votes in her Conference (barring the Conference to which the first prize goes) a trip from New Orleans to the Chautauqua Assembly on Chautauqua Lake, N. Y. In addition to the above grand prizes we will give a SPECIAL PRIZE to every contestant who receives as many as twenty-five subscribers or more.

THE PLAN.

You may win the trip to the World's Sunday School Convention at Zurich, Switzerland, or one of the trips to Lake Chautauqua by securing subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE under the following conditions:

First—All subscriptions must be taken at the regular rate of \$1.50 per year in order to count in this contest.

Second—A subscription, in order to count, must be accompanied by the cash.

Third—No subscription will be received for less than six months or more than four years. Where a subscriber is in arrears, he may pay up his subscription and as much as four years in advance.

Fourth—Subscriptions may be taken anywhere that they can be secured, and by anyone, and voted in behalf of any candidate.

Fifth—All prizes have a cash value, and are transferable.

THE SWISS TRIP.

Switzerland is situated in the very center of Europe. The Helvetic Mountains, the most important range of the Alps, clad in perpetual snow and ice, cover almost its entire surface. "Switzerland has become the common meeting-place of all those whose hearts beat with emotion when contemplating the superb spectacles there offered by nature, and something seems to be wanting until we have looked upon the Alps at least once in our life."

Zurich is the center of attraction to all travelers. It is the metropolis of northeastern Switzerland, and is an aggressive, modern city, inhabited and largely controlled by thrifty Germans. It is the Protestant stronghold of the Alps, and because of the high class of its schools and the renown of its many scholars and thinkers, it is commonly called the Athens of Switzerland. Perhaps no city in the world has a more picturesque setting for a convention city than Zurich, for, with its wealth of learned men, its unsurpassed mountain, water and landscape views, its massive auditorium and majestic churches, together with the fact that the greatest men and missionaries of the world who are actively connected with the Sunday-school movement will be in attendance on the World's Sunday School Convention, give it a charm that cannot be described. Who would not see Zurich, if they could?

Lucern, reflecting all the glories of primitive Switzerland, lies in the glories of old age, surrounded by the historic turreted walls, with an old-fashioned lighthouse standing on the bank of the blue and swift waters of the Reuss, together with its lake and mountain scenery, makes it a place well worth many days of close acquaintance.

Interlaken is situated on a strip of land lying between two lakes called Thuner See and Breinber See. These two lakes were formerly one, but a huge glacier, moving in majestic splendor, cut the lake in two and left a deposit of earth sufficiently large to hold one of Switzerland's most picturesque cities. From Interlaken many huge glaciers are yet visible. Perhaps no town in Europe is situated within walking distance of as many wonders as is this place.

Geneva is commonly known as the Republic of Exiles. It is the most common meeting place for the nations of the world. Geneva was made famous by Calvin, and was once called the Rome of Protestantism, but was later known for having produced the most perfect watches and clocks.

Paris need not be described. The world knows more about Paris than any writer could put in a few lines. And as for Brussels, the city of fashion, we are all conversant.

THE TRIP.

Leaving New York City June 21, 1912; Azores Islands, June 28; Madeira, July 1; Gibraltar, July 2; Naples, July 4; Genoa, July 5; Italian Lake, July 6; St. Gothard's Pass, July 7; stay at Zurich from July 8 to 15, inclusive. Return by way of Lucerne, July 16; Interlaken, July 17; Grindelwald, July 18; Montreaux, July 19; Geneva, July 20; Paris, July 21; Brussels, July 22; Antwerp, July 23, and arrive at New York City August 3.

THE LAKE CHAUTAUQUA TRIPS.

The two ladies securing the second and third highest number of votes will be given a free trip to Lake Chautauqua, via Niagara Falls, with stop-over privilege, and return via New York City. We furnish the ticket and your expenses for one week at Lake Chautauqua. If you desire to do so, your ticket permits you to stop at Birmingham, Chattanooga (Lookout Mountain), Cincinnati, Cleveland, Buffalo, Niagara Falls, and Albany, N. Y., from which place you will have the option of a day boat-trip on the Hudson River to New York City, where you may stay until the limit of your ninety-day ticket.

Lake Chautauqua is an ideal center from which to take excursions to Lake Erie, Panama Rocks and Niagara Falls. Bathing, boating, fishing and out-door sports may be engaged in to the heart's content. There are so many inducements offered summer tourists at the Chautauqua Assembly that we have not the space to enumerate the inducements offered. Write to the Chautauqua Association for a descriptive folder.

PLEASE NOTE.

The first prize will be given to the woman (married or single) who receives the largest number of votes in our Contest, and who is a member of the M. E. Church, South, residing within the bounds of either the Louisiana, Mississippi or North Mississippi Conference.

A second prize will be given to the lady who receives the highest number of votes over all contestants within the bounds of the Conference in which she resides, barring the Conference to which the first prize goes. There will be two second prizes, so that including the first prize, there will be one grand prize for the winner in each Conference. Write us at once, and we will give you information which will assist you in securing subscribers.

Every contestant who secures as many as twenty-five subscriptions will receive a special prize.

Judges will be appointed—one from each Conference—to award the Prizes.

HOW TO SECURE VOTES.

A regular subscription is worth 150 votes. This applies to all subscriptions, whether of those in arrears, renewals, or subscriptions paid in advance. One hundred and fifty votes will be given for every \$1.50 paid on subscriptions. In cases of ministers and widows of preachers, we will allow only 100 votes, because the rate of subscription to this class of subscribers is \$1.

Any subscriber paying \$1.50 on his subscription has the right to designate the candidate for whom he wishes to vote.

Anyone can take subscriptions and cast their votes for whomsoever he or she desires, on condition that they fill out the blank contained in any issue of the Advocate entitled "Voting Ticket," and accompanying each subscription with cash to the amount of \$1.50. (No club rates counted in this contest.)

Subscriptions may be taken for one, two, three or four years in advance, and may be secured anywhere.

HOW TO ENTER THE CONTEST.

Fill out the "Nominating Ticket" to be found below (this blank will be run in every issue of the Advocate while the contest is on) and mail it to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. If you are not a subscriber to the Advocate, or the paper is not now coming to the home of your parents, accompany said blank by either your own new subscription, or a year's renewal, and your name will be entered and you will be granted 150 votes to start with. If you do not care to subscribe for the Advocate, you may fill out said blank, and your name will be entered, but without the 150 votes. Any subscriber will have the right to make a nomination on payment of subscription.

Candidates are urged to begin at once, by writing letters to their friends soliciting them to get busy and help them. Don't forget that while you are working for these grand prizes you are doing untold good by circulating your Church paper.

Fill out this blank at once, enclose your own subscription or renewal, and you will receive from this office full instructions as to how to proceed and win a valuable prize, possibly the first.

CONTEST CLOSING OCTOBER 31, 1912.

NOMINATING TICKET.

I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

VOTING TICKET.

I herewith inclose \$1.50 to renew my subscription to the New Orleans Christian Advocate. Please credit votes of which I am entitled to entered as a candidate in your Contest.

Name

Address

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 25.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2940.

ROBERT A. MEEK, Editor..

NEW ORLEANS, LA., THURSDAY, JUNE 20, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

THE PRIMACY OF THE HEART.

Much as we extol its achievements, the intellect is not man's noblest faculty. The heart is greater than the head. It is in the capacity to love that a human being approaches nearest to God. The most splendid triumphs in the history of the race have been won under the dominancy of the heart. Out of the infinite love of Deity came the scheme of the incarnation and the atonement. The service which men have rendered humanity has been in proportion to the wealth of sympathy and affection with which they were endowed. Only persons who feel deeply can be expected to toil and sacrifice and suffer heroically. Herein lies the explanation of the fact that the men of power are usually those who have sprung fresh from the bosom of the people, and who, in consequence, know their needs and sympathize with their struggles and aspirations. A man's attitude toward his fellow-creatures is in reality the determining influence in his life. It even discloses what he conceives to be his obligations to his almighty Creator.

Mr. W. J. Bryan, the noted orator and statesman, in a recent public address on "The Larger Life" thus impressively affirms the superiority of the heart over the intellectual faculties: "We exaggerate the influence of a mind over minds. We put too much of an estimate on the brain and not enough of an estimate upon the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more wonderful. The heart that is full of love for its fellows; the heart that burns to do some great good; the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future. The heart is the great thing. 'As a man thinketh in his heart, so is he.' 'Out of the heart are the issues of life.' Christ came to make known to men the riches of the human heart, to show us how the heart, the center of love, is also the center of life. He simply gave us love as the rule of life, and then left us to apply it."

COMMENCEMENT AT MILLSAPS.

The recent Commencement at Millsaps College was one of the best in the history of that institution. The initial exercises were up to the usual high standard, and were of much interest to the student body, the college community, and the people of Jackson generally. Sunday, June 9,

dawned bright and fair, and the audience that assembled in the chapel to hear Bishop Hoss deliver the annual sermon taxed the spacious auditorium to its utmost capacity. The distinguished divine chose as his theme "The Fatherhood of God," and his discourse was in every way worthy of the man and the occasion. It was a really great utterance, comprehensive in its scope, and bounding in passages of unusual beauty and pathos. From the first sentence to the last, the speaker completely held the vast throng before him, and when the service had ended enthusiastic expressions of appreciation were heard on every side. At night the Bishop occupied the pulpit of the new Capitol Street Church, preaching under the auspices of the Young Men's Christian Association. His message was characteristically brilliant and impressive. As a master of the homiletic art, it is doubtful whether Bishop Hoss has a superior in the American pulpit. It is a rare privilege to hear him expound the Holy Scriptures.

Monday morning addresses were made by representatives of the graduating class, after which the various medals and prizes awarded were happily presented to the winners by Dr. T. B. Hollo-man, of Port Gibson, Miss. In the evening there was a debate between representatives of the Galloway and Lamar Literary Societies, and following this the annual alumni banquet was held. The baccalaureate address was delivered at 10:30 a. m., on Tuesday, June 11, by Dr. William Hayne Leavell, of Carrollton, Miss. It was a masterpiece, appropriate, instructive, and at times surpassingly eloquent. The gifted speaker was frequently interrupted by applause, and the general verdict was that no better Commencement address was ever heard from the college rostrum. Immediately after this inspiring utterance, President D. C. Hull presented the diplomas to the graduating class, which numbered forty-four—twenty in the literary department and twenty-four in the law department. After a brief statement by Bishop Murrah, president of the Board of Trustees, and some remarks by Dr. A. F. Watkins, the newly elected president, the benediction was pronounced, and the twentieth session of the college passed into history.

Millsaps enters upon the third decade of its career with most flattering prospects. The number of students matriculating during the past year was 289, the largest annual enrollment since its doors were opened. Its growth has been steady and continuous, and never did it command the confidence of the public to such an extent as it does at present. Its endowment is now larger than that of any other college in Southern Methodism, except Trinity, and there is reason to hope that it will reach the \$500,000 mark within the next few years. The law department is self-sustaining, and steps were taken to make it more thorough and comprehensive. The literary faculty is a competent one, and its work has been accorded high praise at Vanderbilt University and other leading institutions of the country

where Millsaps students have gone to take post-graduate courses. The preparatory school is second to none in the State.

Indeed, there is every reason why the Methodists of Mississippi should feel proud of Millsaps College, and rally enthusiastically to its support. Especially should it have the outspoken advocacy of all our preachers. In the training which it has given young men preparing for the ministry it has already rendered a service of incalculable value, and its influence in this respect will be vastly greater in the years to come. Let us adopt as our slogan as we enter upon the vacation canvass for pupils, **THREE HUNDRED AND FIFTY STUDENTS FOR THE NEXT SESSION.** There is no reason why we should not have them, if we will work faithfully and unitedly to secure them. Let every pastor and every loyal layman at once begin to lend a helping hand. There is no better way to strengthen our Church in Mississippi than by improving and enlarging this splendid educational plant. It is our mightiest stronghold, and to it we must largely look for the forces that are to conserve and carry our cause forward in the future.

THE END IN SIGHT.

Dr. George S. Sexton, the agent for the representative Southern Methodist Church, to be erected in Washington City, met the Committee having the matter in charge within the bounds of the Mississippi Conference, at Jackson, on Tuesday, June 11. He reported that the money for this edifice had all been secured in cash and subscriptions, except about \$20,000. So the undertaking is now an assured success, and there is little doubt that in the near future we will have at the National Capital a house of worship that will creditably represent our great denomination. This is a cause for gratulation and rejoicing, since the absence of such a structure has long been a reproach to us. It is to be hoped that our men of means who have not contributed to this cause will do so at their earliest convenience, so that there may be no unnecessary delay in carrying the project to completion. Remittances may be sent to Dr. W. F. McMurtry, Secretary of the Board of Church Extension, Louisville, Ky. Bishop Candler and Drs. Sexton and McMurtry deserve hearty commendation for the zeal and energy with which they have promoted this needed enterprise in the face of many difficulties. Indeed, they have achieved a notable triumph, and one that is destined to become historic.

A man must be hungry to know what hunger is, he must taste honey or wormwood in order to know the taste of honey or wormwood, and in like manner he cannot know sorrow but by feeling its ache, and must love if he would know love. Experience is our only teacher, and her school fees are heavy.—Alexander MacLaren.

ANENT THE THIRD CHAPTER OF GENESIS.

By Rev. W. S. Harrison.

The Garden of Eden—what was it and where was it? I would not willingly add more to the vain and foolish speculations about this primitive home of man. Let us first free our minds of any conception of a cultivated garden. God's work is always natural. We need not, therefore, think of him as a horticulturist using implements of industry.

It is generally conceded that the first home of man was on the highlands of Asia, somewhere about the source of the Euphrates. The greatest objection to this belief is the low temperature in winter. But climatic conditions may have been such as to make this locality every way suitable as the cradle of the race. But wherever located, it was no doubt a place of great natural beauty and fruitfulness and of small dimensions. Perhaps it was a warm valley or plain, protected from cold winds by surrounding hills or mountain ranges, and watered by mountain streams. These streams were the rivers of the text, the names of some of which, as well as the names of the different localities, were in after ages transferred to larger rivers and distant countries.

Now, the serpent was more subtle than any beast of the field the Lord God had made. Does this mean that the snake has more intelligence than any other animal? Surely not. Horses, dogs, elephants and monkeys have been distinguished for intelligence or cunning, but the snake never. The serpent was the emblem of the devil. It has been so regarded in all ages. Read Isaiah 14:29; also 27:1, and see this emblematic character of the serpent clearly sustained. In Rev. 12:9, we read, "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." When John the Baptist wished to impress forcibly on the minds of the people the source of their manners, he called them a generation of vipers. Thus we see to what extent the serpent was regarded as the emblem of the devil. When Jesus commanded his disciples to be as wise as serpents, he evidently had in mind the demoniacal cunning, craft and hate, with which they would have to cope. In wisdom, tact and prudence, they were to be equal to the demands of the fierce times in which they lived.

The serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Manifestly this temptation came from the devil, not from the serpent. We need not suppose that any bodily form or vocal speech was present. It is far more reasonable that Eve was tempted just as all the race have been tempted, by the suggestion of evil thoughts to the mind. It is interesting in this connection to think of the temptation of Jesus. The connection between these two events is closer than we are apt upon first view to think. It is said that the devil also appeared to him and spoke the temptation. This is the realistic way the sacred writers have of dealing with spiritual truth. Jesus was alone in the wilderness dealing with the great problems of his life. The evil spirit was there, but not in bodily form; he spoke, not in words, but by suggestion. Men in all ages have had similar experiences. The evil one is always trying to lead man astray, especially those of bright minds and great souls.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This is parabolic history. We have here two parallel lines of thought, the natural, illustrating the spiritual. This is the very nature of a parable. In the name, serpent, and in the terms of condemnation, the snake is plainly visible to the mind. From the deeper significance of the case, and the teaching of the Book through to the last of Reve-

lation, we know that the devil was the tempter and that the punishment is his. The passage is historic, giving a record of facts. When we say of a man, he is a snake in the grass, the mind sees the snake incidentally, but the main thought is the crafty cunning of the man. So in the time of Moses, and since, the emblematic relation of snake and devil was and is so fixed in the minds of people that in reading this passage, while the conception of the serpent is in the mind's eye, the main attention is directed to the devil. The meaning, therefore, is that the devil was wiser than any beast.

The serpent has qualities which make it a fit emblem of Satan. Its sly way of keeping out of sight, its noiseless glide, its deadly strike when least expected—these are the characteristics which illustrate the movements of the evil one. The snake had nothing to do with the temptation and was in no way affected thereby. It was only the emblem of the evil genius who wishes ill to the human race. Therefore, when Moses said serpent, he meant Satan, the old serpent, and not the snake.

I suggest by paraphrase what seems to be the meaning of the scripture: God said to Satan, "Because thou hast done this, thou art cursed above thy fellows; as the serpent thy emblem is by its very nature inferior to every beast of the field, and must creep on the earth and eat dirty food, so thou likewise shalt be greatly humbled: thy liberty still further restricted, and the moral filth in which thou exultest shall be thy greatest punishment." Satan, like every other sinner, is punished in his own success; sin ceasing to be a pleasure, becomes a grinding curse. Such is the experience of sinners everywhere. The libertine and debauchee find at last the misery of despair. The primrose path soon becomes the adder's den. This is the law of sin.

"And I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel." This is the first intimation of that moral conflict which is to be coextensive with human activity on the earth. The enmity is not between man and snakes, but between good and evil, between Christ and the archfiend. The mash on the head is fatal; the bruises in the heel may give great pain, and lameness even for life; but it leaves the victor's scar.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Almost the entire weight of this curse falls on that tenderest, noblest function, motherhood. Each child is born at the risk of its mother's life, and with the child is born also a bond of unity, which for the mother is never broken. The mother's care brings to her the keenest mental pain and deepest heart sorrow. The noblest spectacle on earth is the vast army of mothers, trying often against fearful odds to train their children in the path of virtue. Their devotion is as pure as the breath of virtue; their labors so sacrificial that Heaven must hold them as kindred to its own. When the activities of time are all completed and meted out for final award, then surely the purest gems in all the heavens shall shine in the diadem of motherhood.

The curse upon man is that of labor, hard conditions, sorrow, sickness, and death. "Cursed is the ground for thy sake"—for thy good. Under present conditions labor is a blessing rather than a curse, or at best, it is a mitigating condition. "Thorns, also, and thistles, shall it bring forth unto thee"—hard conditions with toil and sorrow. "In the sweat of thy face shalt thou eat bread till thou return to the ground." A world of incessant toil, pain, sickness and enmity; with death forever stalking in front of it all—such is earth. And all is just as God foresaw it would be. Who shall explain eternal providence and justify the ways of God to man? If the editor does not object I shall in another article notice this great theme.

Starkville, Miss.

A TIMELY MOVEMENT.

Dear Dr. Meek: I am just from the Brookhaven District Conference which was in many respects one of the most interesting conferences of its kind that I have ever attended. The secretary will in due time furnish you a full account of this important meeting. I wish to speak briefly of a significant movement that was launched the last day of the Conference. This movement was the inauguration of a revival campaign in the District, as the result of the unanimous adoption by the Conference of the following preamble and resolutions:

"Whereas, Methodism was born in a revival and has always been a revival power in the world; and whereas, it has been said that the mission of Wesley, the founder of our Church and the greatest revivalist of the ages, was to revive a dying Christianity; and whereas, it is our conviction that modern Methodism lacks much of its old-time revival power; and whereas, we do not believe that sinners are being born into the Kingdom of God in as great numbers as it is our privilege to have; and whereas, we know that the great purpose for which God established the Church in the world and called us into the ministry of the gospel is the salvation of souls; therefore, be it Resolved:

"First—That as preachers and laymen, we will seek and pray for the baptism of the Holy Ghost, that we may be more useful as soul-winners for Christ.

"Second—That as ministers of the gospel we will declare the whole counsel of God, and that in the denunciation of sin and wickedness we will cry aloud and spare not; that as laymen we will stand by our pastors in their work and pray for them as they lead us on in the conflict against unrighteousness.

"Third—That as pastors we will admonish our people to be honest with God by paying into the treasury of the Lord at least one-tenth of their income, and that we will practice what we preach.

"Fourth—That in dealing with erring members of the Church, we will gently and patiently admonish them to refrain from their evil ways, and that in the case of obstreperous offenders who defiantly persist in conduct wholly unbecoming members of the Church, we will call them to account before the proper tribunal of the Church and expel them from membership in the same.

"Fifth—That we call upon our Methodist people to return to the time-honored custom of fasting and prayer at regular stated times.

"Sixth—That we will take an uncompromising stand in opposition to the popular evils of the day; that we will not move along the line of least resistance, and, in a compromising spirit, court the favor of ungodly people merely for the sake of personal gain and friendship, but, treating everybody with uniform kindness and in all things seeking the glory of God, we will seek to save others and ourselves.

"Seventh—That we now and here inaugurate a revival campaign in the Brookhaven District, in accordance with some plan that will be effective in every church in the District."

After a brief discussion of these resolutions the Conference unanimously adopted them and requested the presiding elder to appoint a campaign committee, whose duty it will be to direct this evangelistic movement. The committee appointed is as follows: D. Scarborough, N. B. Harmon, J. L. Decell, Z. Z. Linton and A. B. Conerly. The presiding elder is ex-officio chairman of this committee.

Now, without having had time to give much thought to this matter, I may say that the following is a tentative plan for the work:

1. Let every pastor in the District who can make satisfactory arrangements for his revival meetings, without the assistance of this committee, do so.
2. Let every other pastor in the District, who has difficulty in securing help for his meetings, communicate with this committee through the presiding elder, stating the times and places,

when and where he needs assistance. State as fully as possible the conditions and needs of the communities where revival meetings are to be held.

3. Let every pastor who is willing to give one week or ten days to revival work somewhere in the District, at the direction of this campaign committee, with the understanding that all receipts from the meeting, over and above his expenses, will be turned over to the presiding elder for the committee, to be expended in putting the New Orleans Christian Advocate into the homes of such Methodists throughout the District as cannot be induced to subscribe for it, volunteer his services.

4. Let the above resolutions be read, commented on, and prayed over in every congregation throughout the District as soon as possible.

5. Let every pastor call upon his people to join him in fasting and special prayer for at least one day during each meeting.

This committee would be glad to have any suggestion or information from any pastor or member in the District, that would be of help to us in promoting this all-important movement.

D. SCARBOROUGH,
For the Committee.

THE THINGS METHODISTS BELIEVE.

By Rev. T. H. Lipscomb, B. D.

VI. As Distinct From All Others.

In point of emphasis, Methodism has proclaimed the doctrine of "the witness of the Spirit," or the full assurance of faith as the rightful heritage of all believers to a degree beyond any other Church, and especially was this true in her early history. Then for anyone to affirm, "I know my sins forgiven, and have the assurance that I am a child of God," was looked upon as presumption in the extreme, and much persecution of early Methodists was because they dared to affirm out of a conscious experience that they had found peace with God through our Lord Jesus Christ. It was not that such was believed impossible to saints, but that such gracious dispensations were not permitted to ordinary mortals. In illustration, Samuel Wesley, the father of John and Charles, admitted after Methodism arose that for twenty-five years he had enjoyed the peace of God, but that he kept it secret as a special manifestation of divine grace to him. His last words, though, were, "The inner witness, my son, the inner witness; that is the proof, the strongest proof of Christianity." Methodism has brought the possibility of a conscious experience of salvation by all believers to world-wide recognition; and the calling of men to seek and obtain this has been largely the secret of her power. Her emphasis has thus been upon experience and a renewed heart and life more than upon any doctrinal system or outward modes of administration.

It has also been the glory of Methodism to proclaim and emphasize one doctrine as capable of actual realization which others have looked upon only as a Christian ideal, beyond reach in this life—that is the doctrine of Christian Perfection, or entire sanctification. Methodists have had the temerity to believe that when Christ commanded, "Be ye therefore perfect;" "Be ye holy," "Thou shalt love the Lord, thy God, with all thy heart," he meant it; and he could not have meant it if he knew that he spoke of something beyond attainment. So Methodism teaches that there is a state of grace attainable in this life in which purity, goodness, and love reign in the heart alone—the tempers are all holy, the motives are all pure, and this entire sanctification should be sought by all Christians, and that testimony in humility to having been delivered from all evil, by the grace of God, is appropriate in those possessing and maintaining this experience. It guards this doctrine, however, against the objection that it places one beyond temptation, by ad-

mitting that "the unclean spirit, though driven out, may return and enter again," unless kept out by constant watchfulness and prayer; and against the inference that prayer for forgiveness is no longer necessary, by admitting that mistakes of judgment and unconscious defections from the perfect law of God yet occur, making ever appropriate the prayer, "Forgive us our trespasses."

Wesley exhorted his preachers to "Preach Christian perfection constantly, strongly, explicitly." "As soon as any of them find peace with God, exhort them to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper." The inspiring motto, indeed, of Methodism has been "Full Salvation, Now."

God grant that she may never forsake her motto, or depart from her lofty purpose "to spread Scriptural holiness throughout all lands."

Thus largely we may be seen to agree, and yet widely we may be seen to differ. Emphasis upon the points upon which we agree would seem to make possible a union of all Christendom upon these great and fundamental truths, which only are essential to salvation. Yet a mere statement of the points on which we differ makes it equally apparent that, though we be servants of one God, acknowledging one Lord and Savior, one law of righteousness, and one destiny of joy or woe forever as our deserts may be, yet organic and complete union is impossible, even if desirable. A union of spirit, however, in constant recognition of our agreement on things essential, and our equal right to be called children of God, Churches of God, and ministers of Jesus Christ, is surely possible. While believing firmly, it may be that we each are right in the points on which we differ, yet we may remember the subordinate character of these differences; and may yet cultivate that broad charity which forbids none because they follow not us, and which claims for ourselves no higher place or greater part in the Kingdom of God than we are willing to accord to others. Should we be tempted to do so, we may well remember the words of Jesus, "Many that are first shall be last, and the last first;" and "Many shall come from the north and from the south, from the east and from the west, and sit down in the Kingdom of God," to the infinite surprise and shame of those who have limited the grace of God; and have magnified outward rites, confessions, names, or claims above "the thoughts and intents of the heart."

Lexington, Miss.

"SPEAKING THE TRUTH IN LOVE."

Dear Brother Meek:

In the course of my reading and reflection, during the past few months, I have gotten hold of a few thoughts on the above subject that may be of benefit to some earnest soul who is seeking to live only for the glory of God. In behalf of such souls, I give them to the Advocate for what they are worth.

There are several ways in which one may speak the truth:

1. One may speak the truth in scorn, but that leaves a scar.
2. One may speak the truth in harshness, but that hurts.
3. One may speak the truth in sarcasm, but that leaves a sting.
4. One may speak the truth in anger, but that stirs up strife.

Now, it is the desire of the devil that preachers, and all other children of God, speak the truth in one of the above four ways. The devil does not care how much truth a person declares, so long as the manner of its declaration is such as to direct the attention of the person addressed from the truth set forth to the one proclaiming the same. If truth be declared in such manner as that the party addressed is made to become resentful against the party who has spoken it, the devil well knows that nothing will come of that declaration of truth. Hence, the devil is not troubled about the declaration of the truth, so long as he

can direct the manner of its declaration. Whenever any child of God is led into speaking the truth in any of the above four ways, he becomes instrumental, to that extent, in helping the devil to defeat God. Of course, I well know that no true child of God desires thus, or in any other-wise, to assist Satan. However, the fact remains that we do assist Satan whenever we speak the truth otherwise than in love and humility.

"Speaking the truth in love" is the ideal way to speak the truth, because such declaration of the truth makes truth effective. We are benefited by the declaration of truth in love, even though we are condemned thereby; for then we are made to see ourselves in the light of truth.

"Speaking the truth in love" enables us to say things that ought to be said, but that should not be said save in the spirit of love.

"Speaking the truth in love" keeps us from saying many things that are better left unsaid, even though the truth.

When we speak the truth in love, we are doing just what God wants us to do, for the truth shall make us free.

Whenever one speaks the truth otherwise than in love, one has the appearance of trying to drive men. No true man or woman can be driven, even to heaven; hence, when one in the declaration of the truth creates the idea in the mind of the one spoken to that there is an effort to drive, right then and there is developed the spirit of rebellion.

Truth spoken in love has a tendency to draw men to God. Truth properly spoken leads to eternal life, while wrongly spoken it has a tendency to drive men to hell.

No man can speak the truth in love who does not live much upon his knees before God. Love and humility come as the result of association with God.

It costs much, speaking from a worldly point of view, for one to "speak the truth in love;" but the eternal results so far outweigh the material price that is exacted, that the person of faith gladly pays the material price for the glory of eternal life.

JOHN TILLERY LEWIS.

Clarksdale, Miss., June 1, 1912.

PROFESSORS' PENSIONS.

A new feature in the matter of pensioning retired professors has been inaugurated by the University of Chicago. It is a welcome and very sensible development of the original system, and is described as follows:

Announcement has been made at the University of Chicago of a new system of retiring allowances for professors or their widows. A fund of \$2,500,000 taken from the \$10,000,000 Rockefeller gift of 1910 has been set aside for this purpose. This pension system will grant to men who have attained the rank of assistant professor or higher and who have reached the age of 65 and have served 15 years or more in the institution, 40 per cent of their salary and an additional 2 per cent for each year's service over 15. This plan also provides that at the age of 70 a man shall be retired unless the Board of Trustees specially continues his services. The widow of any professor entitled to the retiring allowance shall receive one-half the amount due him, provided she has been his wife for ten years.—Christian Intelligencer.

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Church News

The Home Missions Board of the Congregational Church reports a gain of \$62,000 over last year. While this organization is laying stress on its foreign work, it is not neglecting the home field.

Among the church movements in Great Britain that are worth noting are the possible union of all the Presbyterian Churches in Scotland, and the proposed disestablishment of the Anglican Church in Wales.

Portland, Me., is said to be the strongest Congregational Church town in the United States. Of the thirty denominations reporting from there, one-third of the entire church membership is credited to the Congregational Church.

The Annual Council of the Protestant Episcopal Church for the State of Virginia recently began a movement which has as its object the guaranteeing to every pastor with a family a minimum salary of \$1000 a year and a rectory, and to single rectors a minimum salary of \$800 a year. This movement is worthy of emulation.

The Missionary Baptists have planned to build in Denver, Colo., a hospital for the treatment of tuberculosis patients. The institution will be supported by regular dues assessed against all who are willing to become members of the organization. However, the persons who shall receive treatment will not be confined to the membership of the Hospital Society.

The Missionary Baptist Church is boasting of three \$100,000 gifts recently made by laymen of that Church to its educational and charitable interests. We would not censure any Church for boasting over such good fortune. We only wish that three or four laymen of our Church would give us a similar chance to boast.

Prof. Francis Greenwood, whose book, "Jesus Christ and the Social Question," won for him an honored place among the many contributors to Christian literature, has resigned his chair in the Divinity School of Harvard University. He has been with that school for many years, and his resignation is considered as a distinct loss to its faculty.

The Pittsburg Christian Advocate boasts that Pennsylvania was well represented on the platform at the recent General Conference of the Methodist Episcopal Church. Bishop Smith, Bishop Hamilton, Bishop Luccock, Bishop Thornburn and Bishop Harris are all claimed as directly or indirectly from that State; all of them having at one time been members of one of the Pennsylvania Conferences.

The Epworth Era, the official organ for the Epworth League of our Church, which has been published since its beginning as a weekly, will, after the first of August, appear as a monthly. Its subscription price will be reduced to seventy-five cents per year, with a club price of sixty cents. This change is made with the hope that it will be possible for its editors to increase its strength and enlarge its circulation.

The presiding elder of the Baltimore (Md.) District of our Church recently held what he chose to call a "joint meeting of the quarterly conferences of the district." A layman from each charge reported its condition in a short speech and offered such suggestions as he deemed of benefit to others. The object of the joint meeting is to establish a feeling of fraternity among the churches of the district.

Thirty-three deaconesses have been consecrated this year by the Methodist Episcopal Church and our Church. These young women are thoroughly prepared for teaching the doctrines of salvation and ministering in the spirit of Christianity. Protestantism too long neglected using her devoted women in this important

field, while the Romish Church scattered the order of Sisters all over the world. Methodism is coming into her own in this way, and may the number of deaconesses increase.

The report of the publishing agents of our Church for the year ending February 29, 1912, shows a net increase in the sales of the Publishing House of \$20,000 over last year, and a gain in profits of \$5000. The present capital of the Publishing House is \$1,167,949.12, an increase of \$59,049.97. The new branch-house in Richmond, Va., is in part responsible for this increase, and if another branch is established in New Orleans, where the Church owns a building within a block of the new postoffice, an ideal location, the profits may be still further increased.

The second World's Citizenship Conference will be held in Portland, Oregon, the latter part of this month. Two thousand delegates have thus far been elected to attend it. The committee that is managing this Conference has requested all the preachers in the United States to preach a special sermon on Christian Citizenship on the first Sunday in July. The Christian Citizenship movement has in it many elements worthy of consideration, but few really spiritual pastors will likely listen to anything other than the Spirit of God for advice as to what to preach on this particular Sunday.

Bishop William P. Thirkfield, who has been assigned to New Orleans as resident-Bishop of the M. E. Church, has served his Church as president of Howard University, a school for negroes, and as one of the secretaries of the Freedman's Aid Society. It is understood that, in harmony with his own desire and the desire of the colored delegates whose vote was largely responsible for his election to the episcopacy, he will devote his time almost entirely to the interests of the colored membership of his Church. In such a field there is room for abundant labors in New Orleans and the whole South.

The Ottawa, Kansas, District Superintendent, of the M. E. Church, has compiled the following interesting statistics concerning church conditions in his district: There are 252 church organizations having church buildings. Of this number seventy-eight are Methodist Episcopal and all have a pastor; twenty-one Baptist, eight without a pastor; thirty-six Presbyterian, fifteen without a pastor; twenty-nine Christian, fourteen without a pastor; fifteen United Brethren, four without a pastor; fourteen Roman Catholic, one without a priest, and forty-five other churches, six without a pastor. Such a report has a tendency to cause a man who was born and reared in the Methodist Episcopal Church, South, which has the same form of church government as that of the M. E. Church, to render thanks for the episcopal system and the fact that he is one of its beneficiaries.

Concerning Missions

My First District Conference.

Great was my pleasure in attending my first district conference, that of the Lafayette District, May 23. Brother A. S. J. Neill, the genial and painstaking host, met the party at Mermen-tau with a commodious launch. The ride down the picturesque Mermen-tau River is both restful and refreshing.

On the banks of beautiful Lake Arthur sits the uniquely attractive little city of the same name. A more delightful community it would be hard to find. The people are up-to-date, intelligent and zealous in good works. The ladies assembled one afternoon in the Baptist Church to hear Mrs. Kennedy talk of the unification of the women's missionary endeavors. A Home Mission Society already existed in Lake Arthur, but her women, after listening to Mrs. Kennedy's excellent address, voted to enter the larger work of the Woman's Missionary Society.

Mission study and Christian Stewardship were also stressed and, I feel quite sure, will be car-

ried on successfully, considering the fine material this auxiliary has at its very finger-tips.

I trust they will send their quota to the Conference in Natchitoches the last of June, since Miss Mabel Head will be on hand most of the time and will give a wonderful fund of information and inspiration to all who hear her.

Brother V. L. Fulton, Conference Lay Leader, rendered excellent service, and, as a result, a number of the women, as well as the men, took higher ground on the vital question of our responsibility for the world's evangelization.

The preaching at the Conference was of an unusually high order; each sermon fitting in admirably to the one that went before. So many remarked that there was a total lack of a tendency to preach for effect, but, on the other hand, every speaker seemed to do his best to make the occasion one of great spiritual blessing to the Conference and to the entire community; and in this, they were distinctly successful.

I could write for a week about the charms of this thriving, progressive town, with its splendid cordiality and Christian cheer; its fine public buildings; rustic camp grounds where splash cooling waters, and many other points, but I desist. My parting word is, "If you ever have an opportunity to visit Lake Arthur, Go."

Sincerely yours,

MRS. R. H. WYNN,
La. Conf. Third Vice Pres.

Crowley, La.

TREASURER'S REPORT.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen District—	Foreign	Domestic
Pontotoc—W. D. Wendel	\$	\$ 25.00
Verona—A. W. Langley		22.00
Columbus District—		
Brooksville—J. H. Bass		120.00
Macon—J. G. Park	50.00	75.00
Mashulaville—E. D. Simpson ..		61.00
Mathiston—W. A. Clark		5.00
Mayhew—J. J. Baird	35.00	91.00
Sturgis—B. F. Bullard		27.75
Corinth District—		
Belmont—Geo. Baker	8.85	26.00
Boonville—S. A. Brown	81.25	55.00
Eccru—R. C. Kennedy		14.00
Corinth Ct.—C. A. Northington.		35.00
Kirkville—T. G. Adair		4.75
Kossuth—T. H. Mills		55.25
Tishomingo—A. J. Henry	6.00	
Durant District—		
(Nothing)		
Greenville District—		
Lula—J. J. Garner		32.35
Shaw—E. N. Broyles	25.00	25.00
Holly Springs District—		
Paris Circuit—D. H. Crowson ..	5.00	30.00
Pine Valley—W. A. Bruner		3.00
Sardis District—		
Olive Branch—R. W. Evans	37.00	35.00
Tyro—T. E. Gregory		72.00
Winona District—		
Eupora—W. D. McCullough		60.00
Greenwood—H. S. Spragins		187.00
Kilmichael—T. J. Halfacre	7.10	22.00
Winona—O. W. Bradley	50.00	50.00

Total.....\$305.20 \$1,086.10
Previously reported... 256.25 702.25

Grand Total.....\$561.45 \$1,788.35

Of the \$1,788.35 collected for Home and Conference Missions, \$592 goes directly to the General Board at Nashville. This leaves for our use in the Conference \$1,196.35. This is just a little more than two-thirds of the amount of the first quarter's appropriation. The second quarter is now due. The payments cannot be met unless the funds are turned in to the treasurer. The funds that some of the brethren have in the banks do the needy preachers very little good.

Cordially,

WM. L. DUREN,
President of the Board.

Secular News and Comment

By Rev. A. J. Gearheard.

New Iberia, La., by an overwhelming vote, on Tuesday, June 11, decided in favor of a commission form of government.

Christopher Columbus, the discoverer of America, has at last been honored by this country. His statue was placed in the Hall of Fame in Washington last week.

The Segregation Bill, which had as its purpose the separating of towns of 5000 population or more from the surrounding parishes in local option elections, was defeated last week before the Louisiana Legislature.

Missouri leads other States in taking action against cows afflicted with tuberculosis. It has recently passed regulations making it unlawful to bring such a cow into the State, or to keep her if she has been proven to be so afflicted.

It is claimed that the army worm is a pest in South Mississippi because of the scarcity of birds. It is said that the citizens have recklessly destroyed birds during recent years. The birds live on worms, and are, in that way, of great value to the farmer.

In a recent speech in the United States Senate, the Hon. John Sharp Williams affirmed that it costs the Government \$6 to bathe a Senator. Pshaw! that's too trivial a thing to talk about. It is "whitewashing" them that empties the public treasury.

The Louisiana Bar Association will meet in New Orleans on June 22. It will discuss few topics of moment to the State, and its session is not expected to propose any new legislation, it being deemed wise to postpone such discussion until a later date.

If the proposed bridge is built across Bay St. Louis, Miss., it is said that the Gulfport and Mississippi Traction Company will build their electric line into New Orleans. Without question, this would be one of the greatest blessings ever bestowed upon the Crescent City.

On June 12, earthquake shocks were felt in many of the Southern cities. Columbia, S. C., suffered the greatest disturbance. Augusta and Savannah, Ga., and New Orleans also reported tremors. The shocks are said to have been the most distinct since the earthquake in 1886 which shook Charleston, S. C., so badly.

Memphis, Tenn., has found it necessary to pass stringent laws to control moving picture shows. The moving picture show is called the poor man's theatre, but the sharp competition between operators has caused some to establish a coarse vaudeville in connection with the picture shows. In this way the show becomes a detriment to public morals.

The ladies of the Era Club are urging the State Legislature of Louisiana to pass certain amendments to the State Constitution that will, among other things, grant to women the right to vote at the primary elections. Voting is a great privilege that thus far man has enjoyed alone, but he seems doomed to be forced to share his blessing with his sister, woman.

Representative R. C. Wickliffe of the Sixth Louisiana District was accidentally killed in Washington last week. He absented himself, it is thought, from the session of Congress to follow his favorite sport, that of fishing, and was alone when killed. He was a popular legislator, and his good health and vigorous intellect promised for him many years of great usefulness to his

State. His death is mourned by the entire commonwealth.

There were 2261 arrests made in New Orleans during the month of May, of which number 1329 were whites. Drunkenness constituted the major portion of offenses; however, there were six murderers and twenty-five gamblers arrested. The police force recovered stolen property valued at \$6794. One out of every 150 residents of New Orleans, including children, were taken into custody last month for crimes. The millennium has not dawned in New Orleans yet.

Victor Berger, the Socialist member of Congress from Wisconsin, has started impeachment proceedings against United States District Judge Hanford of Seattle, Wash., for having refused naturalization papers to Leonard Oleson on the grounds that he is a Socialist. Judge Hanford claims that Oleson holds opinions contrary to the Constitution of the United States, and is, therefore, not entitled to citizenship. Whether his contention is legal remains to be shown.

The Pan-American Insurance Company, a new organization, has demonstrated its faith in the South by investing \$800,000 in Southern securities. While most of this amount was spent in Louisiana, the States of Mississippi and Florida were not forgotten. That the South has a commercial future is becoming recognized more and more every day, and there is little doubt but that the future will see some of the greatest financial organizations of the country intrenched here.

Rigid opposition has been urged against the present fight of certain doctors to change the management of the Charity Hospital of New Orleans. It is claimed that the medical fraternity would change a public institution into a clinic for cheap experimenting on diseases, thus taking advantage of the very poor to promote the study of medicine and surgery. We know nothing of this contention, but, in our opinion, the reform needed in the Charity Hospital is one that will change its complexion so it will not resemble an ante-room of the Roman Catholic Church.

In the death of Miss Sophia Wright in New Orleans last week, the South was bereft of one of its greatest women. Beginning life as a school teacher, she never gave up her loved employ. She had a genius for organization and a heart for the labors of love. The results of her life cannot be measured by the public institutions that she established, though these are many, including The Home for Incurables, Rest Awhile, and the great schools that bear her name. Above her qualifications as a teacher and her genius as an organizer, was her noble Christian character.

An army of 42,000 boys and girls were released from the New Orleans public schools last Friday. The summer vacation will be spent by these children in divers ways. Too many of them will spend most of their time on the streets; others will be blessed with the privileges of country life; a few, too few, we fear, will be taught some useful employment about the home or some shop, while others will be placed in school for the summer under private tutors. The last practice is decidedly, in our opinion, contrary to the best interests of the children, who need a real vacation.

The school teachers of Illinois, assembled in a State Convention recently, voted by an overwhelming majority in favor of the reading of the Bible in the public schools. There is a growing sentiment in favor of daily Scripture reading before the school children. The real worth of a person to the State is not measured by the amount of grammar he knows, neither by his ability to enunciate clearly, but by the law-abiding life he lives. The Bible is the greatest moral force in the world, and its principles should be taught to the children of this age. There is no better way to teach it than by reading it aloud in their hearing.

SEASHORE DIVINITY SCHOOL—THE LAST CALL.

In behalf of the directors of the Seashore Divinity School, let it be understood that we are looking forward to the greatest session of the four. We are anxious to have at least three hundred preachers from the patronizing territory in attendance upon the session to be held from the evening of June 25 to July 4.

We have the very best program that we have offered to the ministry of our great Church in the four Conferences patronizing this growing institution, and we are looking for the best results we have had. No preacher who can possibly attend should allow this opportunity to pass without being present from the very first lecture by Doctor Lee on the evening of June 25, at 8 o'clock.

Rates have been secured for all sections embraced in our territory, and you will please to get certificate with the purchase of ticket where you do not use permit.

You may depend upon us doing everything for your comfort and profit that is possible for us to do. Let us pray for the leadership of the Spirit in all the work. Let the presiding elders take the lead in encouraging their preachers attending the school.

We are glad to be your servants in the Lord,
For the Board,

ROBT. SELBY, President.
Brookhaven, Miss., June 17, 1912.

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"It is a well-known fact that Whitworth College occupies a most conspicuous and important position in the educational advancement of South Mississippi.

"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is exercised in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention given the health of the students and the kind and sympathetic treatment shown them along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within young women who attend this College is a most praiseworthy feature.

"The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

"Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

A BEAUTIFUL CELEBRATION.

(An account of the observance of Drummers' Day in the Wesley Class of the Sunday School of the First Methodist Church at Tupelo, Miss., May 26, 1912.)

When the class assembled in the class room on Sunday morning, May 26, it would seem that a good fairy had waved a wand over the scene. For loving hands had decorated it with lavish expenditure of flowers to greet the drummers, as this was Drummers' Day. There was a time when drummers, as a class, stood in bad repute, and, perhaps, just so; for then no suit-case failed to contain a whiskey flask, and a room they were wont to inhabit at hotels was so defaced and the furniture so mutilated, that they became anything but welcome guests to "mine host." But that day has passed with other relics of barbarism, and the drummer not only represents the best blood of the country, but he is an exponent of our great colleges and universities. To-day employers want no drinking or profane man to represent their business or sell their goods, and it has come to pass that people everywhere recognize as "Nature's noblemen" these loyal knights of the grip. Not only is this true, but a large per cent of traveling men are Christian gentlemen who carry their religion with them seven days in the week. They have their organized Christian orders and societies, and there is scarcely a more potential power for good in existence than the Gideon Band, composed entirely of drummers. Call them what you will, angels of commerce, commercial tourists, knights of the grip, or what not, the drummer is a good citizen. This day had been set aside to do honor to them in Tupelo, Miss.

Mr. Moore, president of the class, called for order by the rap of his gavel, and after the minutes were read, he made some very complimentary remarks to the drummers who had assembled from the different hotels in the city, giving them a most hearty welcome in behalf of the class. He commented upon the spirit that prompted the drummers to place a Bible in so many hotels, and predicted that it would not be long ere this was done in every hotel in all this broad land.

Now came the climax of the day when Mrs. Victoria T. Hoyle, the beloved teacher of the Wesley class arose to address the drummers. Every one who had ever heard Mrs. Hoyle at her best knew this to be an inspirational occasion to her, and felt sure that she would not simply "read a paper" to them, but that out of the abundance of her great heart, she would talk to them of high things. As she talked, the things she should say came to her mind; words were not lacking, and the Lord helped her, as he always does.

Sol Smith Russell, one of the greatest actors and humorists of the nineteenth century, delighted to "play to the higher audience," as he expressed it, and urged his hearers to form this habit in their every-day life. Could Mr. Russell have heard Mrs. Hoyle, I am sure he would have sanctioned every word she said, and would have felt the mutual uplift, both to the speaker and audience.

Mrs. Hoyle stated that the drummer had been a factor for good in the history of the class since its organization. Many of the ex-officers are drummers, and many from their ranks are still in office.

Among other things that she said was that she had rarely ever been on a train, that she did not witness some beautiful, unselfish deed on the part of the drummers. "Who was it," she asked, "that helped the poor old woman in a calico sun-bonnet off and on the train?" The drummer. Who was it that helped to quiet the fretful child, so that the tired mother might rest awhile? The drummer. We can add that it is frequently the case that the one so helped fails to even say "thank you," but nothing daunted by this seeming want of appreciation, the drummer goes on doing little kindly deeds, as he tries to make a dark world brighter, a wicked world better.

The speaker said: "It is hard to realize how any one getting up at all hours of the night, hurrying to catch a train that is often behind time; obliged, at times, to put up with indifferent or poor service; sleeping, or trying to do so, often in three different beds the same night, can carry about everywhere such a cheerful face. These are facts, and many a time his heart is heavy, too, and thoughts of loved ones at home crowd upon him.

"It is easy enough to be cheerful.

When life goes on like a song,

But the man worth while, is the man who can smile.

When everything goes dead wrong."

"Ella Wheeler Wilcox must have had the drummer in her mind when she penned those lines. The drummer's wife, too, be kind to her. She is compelled to assume many a hardship that would not be necessary if her husband were at home. Do not look upon her as a masculine woman because of this, but aid her when you can, and let her believe that you consider her just as womanly as her neighbor, who, perhaps, never settled a bill in all her life."

In the course of her remarks she referred to an incident in the life of Henry W. Grady, the matchless Georgian, but son of the entire South. She told how, once upon a time, he grew sick of honors, preferment and all the glory of fame, and not because of them, perhaps, but in spite of them, he became heart-hungry and homesick, and longed to see his dear mother.

If you take a train at Atlanta, Ga., at two o'clock p. m., on the Western & Atlantic railroad, it will land you, within a few hours, at the classic little city of Athens. This was Mr. Grady's old home, and here his mother still lived. So he decided one busy day that other things might wait—and he went to see her. She met him down at the old gate and her first question was, "Henry are you sick?" Mother love prompted the query, for the visit was an unexpected one to both of them. "No, mother," the great man replied, "only homesick, and I've come back to be your little boy." She replied, "You've always been my little boy, Henry." "Yes," he said, "but this time I want to be your teenintisy little boy, and sit at your knee and say my baby prayer. Then, mother, I want to go up to the garret and get out my high chair and sit by your side at the table, and the trundle bed, too. Won't you let me roll it close by the side of yours just tonight?" Many of us know the end of the story. How he was filled with sweet and sacred memories, and tossed on his little bed, but could not sleep for thinking. In the long watches of the night, he heard his mother praying audibly that God would give her her son that very night; and how it moved him to give his heart to God. He did not close his eyes until he had gone to his mother and told her all about it. He returned to Atlanta a happy man, and left a happy mother behind.

Mrs. Hoyle commended the singing mother, and believed that no Atheist could have had one of these. Handkerchiefs went to eyes wet with tears on faces that told of hardships, as she spoke of all these things to the drummers, and urged them to come up to the help of the Lord, assuring them that the Bible is the only Book.

When the speaker finished, Mrs. Marman, assistant teacher of the class, presented her a bunch of red carnations, the class flower, and a gift from the drummers, expressive of their appreciation. Mrs. Marman said, "They have given you flowers, because they had no words to convey what they felt, and fair would say." Her remarks were chaste and beautiful. She alluded to that far away time in the past when angels walked with men on earth and were their friends. Ariel, who was called the angel of light, was walking with a friend one day, and having a quantity of words that did not express what he wished to say, he scattered them broadcast over the earth and sweet-smelling flowers grew up and brightened the pathway of the friend whom he wished to help because of favors showed him.

MRS. ANNIE C. McCLURE,

TRAFFIC IN GIRLS.

By A. W. Elliott.

(Mr. Elliott is the president and general manager of the Southern Rescue Mission of Atlanta, Ga.)

That the traffic in girls and the social evil in general is reaching enormous proportions throughout the South is an absolute and self-evident fact, and it is only necessary for one to make investigation to verify. There is a class of men and women who are to-day making a most excellent living at the expense of the virtue, lives and souls of unsuspecting girls, and the time has come when action should be taken. The public does not believe that white slavery exists in the South in startling proportions, and that the most cunning methods are employed by procurers and procuresses in trapping their victims, but it is true. Conditions are blood-curdling and heart-rending. The means and methods used in procuring girls would not be easily detected by one who is not familiar with rescue work.

At this very moment a white slaver is trying to trap my own stenographer; all the correspondence is in my possession; we are making efforts to close up the last link of evidence so that arrest can be made. This man, at the very beginning required that the girl send her photo, and wished to know where her people were and how long she had been away from them. Every letter was carefully worded and showed plainly the cunning manner these men employ to draw their victims into nets.

I am aware of conditions in Atlanta, where ignorant country girls are brought in by designing men, and where "landladies" are aiding in the business, and literally blighting life after life; but the citizens of Atlanta don't believe it. They, as well as the public, generally, think these things are exaggerated, but I tell you, mothers, God being my witness, it's time you were awakening and keeping in touch with your daughters. That lives and fondest hopes are being crushed right and left in the South is an absolute truth. No one but an experienced rescue worker would or could detect their schemes.

Now, in concluding this, I wish to say that "landladies" of questionable houses are the DEADLIEST ENEMIES THAT VIRTUE AND PURE GIRLHOOD HAS ON EARTH. You may tell me of your men who blight life and hope and who wreck the body and soul of beautiful girlhood; you may picture them as black as outer darkness, but it remains a bare fact that women who conduct questionable houses ARE ABSOLUTELY PEERLESS IN THEIR CHOSEN PROFESSION. Whiskey plays its part in the undoing of noble careers, but one house of ill-repute is cursing and damning more souls than any ten saloons you can find. One "landlady" of a questionable house can land more souls in hell in a single year than a hundred barrels of whiskey. For this reason all known houses of ill-fame should be closed, and then if "landladies" continue to ply their heinous methods in luring young and innocent and ignorant girls into disgraceful careers, let laws be made that will place them in the penitentiary for life.

These places are a curse and a disgrace and a shame to any city. And who are to blame for their existence? In part at least, the churches. The churches should rise up en masse and condemn them in such terms that city officials would be forced to close them up. Then, too, our cities need Christian officers, whose business is to see that such places are not re-opened in another

(Continued on page 7.)

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The Home Circle

WHAT WILL MAKE YOU GLAD.

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you were happy when doing the small, everyday things of life; that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know that I can trust him. He is as true as steel."

You will be glad that there have been some rainy days in your life. If there were no storms the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those He loves.

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad that you brought smiles to men and not sorrow.

You will be glad that you have met with a hearty handshake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account.—The Presbyterian.

SUCH AS I HAVE.

"All my wealth I give to Jesus,
I surrender all"

Phyllis Goodhue's clear young voice rang out above the rest as the congregation in the little church at Milbury sang the closing hymn for the Sunday morning service. Across the aisle an old man joined in with thin, quavering tones.

Phyllis frowned. "I don't see how old Judge Grayson can sing a hymn like this," she whispered to her sister who was standing beside her. "Precious little of his wealth he's likely to give away. We tried to get a dollar from him for the organ fund, and he actually refused to give anything."

"Hush, Phyllis; don't talk now," admonished the older sister; "besides, he might hear you."

So Phyllis joined in the hymn again, and sang with earnest, serious face and eager eyes:

"I surrender all;
All I have I give to Jesus—
I surrender all"

"It's a beautiful hymn, isn't it, Agnes?" she said, as they were walking home together. "It just makes me long for all the wealth in the world, so that I could lay it all, all at the Master's feet. And think of the people all around us who have so much, and are so selfish and stingy with it!"

"They won't even give for the organ fund," laughed Agnes.

Phyllis colored. "But surely that is what Mr. Snyder would call a worthy object. And Judge Grayson was really hateful in his refusal. It did vex me to hear him singing the hymn this morning. It's deceitful I think; he didn't mean it."

"O, Phyllis, dear, you mustn't criticise your elders so freely. It's not becoming in a young girl."

"Well, don't preach, Agnes, and we'll talk about something else. What would you do," she went on presently, "if you had a lot of money left you unexpectedly?"

"It would certainly be unexpected, if it came," returned Agnes; "but answer your own question. Phyllis, you've thought more about it than I have."

Phyllis' eyes grew dreamy, and her face looked very sweet as she said: "Why, I'd surrender it,

of course, just as the hymn says. I wouldn't sing a hymn like that if I did not mean it." They were passing the new hospital building, and the sight of the plain structure gave her an idea. That's what I'd like to do, Agnes—build hospitals to relieve suffering, and homes for little children who have no parents. Yes, if I were rich, I'd plant hospitals all over the country."

"Bravo, Miss Phyllis," called a cheery voice behind the girls; and Phyllis turned in dismay to see Mr. Snyder, the new minister, who had evidently been near enough to overhear her last words. "That is a worthy ambition, indeed, and I sincerely hope that some time you may have the funds to carry out your desire. And then," his eyes looked mischievous, though his face remained serious, "perhaps you may be able to find some girl with a sweet voice who will visit your hospitals occasionally, and cheer up the poor sufferers with her singing." Touching his hat, he passed quickly on.

Phyllis stood for a moment quite still, gazing after the vanishing form of the young minister. Her cheeks were red, and her eyes were filled with tears. Then she walked on so rapidly that Agnes was obliged to remonstrate.

"It's too warm to walk so fast, Phyllis; and whatever is the matter with you, anyway? Mr. Snyder did not mean to vex you, I am sure. You have a good voice, we all know that—and—"

"Do be still, Agnes," interrupted Phyllis crossly, and Agnes said no more.

As soon as she reached home Phyllis went at once to her room, and there faced the troublesome thoughts the minister's words had called forth. Her vexation was passing away, and a deep feeling of shame and contrition had taken its place. It was only a week ago that Mr. Snyder had asked her to sing at the hospital, and she had refused for so silly a reason that she hated to acknowledge it, even to herself. And just the night before her father had asked for her to sing an old-fashioned song he was so fond of—it rested him to hear her voice, he said; but as she was busy with a piece of embroidery, she made an excuse that she had no time. And old Mrs. Lindsay was so lonely just now, and she had asked her weeks ago to come over some evening and sing for her. "Mr. Lindsay always loved to hear you, dearie, and it will help to hear the songs you used to sing to him," she had said. And Phyllis had really meant to go, but weeks had passed, and she had found no opportunity.

"Yet I was conceited enough to think if I had money I would give it freely, when the few little things I can give, I keep as stingily as any old miser. Even now I am being selfish, leaving dear old Aggie to get dinner while I mope up here."

So she dried her eyes, and putting on a big apron which quite covered her slim, girlish figure, she ran down stairs to the kitchen where Aggie was poking an obstinate fire.

"Forgive me for being cross, Aggie, dear," she said contritely, "and for leaving you to get dinner all alone. Now give me that poker, and let me fix the fire—you know I am a genius at that."

Then as the fire responded to her energetic attention and burst out into glowing flame, she said, somewhat shamefacedly: "Can we have dinner a little early? I am going to the hospital to sing at the afternoon service, and I shall have to leave at two."

And Agnes, being wise and tactful beyond her years, said only, "Why, yes, dear; just set the table while I finish preparing these potatoes, and dinner will soon be ready."—Pittsburg, Christian Advocate.

TRAFFIC IN GIRLS.

(Continued from page 6.)

section of the city, just as we have officers to see that drunk people are not allowed on the streets. There are more lives at stake because of the former evil than the latter.

These statements are truths, based upon years of experience in studying the ways of these traf-

fickers; I know them as you know your most intimate friend, and I beg you in God's name to stand by us in our determination to close them, and thus protect the innocent girls that are yearly being taken into such places by the thousands.

It is estimated that twenty-five thousand girls are annually lured into disgraceful careers by men and women who make such thing a business. The revelations are of such startling nature that it is said the Bureau of Investigation of the Department of Justice, of which Mr. Stanley Finch is chief, will appoint about six hundred special agents for the purpose of suppressing the white slave traffic. If the churches throughout the United States will co-operate with the Government in this work, lasting results will be the outcome. Let the ministers preach upon the subject at their next Sunday's service.

Within a few weeks I shall supplement this article with some startling facts of conditions in Atlanta and the South.

SEASHORE CAMP-MEETING.

41st Annual Camp-Meeting July 10-17—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during the Camp Meeting.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the Camp Ground. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1912.

The Seashore Divinity School, June 25 to July 4.

The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting, July 10-17. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 18 to 28. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

Seashore Divinity School: Rev. Robert Selby, Brookhaven, Miss.

Christian Advocate.

ROBERT A. MEEK, Editor.

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Editorial.

SEASHORE DIVINITY SCHOOL.

A copy of the Year Book of the Seashore Divinity School is before us. It was edited by Rev. H. M. Ellis, of the Mississippi Conference, assisted by Rev. Robert Selby. It is neatly printed and is a most interesting publication. Its chief design is to explain the management of the school and set forth the advantages offered at the approaching session, which will be held from June 25 to July 4, 1912. The program arranged for this season is certainly a most attractive one. The Rev. Andrew Sledd, D.D., LL.D., who is one of the most accomplished scholars in the South, will give a course of lectures on "An Introduction to the Study of the Prophets." Dr. J. W. Lee, of St. Louis, whose fame as a thinker is national, will deliver six addresses; Dr. George L. Robinson, who is recognized as one of America's foremost archaeologists, will conduct a series of studies in the Old Testament, and Dr. A. T. Robertson, of the Baptist Theological Seminary at Louisville, Ky., will conduct a similar series in the New Testament. Other distinguished speakers announced are Dr. H. M. Hamill, who will discuss Sunday School methods; the brilliant Dean Tillett of Vanderbilt University, who will speak four times on "The Great Hymns and Hymn Writers of the Church"; and Bishop E. E. Hoss, who as an illuminating expositor of the Scriptures has no superior anywhere.

If this offered feast of good things does not appeal to our pastors and intelligent laymen, it is to be feared that nothing could possibly be arranged for them in the way of lectures that would do so. Those who fail to take advantage of the opportunity to hear these eminent speakers will miss a great deal. One could well afford to make a considerable sacrifice for the privilege of listening to their stimulating messages. Let us have at least three hundred preachers present and a goodly number of laymen besides. The assembling of such a company for ten days of religious study would mean much to the Methodism of Louisiana and Mississippi.

DR. A. F. WATKINS.

In the absence of the Editor last week, only a brief announcement of the election of Dr. A. F. Watkins to the presidency of Millsaps College was made in the Advocate. Though his whole life has been spent in Mississippi, where he is widely known, in view of his present official relation to the Methodism of the State, a summary of the leading events of his career may prove interesting to some of our readers.

Alexander Farfar Watkins, the son of Rev. William H. and Mrs. Elizabeth Jones Watkins, was born at Natchez, Miss., December 18, 1856. His boyhood days were spent in a Methodist parsonage. He was converted in Jefferson County, Miss., in August, 1878. He was licensed to preach

by the Quarterly Conference of the Fayette Circuit in June, 1879. He was admitted on trial into the Mississippi Conference in December, 1883. The same year he received his A. B. degree at Vanderbilt University, where he also studied theology. He has served the following charges: 1884, First Church, Jackson, Miss.; 1885, to June 1, 1886, Martin Circuit; June 1886-1889, Brookhaven; 1890-92, Agent Millsaps College; 1893-96, First Church, Jackson; 1897-1900, Crawford Street, Vicksburg; 1901-02, President Whitworth Female College; 1903-04, Agent Superannuate Endowment Fund; 1905-08, presiding elder of Jackson District; 1909-June, 1912, Main Street Church, Hattiesburg. He was married June 30, 1892, to Miss Lula Gauiding. The degree of D. D. was conferred on him in June, 1901, by Centenary College. He was a member of the last four General Conferences, and of the last two he was secretary. In 1905 he was a delegate to the Inter-Church Conference on Federation. He is at present a member of the General Board of Missions, and one of the general trustees of the M. E. Church, South.

Dr. Watkins, in 1888, helped to launch the movement which brought about the establishment of Millsaps College, and has been in some way connected with it ever since it has had an existence. During the twenty years of its history it has never had a more loyal friend than he, and he has let no opportunity pass to promote its success. He has spoken and worked for it all over the State, and as a trustee has been, from the first session of the institution up to the present, a valuable counselor in all its affairs. He brings to the responsible position of president, to which he has now been chosen, a tested devotion to the college, a large and varied experience in the work of the Church, a broad scholarship and culture, and a well-rounded Christian character. Those who know him best predict that he will measure up to every requirement of his new office, and that under his guiding hand Millsaps College will have a career of widening prosperity and usefulness.

REV. G. W. BACKUS DEAD.

Under date of June 12, Rev. W. B. Jones, presiding elder of the Seashore District, writes of the death of Rev. G. W. Backus, a superannuate member of the Mississippi Conference, which occurred at the Gulf Coast Health Resort at Biloxi, Miss., on Monday, June 10, about 11 o'clock a. m. In the absence of the pastor, Rev. W. L. Linfield, the obsequies were conducted by Brother Jones, assisted by Rev. W. T. Griffin, Rev. R. F. Witt and Rev. H. W. Van Hook. The remains were laid to rest in the city cemetery. Brother Backus joined the Mississippi Conference in 1882, and for a number of years rendered effective service in the ranks of the itinerancy. He had been on the superannuate list for about ten years. He was a man of deep piety, of earnest consecration, and freely spent his time and strength to extend the divine kingdom. That the Master's summons found him ready, we do not for one moment doubt. We extend our deepest sympathy to the bereaved loved ones, and pray that the Heavenly Father may graciously comfort and sustain them. Brother Jones has promised to send us a memoir of the deceased at a later date. How fast the toilers who have borne the heat and burden of the day are going from us! It is God's way, when they are no longer able to labor on earth, to translate them to the heavenly home where joys unspeakable await them. Those who suffer for Christ in time will surely reign with him in eternity.

PERSONAL AND OTHER NOTES.

An interesting normal school is being conducted at Whitworth College.

Dr. I. W. Cooper spent Sunday, June 9, in Jackson, where he went to hear the Commencement sermon of Millsaps College.

Bishop Mouzon is this week in conference with the presiding elders of the Louisiana Conference

at Alexandria concerning the condition of our people in the flooded sections of the State.

Mr. J. R. Bingham, of Carrollton, Miss., and Capt. H. H. Estes, of Greenwood, attended the Durant District Conference last week, and delivered addresses in the interest of the Laymen's Movement.

Rev. John F. Foster, of De Ridder, La., was in New Orleans last week and complimented this office with a brief call. He reported his work to be in good shape, the Sunday school especially deserving mention.

Rev. Robert Selby used as his theme last Sunday, both morning and night, the Articles of Religion and General Rules of our Church. His congregation at Brookhaven, Miss., was highly edified by his able discussions of these standards of faith and practice.

Mr. J. D. Barbee, of Greenville, Miss., left home last Tuesday for Rochester, Minn., where he expects to undergo an operation for gall stones at the hands of the Mayo Brothers. Let earnest prayer be made for the recovery of this choice and valuable layman.

Rev. L. D. Borders, our pastor at Stockton, California, has carried his family to the Yosemite National Park, and is enjoying a season of rest amidst its imposing grandeur. There ought to be much of the sublime in his sermons when he again resumes his "loved employ."

Rev. J. C. Rousseaux is in the midst of a revival meeting at Log Camp, La. While preaching the gospel, he is also pressing the claims of the Advocate with a measure of success. There is no better time to present the claims of the Conference organ than during revival services.

The Alexandria District Conference was held in Alexandria last week. From the reports of it in the Alexandria Town Talk, the session was both interesting and profitable. The preaching was of a high grade, the sermon of Rev. R. H. Harper, of Natchitoches being especially commended.

Rev. H. R. Singleton was in his pulpit, that of the Parker Memorial Church, New Orleans, last Sunday and received seven new members. He had been in Hazlehurst, Miss., for nearly two weeks engaged in revival work.

The Woman's Missionary Society of the Louisiana Conference begins its Annual session in Natchitoches to-day. An elaborate program has been prepared for the occasion, and a large attendance is expected. Dr. J. W. Moore of First Church, New Orleans, will preach the annual missionary sermon next Sunday.

A card received a few days ago from Rev. W. H. Saunders, the pastor of the Washington Street Methodist Church, of Vicksburg, stated that he had been unwell for some days and was still confined to his room. We trust that ere long he has fully recovered and is able to prosecute his labors with his accustomed vigor and energy.

An invitation to the Commencement exercises of Vanderbilt University, which have just closed, was received a few days since. The Commencement sermon was preached last Sunday by Bishop J. H. McCoy, and the annual address was delivered by Dr. Graham Taylor, President of the Chicago School of Civics and Philanthropy.

Rev. E. L. Whiddon reports a great meeting at Humble, Texas, in which he had the assistance of Rev. W. G. Harbin and his helpers—Rev. D. B. Boddie and Miss Elizabeth Garrett. There were 36 additions to the Methodist Church and 6 to the Baptist Church. A more extended account of this interesting revival will appear in our next issue.

The State Epworth League Meeting is being held this week at Lake Charles, La. Dr. F. S. Parker, the accomplished General Secretary and editor of the Epworth Era, is in attendance. He is booked for several addresses in Lake Charles, after which he will go to Lake Arthur to attend the Lafayette District Epworth League Conference.

A card from Chaplain J. A. Randolph, of the United States Army, instructs us to send his paper for the next few weeks to Iuka, Miss., where he will sojourn for a brief season, after attending the Vanderbilt Biblical Institute. He expects to join his regiment, which has been transferred from Fort Barancas, Fla., to San Francisco, about July 20.

Miss Lizzie Streater, who has been doing missionary work in Guadalajara, Mexico, is visiting the family of her brother, Mr. J. B. Streater, at Black Hawk, Miss. She attended the recent session of the Durant District Conference, which met in Lexington, and delivered an address which was of surpassing interest and which made a deep impression.

The Epworth Leagues of the Mississippi Conference met in annual session in the Court Street Church of Hattiesburg, on the evening of June

15. An address of welcome was delivered by the Hon. W. F. Cook, and responses were made by Rev. M. L. Burton and Mrs. T. B. Clifford. We trust that the secretary will furnish an account of the proceedings.

We acknowledge with thanks the reception of three subscriptions from Rev. J. B. King, of the Deasonville (Miss.) charge; four from Rev. H. A. Maples, of the Nebo (Miss.) Circuit, and three from Brother L. L. Roberts, of Flora, Miss.

Rev. John W. Ramsey, pastor at Utica, Miss., reports that his church attendance is improving, and that all departments of the church are running smoothly since the roads have improved. He has organized a new Sunday school at a place where there had not been one for ten years.

The following are delegates from the Durant District to the next session of the North Mississippi Annual Conference: J. G. Hamilton, of Durant; J. G. Irving, of Wier; G. F. Boyd, of Kosciusko, and Parham Williams, of Lexington. The alternates are R. P. Johnson, of Acona, and F. A. Howell, of Durant. It is needless to say that this is an excellent delegation.

Rev. S. H. Frazier has been placed in charge of the Silver City (Miss.) Circuit, succeeding Rev. H. W. Van Hook, who was chosen principal of the Seashore Training School. Of his predecessor, Brother Frazier says: "He was held in high esteem by all here, and his many friends feel that one capable of rendering valuable service to the commonwealth has gone from them."

Hon. G. T. Fitzhugh, of Memphis, Tenn., spent Sunday, June 9, with his mother, Mrs. L. T. Fitzhugh, at Jackson, Miss., and heard Bishop Hoss preach the Commencement sermon of Millsaps College. Mr. Fitzhugh is one of the Church's leading lawyers in the Vanderbilt lawsuit. All Mississippians are proud of the success that he has achieved in the legal profession.

Rev. W. J. O'Bryant, the pastor of our Second Church at Water Valley, Miss., states that religious work in that city has been much hindered by the protracted railroad strike, but that notwithstanding this he is hopeful of a good year. It is Brother O'Bryant's habit to achieve success in whatever field he labors. We are grateful to this faithful itinerant for his generous words of commendation.

Rev. C. E. Fike, who has been attending the Theological Department of Vanderbilt University, has been appointed to fill out the Conference year on the Vivian (La.) charge, formerly served by Rev. L. A. Sims. He has arrived on the ground and announces that the prospects are good. We wish for him abundant success in the pastorate, for which he has been making extensive preparation.

At the joint meeting of the Boards of Education of the two Mississippi Conferences in Jackson on June 11, the presidents of the two Boards were authorized to arrange for a great educational convention to be held somewhere in the State next year. It is designed to have a number of the leading educators of the Church participate in this meeting, in case the Annual Conferences should authorize it.

Rev. W. A. Bowlin writes optimistically of the outlook in his charge, the North Carrollton Circuit (Mississippi). He is planning to have a tent meeting for the Coila and Heminway communities, which will be conducted by Rev. L. W. Cain. We are pleased to note that Brother Bowlin speaks encouragingly of the crop prospect. After the reports of floods and so many other disasters, a bit of cheering news is not unwelcome.

Rev. W. E. Akin, of Bonita, La., has begun a campaign to increase the circulation of the Advocate. He has started well, and has sent in a number of the leading educators of the Church who will take the paper in "self-defense." We commend Brother Akin's plan of laying the matter of subscribing for the church paper so strongly upon the hearts of his people that they cry out, "Woe is me if I read not the Advocate."

Mr. Eugene B. Troy, field worker for the Louisiana State Sunday School Association and superintendent of the McDonoughville Sunday School, was recommended by the McDonoughville quarterly conference last week to the District Conference for license to preach. It is his purpose to enter the Louisiana Conference next December. Brother Troy is the son of a Methodist itinerant, and has clinging to his family tree a host of splendid Methodist ancestors.

The Annual Meeting of the Epworth Leagues of the North Mississippi Conference, which was held in Okolona, last week, was an occasion of much interest. Among the most noteworthy addresses made were those of Dr. F. S. Parker, the General Secretary, and Dr. H. G. Henderson, of Columbus, Miss. The series of talks by President J. R. Countiss, of Grenada College, elicited much favorable comment. Three hundred dollars were pledged to the cause of Christian education. The next Conference will be held at Pontotoc.

Mrs. M. L. Hargrove, of the Scarritt Bible and

Training School, is visiting her mother, Mrs. W. L. Lipscomb, at Columbus, Miss. Sister Hargrove is the widow of the late Rev. T. B. Hargrove, who for many years was a useful and beloved member of the North Mississippi Conference. She is one of the most brilliant and influential women in the Church. She is a sister of the Rev. T. H. Lipscomb, of Lexington, Miss., who also is spending the week in the queen city of the Tom Beckbee, that he may see something of her and his other relatives who reside there.

Dr. H. H. Harrison, a beloved physician of Jackson, Miss., died at his home in that city, after a long illness, on Friday afternoon, June 14. Both as a professional man and as a citizen, he was held in high esteem by the entire community, and his decease is widely mourned. Dr. Harrison was married a few years ago to Miss Lou Emma Merritt, formerly of Carroll County, Miss., who survives him. May the loving Heavenly Father gently lay his healing hand on every heart that has been made to bleed by the passing of this worthy man into the sphere invisible.

Rev. J. G. Johnson, our energetic pastor at Toccoola, Miss., continues to extend the circulation of the Advocate within the bounds of his charge. He sent us six subscribers some time ago, and enclosed two additional ones in a letter received on the 12th inst. Of his work he writes as follows: "We have observed Children's Day at two of our churches—Tula and Toccoola. The exercises at both of them were excellent; the collection at the latter place was \$7.26, and at the former, \$14.45. The general condition of the work is encouraging, and everything seems to be moving along nicely."

Sister Amos Kendall, who now resides in Houston, Texas, instructs us to send her Advocate to Aberdeen, Miss., in care of Capt. George Palne of that city. She expects to spend some weeks with her friends there this summer, who, we dare say, will be delighted to have her among them. The North Mississippi Conference never had in its itinerant ranks a more beloved couple than Brother and Sister Kendall, who for many years wrought nobly in every field to which they were assigned by the authorities of the Church. Not soon will their names and the service which they rendered be forgotten.

The Alabama Advocate of May 23 contained an interesting contribution on the subject of "Christian Education" from the pen of Rev. C. A. Bowen, the accomplished son of Rev. J. A. Bowen, who formerly was a highly esteemed member of the North Mississippi Conference, but who now resides at Birmingham. We are pleased to see this gifted young pastor writing for his Conference organ. One who thinks so clearly and can express himself with such vigor ought to appear often in the public prints. The truth, when written, is scarcely less potent for the accomplishment of good than when it is spoken.

We acknowledge the reception of a neat pamphlet containing an account of the exercises held in the Millsaps College chapel at the time of the unveiling of the oil painting of Bishop Galloway, which now adorns the wall of that building. This interesting event took place on Nov. 22, 1911. The prayer of Bishop Bratton and the addresses of Dr. A. F. Watkins, Mr. J. R. Bingham, President D. C. Hull, and Bishop W. A. Candler are given in full. The utterances of these gentlemen are well worth preserving, and we are pleased to see them gathered together in such form as will keep them for coming generations.

In forwarding her subscription from Denison, Texas, Mrs. Bettie R. Summerlin, writes: "I appreciate the good paper that you are giving us and look forward to its weekly visits with pleasure; for they are like the visits of an old friend, as my father (Edward Rencher) took it when I was a child." The ease of Sister Summerlin is not an unusual one. Those who are reared in a home into which the church paper comes are apt to insist upon having it still, when they set up housekeeping for themselves. Parents who are anxious to have their children continue loyal to their Church in after years would do well to make a note of this.

On Wednesday afternoon, June 12, Mr. Harvey Merritt, of Jackson, Miss., sustained a serious, if not fatal, accident. Alighting from a street car on North State Street, he walked around the rear end of it and stepped immediately in front of an unseen car going in the opposite direction, which struck him, knocking him down and fracturing one of his legs and skull. For two or three days he was in an unconscious condition, and at this writing his recovery is considered by no means certain. We earnestly pray that his life may be spared, and that he may escape permanent injuries, such as would afflict him during his remaining years. May the Heavenly Father be with the faithful wife and other anxious watchers by his bedside.

At a meeting of the Board of Trustees of the Mississippi Methodist Orphanage held at Jackson on June 11, Rev. W. M. Williams, who was

reported to have tendered his resignation, was induced to continue at the head of this most excellent institution. This will be gratifying news to the Methodists of Mississippi. Brother Williams has conclusively demonstrated his fitness for the responsible position which he holds, and he has the full confidence of all who know him. Resolutions of thanks were adopted acknowledging gifts to the Home of \$10,000 from Dr. Luther Sexton, of New Orleans, which will provide the "Sexton Hall" school building, and from Mrs. L. L. Lampton, of Magnolia, of \$5,000 for a new dormitory. Both new buildings will be started at an early day.

We greatly regret to chronicle the death of Mr. Cecil Shands, son of ex-Lieutenant Governor and Mrs. G. D. Shands, which occurred in Jackson, Miss., on June 12, after a lingering illness with tuberculosis covering a period of more than a year. Mr. Shands was only 27 years of age, and at the time he was stricken was engaged in the practice of law at Laurel, Miss., as a partner of Judge Stone Deavers. He possessed a high order of capacity, and was thought to have before him an unusually brilliant career when disease laid its wasting hand upon him. It is sad, indeed, to see a life so promising terminate so soon. But God knows what is best, and we can well afford to repose faith in his wisdom and goodness. We extend to the bereaved our most profound sympathy, and pray that divine grace may comfort and sustain them. The remains of the deceased were interred at Senatobia, the old home of the Shands family.

CHANGE OF DATE.

In a letter dated June 11, Bishop H. C. Morrison writes from Leesburg, Fla., as follows:

"Please say that the time of meeting of the Mississippi and Florida Conferences has been changed, and will be held as follows:

North Mississippi Conference, Dec. 4.

Mississippi Conference, Dec. 11.

Florida Conference, Dec. 18.

The above changes were made to accommodate the flood sufferers. Sincerely,

H. C. MORRISON.

"JESUS PAID IT ALL."

A faint image of the grace of Christ in forgiving our debts may be seen in an incident in the life of Henry Clay, related by the "Presbyterian of the South." The great orator, at one time of his life, was burdened with a debt of \$10,000, due to a bank in Kentucky. Certain political friends of Mr. Clay raised a sufficient sum of money, and quietly paid off the debt without saying anything to him about it. In utter ignorance of the fact, Mr. Clay went to the bank, and said to the cashier: "I have called to see you in reference to that debt of mine to the bank." "You don't owe us anything," replied the cashier. "Why! How am I to understand you?" "Well, a number of your friends have contributed, and paid off that debt—you do not owe this bank one dollar." Tears rushed into Mr. Clay's eyes, and being unable to speak, he walked away.

Mr. Clay felt the joy of a great deliverance—a deliverance from a galling debt. And deliverance is the key-note in the "new song" of all the blood-bought millions on earth and in heaven. "Jesus Paid it All." Let this beautiful hymn ring all over the land, from sea to sea:

"Jesus paid it all—

All the debt I owe;

Sin had left a crimson stain,

He washed me white as snow."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. J. R. SCOTT, one of the very best women in our church at West Point, Miss., passed to her reward above just a few days ago. She left a husband, a brother and quite a number of other relatives, including a niece whom she raised, to mourn her loss. She was a Christian all her life and a member of the Methodist Church since early girlhood. Her love for the church was strong, and her devotion beautiful. Religion with her was not a thing apart from the duties of everyday life, but it was a thing with which to adorn one's homelife. Sunshine and cheerfulness characterized her religion. Her Bible was her daily companion, and she left behind a legacy rich in faith and good works. Having lived well, she died well. Her end was peace. God touched her and she slept. She could say with the apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." Her mortal remains sleep in the cemetery at West Point to await the resurrection of the just.

E. S. LEWIS.

ALBERT F. BURT died in his home at Oakland, Miss., May 28, 1912. He was born near the same town March 3, 1872, and never lived anywhere but in this community. He was married to Miss Bettie Kerr, Oct. 28, 1896. To them were born two sons and one daughter, all of whom survive him. He joined the Church at the age of eighteen, and was an efficient steward in the Methodist Church at the time of his death. He was, truly, a good man, and let his light shine through his daily intercourse with men as manager of one of the largest mercantile establishments in North Mississippi. He was a public spirited man, and was always one of the leaders in everything which tended toward the betterment of society and the uplift of humanity. His homelife was also beautiful; he was one of the gentlest and most affectionate of husbands and fathers. His family, the church and the community for miles around will miss him greatly, but our loss is his gain. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit; that they may rest from their labors. And their works do follow them." May God comfort his sorrowing ones, is the prayer of their pastor.

T. H. PORTER.

Mrs. SALLIE L. ROBERTS (nee Thomas), wife of John L. Roberts, of Trenton, Smith County, Miss., departed this life May 21, 1912. She had been in poor health for several months, yet her sudden death was a shock to all her relatives and friends. Having united with the M. E. Church, South, in early life, she remained a faithful and consistent member to the end. Though feeble in health, she was strong in spirit; it was her meat and drink to do the Master's will. The writer is sure that all former

pastors of the Trenton Circuit, who read these lines, will recall the noble deeds and kind acts of this good woman and her household. There was a happy home, which happiness was unmarred until the circle was broken by the calling away of the wife and mother. May the God of all grace sustain the sorrowing ones in this dark hour, and lead them all to a happy reunion in another world. To mourn her departure, there remains her husband, four daughters: Mrs. Nell Tullor, of Morton, Miss.; Mrs. Fannie Martin, of Raleigh, Miss.; and Misses Margie and Rachel, at home; one brother, Mr. Chas. Thomas, of Pelahatchie, Miss., and three sisters: Mrs. Patton, of Trenton, Miss.; Mrs. Missouri Broadfoot, of Lingle, Miss.; and Mrs. Mary Windham, of Homewood, Miss. Interment was made in the Zion Cemetery in the presence of a host of relatives and friends.

Her pastor, G. P. FIKES.

On the evening of May 25, 1912, the soul of little ALLIE OCTAVIE, daughter of Mr. and Mrs. L. J. King, winged its flight back to God who gave it. She was born Aug. 20, 1911. Only a brief period was she permitted to live here, but they were months filled with blessings to the home; since she was such a sweet and loving child. The memory of her little life will be fragrant, and, although gone from home and loved ones for a season, she still abides with them in thought. To the many loved ones little Allie is only a jewel gone to be found. We cannot bring her back but we can go to her. She leaves a father, mother, brother and sister and other relatives to mourn her loss, and went to meet her darling sister in that beautiful land called "heaven," where they will never say good-by. Let us try not to complain, since God thought it best, but let our aim be to meet little Allie in heaven. Her aunt, JULIA KING.

JAMES DUDLEY WHITE was born near Carthage, Miss., Aug. 3, 1889, and died at New Orleans, Sept. 22, 1911, from injuries received while engaged in railroad employment. From his earliest days he was inclined to be a Christian, joined the Church at the age of five; was converted when 14; was faithful in his life as a Christian; diligent in his line of work with every promise of a useful life; had lofty purposes and ideals, and, when life seemed to stretch fairest before him, he was called to answer the summons to a higher destiny in a better and brighter world. He was the only son in the home, and leaves to mourn his going a father, mother and two sisters, besides a host of friends. Bright stars go down to shine on other skies, but we know we shall be hold their light again. The frosts of winter may kill the bloom of summer, but in the early morning of that eternal spring, stars and flowers shall shine and bloom through an endless eternity. Thus, upon a life beyond we base our hopes; it is the rainbow of promise bringing peace to sorrowing hearts. The hope and expectation of a heavenly reunion should comfort our souls in the hour of sorrow. Let us trust in him, who is the way, the truth and the life, till we meet again.

A FRIEND.

QUARTERLY CONFERENCES.

North Mississippi Conference.

Greenville Dist.—Third Round.

Hillhouse	June 23, 24
Lyon	June 29, 30
Sherard	July 6, 7
Sabino	July 9
Deeson	July 13, 14
Duncan	(a. m.) July 20, 21
Merigold	(p. m.) July 21, 22
Kuhn	July 23
Arcola	July 27, 28
New Salem Ch.	Aug. 3, 4
Malvina	Aug. 6
Cleveland	Aug. 12
Greenville	Aug. 13
Lula	Aug. 10, 11
Murphy	Aug. 17, 18
Leland	Aug. 19
Evansville	Aug. 24, 25

W. W. WOOLLARD, P. E.

Columbus Dist.—Third Round.

Columbus, First Ch.	June 23, 25
Columbus, Second Ch.	June 23, 26
Shuqualak, at Cookville	June 29, 30
Cedar Bluff, at Silvan	July 6, 7
Mathiston, at Lagrange	July 13, 14
Columbus Ct., at Calido-	
nia	July 20, 21
Maybew, at Sessums	July 27, 28
Mashulaville, at Macedo-	
nia	Aug. 2, 3
Brooksville, at N. Bethel	Aug. 4, 5
Crawford, at Trinity	Aug. 10, 11
Macon	Aug. 18, 19
Cohrane Ct., at Prairie	
Chapel	Aug. 24, 25

J. E. THOMAS, P. E.

Holly Springs Dist.—Third Round.

Duck Hill, at Bethel	June 22, 23
Byhalia, at Emory	July 6, 7
Holly Springs	July 7, 8
Potts Camp, at Bethlehem	July 9
Paris, at Sarepta	July 12
Pine Valley, at Salem	July 13, 14
Grenada Ct., at Holcomb	July 20
Grenada	July 21, 22
Coffeeville, at Bethlehem	Aug. 3, 4
Waterford, at	Aug. 9
Ashland, at Wesley	Aug. 10, 11
Abbeville, at Union Hill	Aug. 15
Lafayette, at New Liber-	
ty Hill	Aug. 16
Toccapola, at Tula	Aug. 17, 18
Radolph, at Spring Hill	Aug. 19
Holly Springs Circuit, at	
Early Grove	Aug. 24, 25

R. A. TUCKER, P. E.

Winona Dist.—Third Round.

Winona, at Winona	June 20
Greenwood, at Greenwood	June 21
Carrollton Ct., at Valley H.	June 22
Schlater Ct., at Schlater	June 30
Indianola, at Indianola	July 6, 7
Ita Bena, at I. B.	July 7, 8
Belzona Ct., at Swiftown	July 13, 14
Inverness, at Caille	July 20, 21
Moorehead, at Doddsville	July 21, 22
Lambert	July 27, 28
Tutwiler, at Marks	July 28, 29
Kilmichael, at Lodi	Aug. 1
Winona Ct., at Salem	Aug. 2
Webb Ct., at Glendora	Aug. 4
Minter City at M. C.	Aug. 4, 5
Ruleville, at Sandy Bayou	Aug. 10, 11
N. Carrollton, at Poplar	
Springs	Aug. 17, 18
Slate Springs Ct.	Aug. 24, 25
Bellefontaine Ct.	Aug. 31, Sept 1
Eupora and Maben, at E.	Sept. 8, 9

BEN P. JACO, P. E.

Durant Dist.—Third Round.

Sallis, at Shrock	June 16, 19
Sidon	June 23
Lexington	June 23, 24
Durant	June 30
Kosciusko	June 30
West, at N. Union	July 6, 7
Pickens, at Richland	July 14, 15
Hesterville, at Salem	July 20, 21
Kosciusko Ct. at Springdale	July 27, 28
Chester, at S. Union	July 29
Ackerman, at Mt. Airy	Aug. 1
Ebenezer, at Bethany	Aug. 3, 4
Rural Hill, at Mineral Spgs.	Aug. 10, 11
McCool, at Tabernacle	Aug. 12
High Point, at Whitehall	Aug. 14
Black Hawk, at Shutis	Aug. 17, 18
Vaiden, at Midway	Aug. 19
Louisville, at Noxapater	Aug. 24, 25
Poplar Creek, at P. Spgs.	Aug. 29

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make wagons, but "how good."

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safeguard—the cheapest "Acci-
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It affords immediate and
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Bruises, Burns or Sprains.
Keep a bottle in the
house—always.

All Druggists
25 and
50 cents.

ASK
EVER

ANY ONE WHO HAS
USED IT

Tidings From the Field

Lanesville, La.:

Dear Brother Meek: We had a good service last Sabbath at Brushwood. Five penitents and three conversions and accessions. We have a new Epworth pipe-toned organ for Lanesville, and will improve the interior of the church at the latter place soon.

—W. J. Porter, P. C.

Elizabeth, La.:

The second Sunday of June was a grand day with us at Hopewell Church. Rev. Briscoe Carter preached at 11 a.m. Saturday, and held our second quarterly conference. On Sunday a great congregation assembled for the dedicatory service. Brother Carter set apart, according to our ritual, this splendid and beautiful house of worship to the service of God, which stands as a monument to the untiring zeal and work of my predecessor, Brother G. A. Taylor. Brother Carter greatly edified and delighted the large congregations at 11 a.m., using "The Church," as his subject. After the administration of the Lord's Supper, we repaired to the bounteous feast spread by the folk of the community, and refreshed ourselves. In the afternoon we again listened to a masterful discourse by Brother Carter which closed the service of the day—a great day for Hopewell.—A. R. Hoffpauir, P. C.

Dubach, La.:

We have just closed a series of meetings here in Dubach, which lasted two weeks. Our efficient pastor, Brother J. C. Price, was assisted in the services by Dr. Rolfe Hunt, of Atlanta, Ga. Brother Burnside, of the Baptist Church here, also rendered valuable assistance. Dr. Hunt did the preaching in his profound, earnest, yet simple way which stirred the heart to action. We had large and attentive crowds. Our whole church has taken on a new life of spirituality which we have felt the need of for many years. A large number of our members have thrown off the shackles and became free agents in the Lord's vineyard. We are expecting great things to happen in our church and town through our Lord and Saviour, Jesus Christ. We have had some real conversions. Eleven united with our Church, and two pledged themselves to unite with the Presbyterian Church. One infant was also baptized. A goodly number of family altars were erected, also a weekly prayer meeting will begin next Friday evening. Our Sunday school is in a flourishing condition; the register for the fourth Sunday stood, 72 on roll; 71 present, all the teachers and officers being present. Our Home Mission Society is progressing nicely. We feel now that we will have more of the spirit of God in our meetings. We feel like this revival spirit that predominates in our hearts will, by the grace of God, result in much service for the

Master. Brethren pray for us.

A LAYMAN.

RESOLUTIONS ANENT DIVINITY SCHOOL.

Be it Resolved:

(1) That this, the Baton Rouge District Conference, put itself on record as recommending the Seashore Divinity School.

(2) That we urge every pastor in this district to attend said school.

(3) That the preachers and laymen of this district conference recommend earnestly to all the people of the several charges of this district that they materially assist their pastors to attend the said Divinity School for the entire session.

(4) That the secretary of this conference be instructed to forward a copy of these resolutions to the New Orleans Christian Advocate with a request that the same be published.

(Signed:) R. R. Reid, J. W. McLean, H. L. Cooper, D. Neal, J. L. LeNoir, M. D. W. R. Campbell, R. J. Thorn.

MONROE DISTRICT.

To the Preachers and Laymen—

Dear Brethren: The District Conference of the Monroe District will convene July 9 at 9:30 a.m., in Calhoun. The first day will be devoted to reports from pastoral charges. On Wednesday the Sunday school and Epworth League interests will receive attention. Thursday is to be given to missionary matters. The laymen are especially requested to be on hand Thursday, July 11. The Woman's Missionary Societies will be represented. This ought to be the best day.

Preaching each day at 11 a.m., and 8 p.m.

The following committees are appointed:

For License to Preach and Admission on Trial—W. F. Henderson, F. A. Vaughan, L. N. Hoffpauir.

For Orders—T. J. Norsworthy, J. M. Alford, W. L. Hunter.

Let us invest our best and help to make this Conference helpful to all.

WM. SCHUHLE, P. E.

West Monroe, La., June 12, 1912.

Marriages

May, 1912, in the Bendon Hotel, Hattiesburg, Miss., by Rev. R. T. Nolen, WILLIAM A. SHANNON, of Hattiesburg, to Miss DEBARA KINISON, of Benton, Miss.

June 9, 1912, at the home of the bride's parents, Mr. and Mrs. Robinson, near Bastrop, La., by Rev. Geo. Fox, Dr. DAVID H. BELL to Miss LILLIE ROBINSON.

June 4, 1912, at the Methodist Church, New Albany, Miss., by Rev. Lee Lipscomb, Mr. THOMAS JEFFERSON BUSBY, of Houston, Miss., to Miss JOANNA MARTIN, of New Albany, Miss.

June 12, 1912, at the parsonage of Centenary Methodist Church, McComb City, Miss., by Rev. Paul D. Hardin, Dr. E. E. BUSBY and Miss FLORENCE FERGUSON, both of Holmesville, Miss.

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Would tell every sick and ailing one about the marvelous work it is doing, there would be no necessity for advertising it in this paper, as it would only be a matter of a short time until chills and fever would be wiped out completely. A sure cure for Malaria and Grippe—does the work thoroughly in three days.

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Swamp Chill and Fever Cure is an agreeable tonic syrup that promptly relieves all forms of fever and ague. Seldom takes more than three days to break the worst case of chills, and once broken they will not return, as they do with quinine and patent medicine. If they do your Druggist is authorized to promptly refund your money.

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NEWTON DISTRICT CONFERENCE.

The Newton District Conference was held in Forest, Miss., May 27-30, 1912. The opening sermon was preached by Rev. G. H. Galloway, President of the Mississippi Conference Training School at Montrose, Miss., at 8 p. m. May 27. There were present during the sessions of the conference, twenty-one of the twenty-six traveling preachers of the district. Only one pastor was absent: none of the superannuates were present. There were in attendance eleven local preachers out of thirty-two in the district, and forty-seven lay delegates out of one hundred and fourteen elected. There were present at different times a total of seventy-nine. The entire membership, including traveling and local preachers and lay delegates, elected, was 172. Our Conference elects one lay delegate to the District Conference for each one hundred members, or majority fraction thereof, provided that no church shall be without a delegate. Hence the large lay membership in our District Conference.

Every interest of the Church received careful consideration. The connectional interests were well and ably represented by those specially charged with such work. The preaching was well and ably done. The following young men were licensed to preach: John Henderson Jolly, Richard C. Boykin, Sim Tubby (Choctaw Indian), Archie L. McQueen, William R. McPetersen, James Madison Smith and Oren A. Warren.

N. H. Hollifield, T. B. Winstead, C. W. Crook and P. L. Blackwell were elected lay delegates to the Annual Conference. C. M. Abney, Z. B. Brooks, were chosen as alternates, and T. B. Winstead as District Lay Leader. The sessions were all harmonious and profitable. This was the twelfth Conference I have attended in this district, and all have been of the same high order.

As usual, Rev. T. J. O'Neil, our presiding elder, did his part faithfully and well. No part of the work was overlooked or neglected by him. His presidency gave entire satisfaction in view of the fact that he is closing out his last year on the district, the Conference unanimously commending his administration and himself.

"Recognizing the fact that our beloved presiding elder, Rev. T. J. O'Neil, is nearing the end of his quadrennium on this district; therefore be it resolved, by the Newton District Conference in session at Forest:

1. That we part with Brother O'Neil with great regret. His faithfulness in looking carefully after every interest of the Church, his diligence and zeal as an over-shepherd, and his wise and efficient administration have materially advanced the interests and prosperity of the Church. More than three thousand members have been added to the Church, the contributions to the benevolences have advanced with each year, and eight parsonages and eight churches have been built.

2. That in Brother O'Neil the preachers have had at all times a judicious counselor—a friend with a brother's hand and a brother's heart.

3. That we commend him to the thoughtful and prayerful consideration of the appointing power, and to the love and esteem of those among whom his lines shall fall.

4. That these resolutions be published in the secular papers of the district and in the New Orleans Christian Advocate.

The Conference closed on Thursday night with a laymen's missionary rally, addressed by W. D. Hawkins, W. A. Ellis and W. L. Weems.

W. J. DAWSON,
Secretary.

WILL ADDRESS NORMAL SCHOOLS:

Dear Dr. Meek:
For the past three years the Louisiana W. C. T. U. has offered

to the teachers and pupils of the public schools, \$40, to be distributed in prizes for merit in temperance work. Little interest has been taken in the offer. Mrs. Etta M. G. Luce, of the Massachusetts W. C. T. U. has a lecture which she delivers to acquaint teachers with the best methods of imparting the principles of temperance to their classes. She will be in Louisiana and will lecture to the teachers attending the different summer normal schools at the following places on the dates given:

Ruston, June 15-17; Shreveport, June 17-18; Natchitoches, June 18, 19; Alexandria, June 19; Lafayette, June 20; New Orleans, June 20, 21, and Baton Rouge, June 21. We trust that Mrs. Luce's efforts will improve conditions in our State.

Respectfully,
MRS. A. G. BRYCE,
Cor. Sec. La. W. C. T. U.

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Half a teaspoonful in a glass of cold water before retiring induces restful sleep.

GOOD MEETING AT MARKS.

Dear Dr. Meek: I am just home from Marks, Miss. (for a few days rest), where I've been assisting Dr. J. W. Price in an eleven days' revival. Marks is the capital of Quitman County and a prosperous Delta town. My sojourn with those big-hearted and hustling people was delightful. The meeting was generally conceded to be a glorious success. After the second day, the services were conducted in the magnificent new courthouse, the church building being too small to accommodate the crowds. A fuller account will be given your readers by the pastor. It has never been my pleasure to be thrown with a more genial, sunny and hopeful pastor than Dr. Price. He is a fine preacher, a good pastor, has his work well in hand, and is deservedly popular with his people. I go next to Tutwiler for a ten-day meeting.

Faithfully,
L. W. CAIN.

Baldwin, Miss., June 13, 1912.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Howison and Saucier, at Wortham, 11 a. m. June 15,
McHenry and Wiggins, at Wiggins, June 15, 16
Gulfport, 25th Ave., June 22, 23
Gulfport, 29th Street, at Nugent, July 6, 7
Mississippi City and Handsboro, at Oak Street, July 21, 24
Mentum, at Antioch, July 26,
Brooklyn and Bond, at Brooklyn, July 27, 28
Vanderveer, at Shiloh, 11 a. m. July 31,
Biloxi, Main St., 7:30 p. m. July 31,
Escatawpa, at Orange G., Aug. 3, 4
Pascagoula and Ocean Springs, at P., Aug. 5,
Americus, at Tanner's Chp., Aug. 6,
Moss Point, Aug. 7,
Columbia, Aug. 10, 11
Hub and Oakvale, at Bartonsville, Aug. 12,
Poplarville, Aug. 17, 18
Derby, Aug. 19,
Carriere and McNeal, Aug. 20,
Long Beach, Aug. 24, 25
Coalville, Aug. 27,
Bay St. Louis, Aug. 28,
Logtown, Aug. 29,
Lumberton, Sept. 1, 2
Wolf River Mission, Sept. 11,
W. B. JONES, P. E.

Newton Dist.—Third Round.

Laurel, First Ch., July 6, 7
Laurel, Sixth Street, July 6, 7
Laurel, Kingston, July 6, 7
Carthage, at Singleton, Fri. July 12,
Walnut G., at Freeny, July 13, 14
Bay Spgs., at Holders, Fri. July 19,
Montrose, at Trinity, July 20, 21
Rose Hill, at Pleasant Grove, July 27,
Trenton, at Independence, Aug. 4, 5
Decatur and Union, at Union, Aug. 10, 11
Lake, at Conehatta, Wed. Aug. 14,
Neshoba, at Coy, Aug. 17, 18
Pachuia, at McGowan's Chapel, Aug. 24, 25
Stallo, at Stallo, Sept. 1, 2
Morton, at Prairie Hill, Sept. 8, 9
Chunkey, at Sageville, Sept. 14, 15
Philadelphia, Wed. Sept. 18,
Shiloh, at Clear Creek, Sept. 21, 22
Newton, Tues. Sept. 24,
Forest, Wed. Sept. 25,
Hickory, Sept. 28, 29
T. J. O'NEIL, P. E.

Brookhaven Dist.—Third Round.

Bogue Chitto and Norfield, at Bogue Chitto, July 6, 7
Hazlehurst, July 10,
Topesaw, at Sartinsville, July 13, 14
Summit, at East McComb, July 20, 21
South McComb and Fernwood, at South McComb, July 21,
Monticello, at Georgetown, July 27, 28
Meadville, at Ediceton, Aug. 3, 4
Adams, at Johnson, Aug. 10,
Pleasant Gr., at Mallalieu, Aug. 17, 18
Brookhaven, Aug. 18, 19
Bayou Pierre, at Sweet W., Aug. 24, 25
Oskka, at Liberty, Sept. 1,
Barlow, at Lebanon, Sept. 7, 8
Magnolia, Sept. 11,
Gallman, at Old Crystal Springs, Sept. 14, 15
Crystal Springs, Sept. 15, 16
North Wesson, at Beauregard, Sept. 18,
Wesson, Sept. 18,
McComb—Centenary, Sept. 20,
Tylertown, at China Gr., Sept. 21, 22
Buford, at Sandy Hook, Sept. 24,
Scotland, at Gallatin, Sept. 28, 29
J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE.

Lafayette District—Third Round.

Crowley, June 21,
New Iberia, June 22, 23
Rayne, July 6, 7
Lafayette, July 13, 14
Franklin, July 15,
Moss School House, July 20, 21
Pecan Island, July 23, 30
Morgan City, August 3, 4
Houma, August 5, 6
Prudhomme, August 10, 11
Vinton, August 17, 18
Jeanerette, August 24, 25
Patterson, August 25, 26
Estherwood, August 31, Sept. 1

Lake Charles, September 7, 8
Bell City, September 9, 10
Abbeville, September 14, 15
Vermilion, September 16, 17
Indian Bayou, September 18, 19
Eunice, September 21, 22
Lake Arthur, September 28, 29
R. H. WYNN, P. E.

Alexandria Dist.—Third Round.

Merryville, at Longville, June 22, 23
De Ridder, June 23,
Bon Ami, June 24,
Columbia, July 12,
Standard, July 13, 14
Selma, July 15,
Natchitoches, July 16
Colfax, at Atlanta, July 20, 21
Campbl, at Clarence, July 22,
Pollock, at Liberty Chap., July 27, 28
Alexandria, July 29,
Jena, Aug. 3, 4
Trout, Aug. 3, 4
Boyce, at Hemphill, Aug. 10, 11
Marksville, at Bay Hills, Aug. 17, 18
Bunkie, Aug. 18, 19
Elizabeth, Aug. 21,
Glenmora, at Melda, Aug. 23,
Washington, Aug. 24, 25
Opelousas, Aug. 25, 26
Harrisonburg, Aug. 31, Sept. 1
Melville, at Woodside, Sept. 7, 8
BRISCO CARTER, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Third Round.

Iuka Station, June 9, 10
Booneville Station, June 16, 17
New Albany Ct., at Ewin, June 22, 23
New Albany Station, June 23, 24
Corinth, First Ch., June 29, 30
Hickory Flat, at Bethel, July 5,
Myrtle, at Union Hill, July 6, 7
Dumas, at Weir's Chp., July 13,
Ripley and Blue Mountain, at Falkner, July 14, 15
Sherman, at Bethel, July 19,
Moorsville, at Moorsville, July 20, 21
Booneville Ct., at Blythe, July 26,
Kirkville, at Palestine, July 27, 28
Ripley Ct., at Black Jack, Aug. 3,
Chalheat, at Ebenezer, Aug. 3, 4
Hatchey Mission, at Ebenezer, Aug. 3,
Corinth Ct., at Boxer Chapel, Aug. 7,
Guntown and B., at Pleasant Ridge, Aug. 9,
Wheeler, at Tchuermo, Aug. 17, 18
Kossuth, at Wesleys Chp., Aug. 23,
Rienzi, at Pisgah, Aug. 24, 25
Corinth, at S. S., Aug. 25, 26
Tishomingo, at Freewill, Aug. 30,
Belmont, at Belmont, 31, Sept. 1
Iuka Ct., at Spg. Hill, Sept. 7,
J. H. MITCHELL, P. E.

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2 1-4x3 1/4—21-3c "	3 1-4x5 1/2—4c "	6 1-2x8 1/2—15c "
2 1-2x4 1/4—3c "	4 1-2x5 1/2—5c "	8 1-2x10—20c "

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The lady who wins the free trip to the World's Sunday School Convention in Zurich, Switzerland, will have an opportunity to prepare herself for a life of useful service to the Church such as is not afforded many. In addition to her own improvement, the work she does to secure her great blessing is itself a great blessing to others. Every new subscriber she secures means that a family will receive 52 issues of a religious paper, each issue of which offers Christ as a Savior. The average number of readers in each family is five. If she secure 100 subscribers, she will have to her credit a weekly audience of 500 people who are being instructed in the doctrines of Christianity. How many preachers reach so many? The lady who works hard in this contest will do untold good.

There should be a contestant in each pastoral charge, at least one in each parish or county. The pastor who does not take advantage of this opportunity of securing a large list of subscribers for the Conference organ on his work has, we think, failed to take advantage of a splendid opportunity. If a pastor has 100 families reading the church paper he can expect results from his ministerial labors.

No woman works harder and receives fewer pleasures in this life than the pastor's wife. Everything is expected of her, and few think of bringing her a blessing. Your pastor's wife would enjoy that trip to Europe, or one of the American tours. Send in her name and go to work for her. Why not nominate your wife, Brother in the ministry, and push her name to the head of the list?

Is your teacher of the Men's class a woman? Then compliment her by nominating her for our Sunday School Tour and then stand behind her until she succeeds. The contest is just beginning. Your teacher's name should be in hand before the first of July. Be generous, men, and send your teacher across the ocean to the greatest convention that has ever been held. She will never cease to thank you for it.

We now have contestants from all three of the Conferences. Not enough yet, but they are coming in every day. A live candidate could begin to-day and without much energy, have enough subscribers to place her well in the lead in the course of a few days.

There is not a pastor in Louisiana or Mississippi but who would welcome a contestant into his charge. One pastor wrote that he would furnish a horse and buggy to the lady who would canvass his field. Free entertainment will doubtless be furnished in every pastoral charge in the three Conferences to contestants. The women of Mississippi and Louisiana have never been offered a chance to enter and promote a contest for such a valuable prize so cheaply as now.

If you have a deep desire to see Europe and attend a World's Sunday School Convention, take a few hours each week and win for yourself that privilege. Your competitor is canvassing, but she may not have such a field as yours, and possibly is not as good a hustler as you are. Decide right now, and get the postmaster's subscription when you mail the letter.

YOU MAY QUESTION THE PROPRIETY OF A CHURCH PAPER CONTEST, BUT THIS CONTEST HAS IN IT NO ELEMENT OF CHANCE; EVERY CANDIDATE OBTAINING AS MANY AS 25 NEW SUBSCRIPTIONS WILL RECEIVE A PRIZE, IN PROPORTION TO THE WORK SHE DOES, THE WINNERS SIMPLY WILL RECEIVE A SPECIAL REWARD.

NOTICE.

The preachers of the Ruston District will please send me at their earliest convenience, the names of the delegates to the District Conference from their charges. This will aid us in arranging homes for the delegates.

A. H. PARKER.

Gibbsland, La., June 13, 1912.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Since Conference, a new Sunday school has been organized at the old fields, near Jennings, with eighty members.

On May 15, there were 307 in the Crowley Sunday school, and 379 in the professional of the Children's Day program. Sixty-three were in the Men's Bible Class.

The Sunday school at Grand Chenier has been organized. Rev. Ed Stine, a local teacher, has been appointed pastor of the charge which includes Pecan Island.

Since Conference, the New Iberia Sunday school has gained thirty members, and one young man from the school recently came to the pastor and asked to join the church. A young lady likewise sought church membership and then joined the Sunday school. They have both a Men's and a Woman's Bible Class that are doing good work.

The Philadelphian class of Lafayette of which Miss Torian is president and Mrs. E. R. Kennedy teacher, for two years has clothed two children at the Orphanage, and has recently raised \$25 to aid in equipping a school in Korea, and \$15 for the flood sufferers. There are thirty in the class, and they always open their study exercises with sentence prayers.

The Lake Charles Epworth League sets a good example for our adult classes to follow in making it their custom to have some social event every week: in the summer, usually a swim in the lake, and in the winter, a skating rink, confining the privileges to their own members. When we take charge of the social life of the world we have gone a long way towards winning it for the Master.

Rev. C. C. W. in our Franklin pastor, has the commendable habit of presenting to each member upon his reception into the Church, a Discipline, with the date of the reception, along with the member's name properly placed on the front fly leaf. He then has the new member kneel and take the sacrament before leaving the altar. To have the Sunday school teachers, and perhaps the parents join the new member in this communion service, adds to its worth.

A pastor suggests that it would be wiser to spend our special efforts on Sunday schools that are trying to attain to the best than to waste energy trying to solve the problems of some that are not solvable. Both need help: the one to become good and the other to get better. But there is some good philosophy in the plan to make our best schools models for the weaker ones. Let our best churches bear in mind that they are patterns by which their less pretentious neighbors measure themselves.

Our Minutes for 1911 give us 309 Sunday schools in Louisiana, 2279 officers and teachers, and 23,431 scholars. Our church membership totals 23,803. Thus, it will be seen that a great many of our members are not enrolled as Sunday school scholars and estimating the number of scholars not members, the number will be very great. If the Church's commission is to make disciples of and then to teach all men, we need to start a campaign to reach these professed disciples who are not being taught. Our Adult classes and our Home Departments are commissioned to this very thing. Let them be up and doing.

MISSISSIPPI CONFERENCE NOTES

By Rev. B. F. Lewis.

Most gratifying reports are coming in from charges where Children's Day has been observed. Pastors and superintendents are almost univer-

sally reporting "The best day ever." With a continuance of this interest, we can but look for sweeping and deep revivals. When we get the children of a community, we get the people.

The Chairman of the Sunday School Board had the pleasure of speaking to the teachers of First Church, Jackson, Sunday, June 2, on the subject of Teacher Training. Millsaps College Commencement called for some of the workers, but we hope the short talk did good. The organization and equipment of that school will be helpful to every worker in the State who will study it.

Every charge in the Seashore District has either held Children's Day, or is preparing to hold it. The Sunday School Board appreciates most heartily the great interest taken in the matter by the presiding elder, who, not only made a talk in advocacy of this general observance, but pledged his influence and aid to every pastor who was meeting with difficulties from an apathetic people.

From the Harrison charge comes ringing notes of success. The pastor, Rev. J. E. Sampley, says: "Report of Children's Day. House full. Program good. Collection fairly good. Leader, Mrs. C. B. Darden. Every one pleased." Brother Sampley is the man who demonstrated that a thoroughly organized Sunday school, with all departments, was feasible in the country. He has everything from Cradle Roll to Home Department, reporting over one hundred in the Home Department.

The Capital Street Church people at Jackson have been working for three weeks grading and organizing their Sunday school. All this was deferred until the new church was completed. The first thing demanding attention was the Sunday school, and everything has been sidetracked for this most important phase of work. It will take some time yet to complete the work satisfactorily, but it will be completed. It will not be long then till the splendidly equipped Sunday school room will prove inadequate, and they will have to move into the auditorium. They have been aided by that splendid elementary worker, Mrs. Brame.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Pray for your teacher—he or she prays for you.

Plan for a vacation bazaar when all have returned, and let each member have an eye-out all summer for interesting articles for this vacation social function.

One fine class has formed the habit of staying every Sunday for church service. They sit together, and I wish every class in Southern Methodism would try it next Sunday.

Splendid reports of interest come from Cockrum. Rev. Robert I. Collins is making an unusual effort to bring about Sunday school enlargement and consequent enthusiasm, and his people are responding heartily.

One class of boys has agreed that if any member finds it necessary to be absent from class one or more Sundays, he shall provide a substitute, just as it is customary for teachers to do. The substitute must be a new member or one who has been a long time absent from the class.

Envelopes will be used in a three-month's contest to secure new members for the Y. M. B. Class, of Corinth; re-enthuse some old ones; to accent systematic giving, and give an impetus to the study of the lesson. A good Bible will be given the squad making the best record along all these lines.

It is well to study the methods of

other classes, if any member of a class finds himself away from home on Sabbath morning, let him attend Sunday school. He will not only receive a blessing himself, but, peradventure, will carry home the very idea or suggestion his own class needed to make success an assured fact.

Why could not some of our large classes select some shut-in or crippled, too poor to go away for the summer, and send them for an outing: if only to a big, cool, roomy country place, where they can get God's best gifts for a week or two. Think it over and pray it over, select your beneficiary, and let some class member see that the destination is reached comfortably.

The question is often asked, "Why do you not let people know of your work—how interesting it is?" Printed reports, circular letters and personal letters are sent these questioners quite frequently, but they find a speedy passport to oblivion in the ever open mouth of the waste paper basket, and ignorance and indifference continue to reign supreme in regard to all great religious movements. Reports take time, money and effort, and so do letters. If both were only carefully read, all church work would gain infinitely by them.

The class member who goes on a long or short vacation should carry a note-book and bring back not only interesting items for class improvement, but facts, places and even faces and incidents, and give the class full benefit of what he has enjoyed. Write interesting letters back to the class or send them a night letter Saturday night, to be read at

the class on Sunday morning. The use of credit cards is also a good plan. They usually contain the dates of Sundays throughout the summer, with blank places for the signature of some class officer of the class visited. Thus, the home class secretary knows that the absent member attended Sunday school, and, if the class so desires, such an one is marked present on the home class record.

ADVOCATE PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Advocate Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coar-sey, of Bradentown, Fla., writing under date of February 1, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time, it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

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CORINTH DISTRICT CONFERENCE.

Dear Dr. Meek: I had expected the efficient secretary of the Corinth District Conference to write an article with reference to the same, but a letter to me from him to-day, mailed at Boswell, Oklahoma, gives information that Brother Brown is holding a series of services in that town, and he requests that I furnish you some items relative to our District Conference. I cheerfully comply with this request, as our district meeting is in every way worthy of note.

On May 28, in Rienzi, with our beloved presiding elder in the chair, the District Conference was called to order. (I have no notes available, and will not undertake to mention the happenings in order, but to give a general statement of the services, etc.) While the Conference proper did not open until Wednesday morning, yet, there being quite a number of the preachers and laymen in town Tuesday evening, it was deemed appropriate to have services Tuesday night. Rev. J. A. Goad preached a helpful and instructive sermon on the "Temptations of our Lord." This was the first opportunity the writer had enjoyed of hearing Brother Goad since being a very small boy, and he was my pastor, but he certainly convinced me that he can preach, and, from the expressions I heard, all enjoyed Brother Goad's sermon. Rev. Eugene Johnson closed the service with an earnest and fervent prayer, which is only the index to the deep spiritual life and power of this man of God. Wednesday morning at the 11 o'clock hour, Rev. G. W. Gordon delivered a very forceful, eloquent and logical discourse on the "transfiguration of Christ," which was, indeed, inspiring and uplifting to all his hearers. Rev. S. A. Brown was elected secretary of the Conference and performed the duties of this office in a most creditable manner.

Rev. John R. Countiss, president of Grenada College, was present Thursday and occupied the morning hour, preaching a strong sermon on the text, "Thou shalt not." Brother Countiss showed his familiarity not only with the Divine Law, but with the common law as well, and dealt with some flagrant violations of each, making a strong appeal for consecration and obedience.

The Rev. H. M. Ellis addressed the Conference in the interest of the Tri-State Methodist Hospital, as did Brother Williams in the interest of the Orphans' Home, and Rev. W. L. Duren for the Conference Board of Missions. All were good. Rev. L. M. Lipscomb delivered a great sermon Friday evening on, "What is man that thou are mindful of him?" I heard many say that Brother Lipscomb was equal to "the Bishop." Of course, I shall not take the liberty to make such an assertion, since the Bishop might see this. But suffice it to say that Brother Lipscomb preached the usual good sermon; any one who has ever heard him knows that his sermons are always of that type—strong, powerful and helpful.

Rev. S. A. Brown delighted the audience with a soul stirring sermon on Saturday evening at 8 p.m. Miss Elizabeth Kilpatrick, of Corinth, was present and conducted a Sunday

school round table which was very helpful. Miss Etter Murray made an interesting talk on foreign missions, and was followed by that grand old gentleman, her father, Dr. J. Y. Murray. The very presence of Dr. Murray is an inspiration to any Conference. Brother Frank Ray, lay leader, was present and made his usual strong appeal.

I must not forget, as I am about to do, to mention the greatly appreciated sermon by Rev. Eugene Johnson, on the "Limitless Possibilities of Faith." It is not necessary to mention the fact that every one was helped by this splendid sermon.

The Conference was well entertained, well attended and greatly enjoyed. Brother Mitchell presided with the greatest ease, and ably demonstrated that he is both worthy and well qualified for the presiding eldership of the Corinth District, and has already won the hearts of the entire people of his district.

All the pastors gave splendid reports of their people and work, and everything indicates about the usual progress in the field at this time of year. Sunday morning Rev. J. H. Mitchell preached a great sermon on "Godliness," easily holding the attention of the congregation from the announcement of his theme until its close. The next district conference goes to Sherman.

The good people of Rienzi, of all denominations, threw their doors wide open to the visitors and delegates, and very cordially entertained all. May God's richest blessings ever be theirs and may he abundantly bless everyone who attended. "It was good to be there." E. H. CUNNINGHAM.

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We will also give to the lady who secures the highest number of votes in her Conference (barring the Conference to which the first prize goes) a trip from New Orleans to the Chautauqua Assembly on Chautauqua Lake, N. Y.
In addition to the above grand prizes we will give a SPECIAL PRIZE to every contestant who receives as many as twenty-five new subscribers or more.

THE PLAN.

You may win the trip to the World's Sunday School Convention at Zurich, Switzerland, or one of the trips to Lake Chautauqua by securing subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE under the following conditions:

First—All subscriptions must be taken at the regular rate of \$1.50 per year in order to count in this contest.

Second—A subscription, in order to count, must be accompanied by the cash.

Third—No subscription will be received for less than six months or more than four years. Where a subscriber is in arrears, he may pay up his subscription and as much as four years in advance.

Fourth—Subscriptions may be taken anywhere that they can be secured, and by anyone, and voted in behalf of any candidate.

Fifth—All trips have a cash value, and are transferable.

THE SWISS TRIP.

Switzerland is situated in the very center of Europe. The Helvetic Mountains, the most important range of the Alps, clad in perpetual snow and ice, cover almost its entire surface. "Switzerland has become the common meeting-place of all those whose hearts beat with emotion when contemplating the superb spectacles there offered by nature, and something seems to be wanting until we have looked upon the Alps at least once in our life."

Zurich is the center of attraction to all travelers. It is the metropolis of northeastern Switzerland, and is an aggressive, modern city, inhabited and largely controlled by thrifty Germans. It is the Protestant stronghold of the Alps, and because of the high class of its schools and the renown of its many scholars and thinkers, it is commonly called the Athens of Switzerland. Perhaps no city in the world has a more picturesque setting for a convention city than Zurich, for, with its wealth of learned men, its unsurpassed mountain, water and landscape views, its massive auditorium and majestic churches, together with the fact that the greatest men and missionaries of the world who are actively connected with the Sunday school movement will be in attendance on the World's Sunday School Convention, give it a charm that cannot be described. Who would not see Zurich, if they could?

Lucern, reflecting all the glories of primitive Switzerland, lies in the glories of old age, surrounded by the historic turreted walls, with an old-fashioned lighthouse standing on the bank of the blue and swift waters of the Reuss, together with its lake and mountain scenery, makes it a place well worth many days of close acquaintance.

Interlaken is situated on a strip of land lying between two lakes called Thuner See and Briegner See. These two lakes were formerly one, but a huge glacier, moving in majestic splendor, cut the lake in two and left a deposit of earth sufficiently large to hold one of Switzerland's most picturesque cities. From Interlaken many huge glaciers are yet visible. Perhaps no town in Europe is situated within walking distance of as many wonders as is this place.

Geneva is commonly known as the Republic of Exiles. It is the most common meeting place for the nations of the world. Geneva was made famous by Calvin, and was once called the Rome of Protestantism, but was later known for having produced the most perfect watches and clocks.

Paris need not be described. The world knows more about Paris than any writer could put in a few lines. And as for Brussels, the city of fashion, we are all conversant.

THE TRIP.

Leaving New York City June 21, 1912; Azores Islands, June 28; Madeira, July 1; Gibraltar, July 2; Naples, July 4; Genoa, July 5; Italian Lakes, July 6; St. Gothard's Pass, July 7; stay at Zurich from July 8 to 15, inclusive. Return by way of Lucerne, July 16; Interlaken, July 17; Grindelwald, July 18; Montreaux, July 19; Geneva, July 20; Paris, July 21; Brussels, July 22; Antwerp, July 23, and arrive at New York City August 3.

THE LAKE CHAUTAUQUA TRIPS.

The two ladies securing the second and third highest number of votes will be given a free trip to Lake Chautauqua via Niagara Falls, with stop-over privilege, and return via New York City. We furnish the ticket and your expenses for one week at Lake Chautauqua. If you desire to do so, your ticket permits you to stop at Birmingham, Chattanooga (Lookout Mountain), Cincinnati, Cleveland, Buffalo, Niagara Falls, and Albany, N. Y., from which place you will have the option of a day boat-trip on the Hudson River to New York City, where you may stay until the limit of your ninety-day ticket.

Lake Chautauqua is an ideal center from which to take excursions to Lake Erie, Panama Rocks and Niagara Falls. Bathing, boating, fishing and out-door sports may be engaged in to the heart's content. There are so many inducements offered summer tourists at the Chautauqua Assembly that we have not the space to enumerate the inducements offered. Write to the Chautauqua Association for a descriptive folder.

PLEASE NOTE.

The first prize will be given to the woman (married or single) who receives the largest number of votes in our Contest, and who is a member of the M. E. Church, South, residing within the bounds of either the Louisiana, Mississippi or North Mississippi Conference.

A second prize will be given to the lady who receives the highest number of votes over all contestants within the bounds of the Conference in which she resides, barring the Conference to which the first prize goes. There will be two second prizes, so that, including the first prize, there will be one grand prize for the winner in each conference. Write us at once, and we will give you information which will assist you in securing subscribers.

Every contestant who secures as many as twenty-five subscriptions will receive a special prize.

Judges will be appointed—one from each Conference—to award the Prizes.

HOW TO SECURE VOTES.

A regular subscription is worth 150 votes. This applies to all subscriptions, whether of those in arrears, renewals, or subscriptions paid in advance. One hundred and fifty votes will be given for every \$1.50 paid on subscriptions. In cases of ministers and widows of preachers, we will allow only 100 votes, because the rate of subscription to this class of subscribers is \$1.

Any subscriber paying \$1.50 on his subscription has the right to designate the candidate for whom he wishes to vote.

Anyone can take subscriptions and cast their votes for whomsoever he or she desires, on condition that they fill out the blank contained in any issue of the Advocate entitled "Voting Ticket," and accompanying each subscription with cash to the amount of \$1.50. (No club rates counted in this contest.)

Subscriptions may be taken for one, two, three or four years in advance, and may be secured anywhere.

HOW TO ENTER THE CONTEST.

Fill out the "Nominating Ticket" to be found below (this blank will be run in every issue of the Advocate while the contest is on) and mail it to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. If you are not a subscriber to the Advocate, or the paper is not now coming to the home of your parents, accompany said blank by either your own new subscription, or a year's renewal, and your name will be entered and you will be granted 150 votes to start with. If you do not care to subscribe for the Advocate, you may fill out said blank, and your name will be entered, but without the 150 votes. Any subscriber will have the right to make a nomination on payment of subscription.

Candidates are urged to begin at once, by writing letters to their friends soliciting them to get busy and help them. Don't forget that while you are working for the grand prizes you are doing untold good by circulating your Church paper.

Fill out this blank at once, enclose your own subscription or renewal, and you will receive from this office full instructions as to how to proceed and win a valuable prize, possibly the first.

CONTEST CLOSES OCTOBER 31, 1912.

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I hereby enter the name of

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Name

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 26.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2941.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 27, 1912.

CHAS. O. CHALMERS, Publisher.

WHY NOT HAVE THEM NOW?

When men discuss the history of the Church, almost invariably the thing most praised is its great revivals. The extended spiritual awakenings that it has brought about are conceded to constitute the brightest chapters in its annals. The Councils of the primitive Christians, where rules and regulations were enacted, are to-day seldom mentioned; but Pentecost still looms up as the outstanding event of the early centuries of the Christian era. Why is it, when in reviewing the past we give the first place in importance to revival work, we are not more concerned to see it going on in our day? If it was the essential thing in former periods, is it not so at this time? Is there any sound reason now for subordinating it to other forms of religious activity? To be sure, it is a good thing to erect church buildings, to maintain schools, hospitals, and other benevolent institutions, and to raise money to carry forward our various helpful enterprises, but this is not the primary and fundamental work of the Church. Her highest, holiest and most blessed mission is to be a spiritual agency through which the Holy Spirit can reach the hearts and transform the lives of men. This is her divinely appointed and distinctive task, and to this all her other good works should be made secondary and contributive.

There is little in the talk we sometimes hear that the future operations of the Church ought to be mainly in the direction of teaching and training, rather than in the direction of a pulpit evangelism. Scarcely more than a third of the population of the nation is connected with any ecclesiastical organization. And of those in our Churches a large per cent are unconverted. The truth is, the crying need of the hour is heart-searching and appealing preaching from the lips of men who are truly called of God, who have a passion for souls, and who are aflame with the fire of the Holy Spirit.

It is not enough to pay tribute to the revivals of the past; we need to reproduce them in the living present. They are needed to check the rising tides of worldliness, to correct existing evils, to bring men into the divine kingdom, and to re-clothe the Church with spiritual strength. Is there any reason why we may not now have such awakenings? None whatever. The Gospel has not lost its efficacy, the Holy Spirit its power, nor the human heart its needs. God is still merciful, and conscience is yet alive in the human breast. What is wanting is the faith and courage to venture out on the Master's promises and make an intelligent, earnest and persistent effort to reach the unsaved. If we will do this, with no purpose but to glorify God, and under the leadership of the Holy Ghost, our labors will not be in vain.

"Lord, if at thy command
The Word of life we sow,
Watered by thy almighty hand,
The seed shall surely grow."

THE MORAL INFLUENCE OF ATHLETICS.

That clean athletics exert a wholesome moral influence has for some years been the contention of many of our leading educators. The desire to develop physical strength and skill and the well-known fact that certain evil habits and practices have a tendency to prevent this, have exercised a beneficial influence among our boys and young men all over the country, if those in a position to know may be believed. Testimony to this effect has recently come from a rather unexpected quarter. We refer to a public statement made a few days since by Tom Sharkey, the once famous ex-sailor and prize-fighter, who is now engaged in the saloon business in New York City. At the risk of some impropriety in admitting the words of such a character into our columns, we quote briefly from his undoubtedly striking utterance:

"The thing that is doing the most damage to the liquor trade is schoolboy athletics. Now a schoolboy is brought up to be an athlete. He has training ideas hammered into him every day. He's taught that he can't be an athlete and drink or smoke, and that he mustn't drink or smoke. And he doesn't do it when he grows up, either. He likes to keep in good athletic condition. The college boys used to come down in a mob after the big football games and lick up everything in sight. They don't do it any more, because the colleges are full of this athletic idea, and the college boys have no use for a guy who drinks whiskey and gets out of shape. Schoolboy athletics are costing me money every day. * * * It is going to make this the healthiest nation on the earth."

We do not desire by the foregoing to be understood as giving a sweeping and indiscriminate endorsement to physical sports. Football, as it has been played within recent years, we consider quite objectionable. If athletics are allowed to become so rough as to make them barbaric and dangerous, they defeat the very end for which they exist. But wisely supervised and regulated, they have a legitimate function in the training of our youth. The physical in man is the foundation for the intellectual and spiritual. A sound body substantially contributes to the development of a vigorous mind and a robust moral nature. A person's health and strength are important factors in determining the measure of his usefulness in any worthy calling. A course of education, to be complete, must have respect to the three-fold nature of man—his head, his heart, and his body. The cultivation of no one of these constitutional parts of his being can be neglected without irreparable loss.

NO PLACE FOR THEATRICALS.

A prominent Mississippi woman sends us a clipping from the Commercial Appeal, containing a dispatch from Columbus, Miss., concerning the Commencement exercises of the Industrial Insti-

tute and College located in that city. It bears the date of May 31, and reads, in part, as follows:

"Joan of Arc" was presented here on the college campus this afternoon. Three hundred young women took part. The performance was magnificent, commencing at 4:30 o'clock and lasting until 7:30 o'clock. The vast audience was enraptured by the beautiful rendition. Miss —, a member of the senior class, portrayed the title role. Her voice is beautiful, and from her entrance, where she said, 'I have ambition, believe in the supernatural, and have been sent by God to save France,' to the burning scene, which occurred just as the dim twilight fell and she uttered 'Jesus,' as the flames enveloped her and she sank beneath them, she was perfect in the part she played. All the other members of the cast were everything that months of practice could make them. There were over 2,000 spectators. It was estimated that 500 came from other cities in the State."

We confess to not a little surprise that such an exhibition as this should have been given at this great institution in the Christian State of Mississippi. And still worse, our correspondent states that such theatricals are given at intervals along during the session of the school. Such training cannot be otherwise than vicious in its tendency. The theatre was never in worse repute than it is in this day; the papers are filled from week to week with the recitals of its scandals. It is well known how easy it is for young ladies to become stage struck and influenced to seek the footlights. It has been only a few weeks since the melancholy story of two young girls running away from a school in an East Mississippi town and finding their way to St. Louis in the hope of connecting themselves with some theatrical company, appeared in our dailies under flaming headlines. We shall be much mistaken if the Christian fathers and mothers of Mississippi look with favor upon such public performances as are said to be in vogue at the I. I. & C. Our purpose in this editorial is to bring to their attention this matter, which is to them of the most vital importance. In our judgment, it is high time that the voice of respectful protest was heard. The Churches need to give more general attention to the affairs of our State schools which are largely maintained by money taken from Christian taxpayers. The moral and religious atmosphere about them should be made the most wholesome possible.

A past experience is good, but a present experience is better. The Holy Spirit does not always remain in the heart into which he comes. Uncleaness of any kind will make him take his flight. Nor does he always announce his withdrawal. The once mighty Sampson went forth to meet his enemies, not knowing that God had departed from him. We should be satisfied with nothing less than a daily assurance that our Lord is with us.

Our Monthly Sermon

A SONG OF THANKSGIVING.

By Rev. W. H. Saunders.

Text: Rev. 19:6—"For the Lord our God, the Almighty, reigneth."

It is evident that since our race left its abiding place in the garden of Eden there has been a mighty and a continuous struggle between right and wrong, light and darkness, truth and falsehood, for supremacy and rulership in the affairs of men. At times it has seemed that truth and righteousness have been at a great disadvantage and that the cause of righteousness had well nigh failed; but "Truth crushed to earth will rise again, the eternal years of God are hers." What falsehood has lost of its hold on the hearts of men is proof that there is a power that can and does overcome, and that evil is powerless to perpetuate itself eternally. The fact that many thousands and large sections of the race have been wrenched from the grasp of the evil one and that whole nations have been lifted to a high level of civilization, is clear proof that the Leader of the Righteous Cause is on his way to the throne. Give Jesus, the Captain of our salvation, the love and loyal devotion of the hearts of men and he will lead them on to victory.

The primary cause that inspired the sending of this message to the seven churches was that they were in the midst of a great persecution. Nero was on the throne and the Christians were suffering in the fire of his wrath, and they needed just such a message as this. John, his best and most loved friend, also needed the cheer that Jesus gave. Alone, and on the lonely isle facing death, and with the churches that he loved with the love of a father in such straits, Jesus came to John and to them with his promise, "I will not leave you comfortless."

Many times when we are engaged in some enterprise dear to us and feel that much is involved and failure seems imminent, something touches our hearts and we feel equal to the task. The ultimate cause for sending this message was and is that the Church, the real bride of the Lamb, in all ages and everywhere, might be inspired and strengthened in the midst of trial and apparent failure by giving her a vision of the final outcome of this mighty struggle. When she sees this, she takes courage and presses on.

Victor Hugo's portrayal of the battle of Waterloo is a most sublime description of one of the most titanic struggles in the history of nations, but this fades into insignificance compared to the final engagement when Jesus shall lead his hosts to victory and Satan shall be hurled into the bottomless pit. Satan will not give up his hold on this earth as quietly as the passing of the day, but it will be a scene the like of which the world has never seen or will see. It will be the great and terrible day of the Lord, accompanied by the crash of worlds and the passing away of old things; marred by sin, and the coming in of the new, when Jesus shall rule and righteousness shall reign.

When Napoleon retreated from Moscow it was in the midst of defeat, over an ice-bound land and with a heart sickened by the walls of the dying; but when this final struggle shall come and Satan shall be thrust out, it will be the scene of the ages. Babylon, the harlot, here represents the world, the great seducer of men. She has made a trail of blood, the blood of the martyrs, and the saints have cried again and again, "How long, O Lord, how long?" The day has come at last, the great beast has fallen and Christ is avenging the blood of his saints.

I. The Ground of This Thanksgiving Song.

He hath avenged the blood of his saints. Two kinds of feeling may be cherished against crying ills: one of angry revenge, and one of burning indignation over a moral outrage. It is a sin to hold the former, and a burning shame to be incapable of the latter.

Again, at this time Christ will pass judgment

on this great harlot. The corrupter of manhood placed herself on the thrones of empires, ruled in the politics of the world, controlled the commerce of the nations, put on ecclesiastical robes, and, in the form of an angel of light, made herself equal with God, deceiving the very elect. By her power to pervert, she had made sin a pleasure, befouled commerce, dragged the banner of science in the mud, and made of religious forms a stumbling block.

Surely it will be a Thanksgiving day and festive occasion when this demon shall be slain. Then, again, it will be the downfall of so much evil and a prelude to full salvation. By this is meant not the fact that they have been delivered from personal guilt, but that the race of man has been delivered from the burden of sin. And then again Christ will show himself to be the King of kings and the Lord of lords, what he is to the individual, what he is to the Church, the real bride of the Lamb; and the Church will show herself without spot, adorned in white, pure and unstained, the glory of the whole earth and the joy of heaven.

II. Further Grounds of Thanksgiving.

If God does not reign, there is no divine providence; no wise purpose running through the lives of men and the history of the race. No eye watches over us and no hand is on the helm of human affairs. We are taught that the steps of a good man are ordered by the Lord; that he is the Ruler of nations; that he is the King of kings and the Lord of lords, and that he is the friend of the widow and the fatherless. If God does not reign we must give up these precious truths. There is no Supreme Will or Organizing Mind, and only blind chance rules the lives and settles the destinies of man. If God does not reign, prayer is a vain delusion. We are taught that when a good man prays, the Lord hearkens and hears; that we may cast our cares on him; that he is more willing to give his Spirit to us than we are to give good things to our children. All the laws of nature are required to make one loaf that the mother may grant her child's request for bread, and surely God will not withhold from his child the bread of life. Surely God does not hold out a tantalizing delusion when he teaches us to say, "Give us this day our daily bread."

If God does not reign, there is no pardon for sin; conscience must bear its awful burden and the heart's deepest wounds must bleed without a balm; the tears of repentance must freeze at their source and there is no relief for a broken heart; human life is degraded inexpressibly and death ends all; and life—only a brief space—results in the tragedy of tragedies, and when locked in the tomb, the drama is ended. If God does not reign, sorrow is comfortless and it is useless to say, "Come unto me all ye that labor and are heavy laden and I will give you rest." You must bear your own burden in your own strength, and with a breaking heart push your way against the darkness into the pathless, sunless depths of despair, where suffering and death end all.

He is fortunate indeed who can say—

"My Father is rich in houses and lands
And holdeth the wealth of the world in his hands."

III. The Outlook That Follows.

Finally, if this is to be the outcome of this life, it serves as a means of inspiration to right living. This reveals the fact that our lineage and our destiny are divine and proclaims us sons of God and heirs. To the renewed in heart this vision reveals the fact that our lot is greater than ourselves, and that to live for the present is degrading; but to live for this grand future gives a worth to the soul it could not have, and proves that our immortal lot infinitely transcends our poor deserts,—kindles an unspeakable, imploring homage in the soul, and sets the spirit in eternal love. It gives the Christian hope, peace and power, restores the broken proportions of the soul, and tranquilizes the restlessness of the spirit consciously "cabined, cribbed, confined."

It shows us that, however great and good it may be to live in the present, the future holds in store for us a glorious prize. When we look upon the panorama, it seems so grand that we scarcely dare to hope to participate in it and our grandest achievements are dwarfed; but if our service is a symbol of our faith, God will be gracious to accept them for us, and the soul will assume dimensions more divine.

At this time God's government will be fully vindicated, and we shall see and know the full meaning of redemption and understand the atonement, and the works of grace will be revealed. God's power, equity and mercy, combined with love and grace, all working in the interest of the immortal spirit of man, will reveal the borders of the eternal and bestow happiness on the soul.

We should not suffer our thoughts to be taken up with the material things and shut out the eternal, reducing it to a mere nothingness. God's heaven stands open day and night, happiness and virtue lap on each other, and the thought of the eternal heaven consoles for the brevity of life. Our attitude should be one of thanksgiving, and this implies a right spirit. Only as our hearts glow in the warmth of love to God and Jesus Christ, as his Son and our Redeemer, can we praise him as we should. It leads us back to God's dealings with us and awakens the fountains of gratitude.

We may grow old, but down in our hearts we have tasted of the fountain of youth, and we shall never grow old. Eugene Field touches a tender cord when he says of the gray-headed man—

"So we dream and dream of the good old times,
And our hearts grow tenderer, fonder,
As those dear old dreams bring soothing gleams,
Of heaven away off yonder."

With this vision before us and hanging as the prize of life, and knowing that all the means of grace are working to shape our lives for such a destiny, we may say with Bryant,—

"There is a power whose care
Teaches thy way along the pathless coast,
The desert and illimitable air—
Lone, wandering, but not lost."

"All day thy wings have fanned
At that far height, the cold thin atmosphere,
Yet stooped not weary to the welcome land,
Though the dark night is near."

"And soon that toll shall end,
Soon shalt thou find a summer home and rest,
And scream among thy fellows; reeds shall bend,
Soon o'er thy sheltered nest."

"Thou art gone! the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart."

"He who, from zone to zone,
Guides through the boundless sky thy flight,
In the long way that I must tread alone,
Will guide my steps aright."

Referring to the crucifixion, Bishop Marvin says "Dignity is not in magnitude, but in events. The earth ranks low in the solar system in point of size, but it is the place of first importance in God's government. It is the center of universal observation and interest. Here stands the great event, first in dignity and importance. Here the Champion of the invaded and threatened universe girded himself and met the adversary. Here he toiled and fought and suffered and died and conquered for earth and heaven and all worlds. Through eternity, perhaps, visitors from the remotest worlds will flock to this point to see the place where the Deliverer died."

This last day shall be great both in magnitude and as an event far-reaching in results. It will be the day of victory when the Conqueror shall be crowned; and with him shall be the hosts of the redeemed, and there shall be no more night and sorrow, and sighing shall flee away.

TAKING HUMAN LIFE.

Mr. Editor:

The greatest problem in my opinion before the American people should be, how to prevent the taking of human life. The papers are full of accounts of murders every day. An average of five a week and more are killed in Louisiana. Here are the statistics as furnished by Hon. Walter Guion, ex-Attorney General: "Murder and manslaughter cases for Louisiana from December 1, 1907, to December 1, 1911, 1178." Then follows the detailed report by parishes. One parish alone, small in population, shows a bloody record of ninety murders and manslaughter cases in four years. Hon. Edward Everett, formerly Secretary of State, searched his books for me and stated that there had been forty-four executions from May 1, 1908, to May 1, 1912. Our records here at the penitentiary show that from January 1, 1908, to January 1, 1912, 504 prisoners were received here to serve sentences for murder or manslaughter; making, in these four years, 548 convictions, or less than half of those charged with these crimes.

Why is human life so cheap? The cause of these tragedies cover every conceivable ground of human depravity. Whiskey, the handy pistol, faithless wives, faithless husbands, high tempers, gambling, etc. The stories of these crimes would stretch out like an endless chain. People fall out about nothing, apparently, and kill each other. They did not mean to do it; in a moment of passion, etc., is the explanation their friends offer.

What are we doing for them here? Well, we are doing all we can, and I am glad to say that those who have taken human life, as a class, are our very best prisoners. Having taken that which they cannot restore, they seem to be awakened to the seriousness of their position, and many try to begin a better life. My heart goes out to them, especially to those who recognize the fact that they have done wrong.

All the manslaughter cases have varying sentences up to 20 years, while all the murder cases (without capital punishment) have natural life assessed against them, with the proviso that after 15 years, with good behavior, they may be released. But think of a man, just to satisfy a moment's passion, spending 15 years in a State prison, shut out from the world! And think of the other man that will never get out of his grave until the trumpet sounds! And think of the fourteen executed men dangling at the end of a rope! Surely this is a serious problem.

Well, you say, what is the remedy? To begin, we are living too fast, and are too forgetful of the old ways. God is ruled out and His Sabbath is forgotten. "Make money" is the motto, and in order to do this, there is neglect of children, neglect of the home and neglect of everything religious. We need more revivals, more churches and more attention to things spiritual; the stopping up of the pitfalls of sin; the closing of saloons, gambling houses, brothels and dens of infamy. The Legislature should make the sale of the "handy pistol" a felony.

The problem is so great that it seems impossible of solution because the people will not hear and give heed. War must be made on sin in all its forms. The sacredness of the home must be stressed. The same standard for men that we require of women must be exacted. Brethren, let us cry aloud and lift up our voices against the vices and immorality of this sinful age. No wonder our land is cursed with floods, cyclones, pestilences, etc.; and in these we hear the voice of God saying: "Put away thy iniquity." The criminals are not all negroes, either, or all poor people, but every class and condition is represented; hence, the time is past ripe for action. Let our ministers preach more to the colored people to warn them, and let every one realize that he is his "brother's keeper."

Brethren, I have written this after watching the stream pour in here for four years; after having seen the tears of the penitent man and the tears of the unfortunate wife on the outside of the

prison, as she heard of the husband in prison; after writing to heartbroken relatives and receiving their replies, and after witnessing men (seventeen in number, all for murder) walk to their death on the gallows. Let the Church of God do something to save humanity.

H. S. JOHNS,

Chaplain Louisiana State Penitentiary.
Baton Rouge, La.

THE WORLD'S MORAL RIGHT TO EXIST.

By Rev. W. S. Harrison.

Has a sinful world any moral right to exist? And is Infinite Wisdom justifiable in permitting it to exist? Can we reconcile this condition of sin, sickness, heartache, mental anguish and the universal reign of death, with the goodness, mercy, righteousness or justice of God? Some, failing to do this, have denied the very existence of God. Others have taken refuge in the belief that the world has turned out much worse than God expected. Still others have boldly claimed that God actually decreed this very condition of things.

In order to get a proper view of this great subject, I lay down the following propositions as undeniable truths:

1. God made the world. "In the beginning God created the heaven and the earth" (Gen. 1:1). "All things were made by him and without him was not one thing made" (John 1:3). "He spake and it was done, he commanded and it stood fast" (Ps. 33:9). The world exists, therefore, because God wills it.

2. God made the world with full knowledge of what it would be. "I am God * * * declaring the end from the beginning (Isa. 46:10). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29). Whatever else this Scripture teaches, it certainly does teach the absolute and all-comprehending foreknowledge of God. This foreknowledge does not in the least interfere with the free agency of man. The key to the meaning of this verse is in the preceding verse: "We know that all things work together for good to them that love God." Notice that the sentence begins with "for," denoting sequence from the statement just quoted, "For whom he did foreknow," (as loving God—and that includes the whole duty of a Christian life—saving faith and loving obedience), "he did predestinate to be conformed to the image of his Son." What God predestinated or fore-ordained is this: that all who will accept the terms of salvation shall be conformed to the image of his Son. The Book abounds with such teaching.

Moreover, whom he did predestinate, them he also called." A continued calling. Not the call from a sinful life; because the one predestinated loves God, is predestinated for that very reason. He who loves God has a continued call to service, opportunities abundant to do good.

"Whom he called, he also justified." The very first definition of justify in the Standard Dictionary is, "To show to be just, found to be proper, right or lawful." It is only in a secondary sense the word means pardon. Thus God justifies his children, testifying approval to them when they do right, and shows to the world that their's is the better life. He also glorifies them; not waiting till after death, but here in the world as witnesses for him. You can find many of God's glorified saints if you look for them. This view of this Scripture appears to me to be sane, and in harmony with the general tenor of the Book.

3. Redemption was in God's original plan, and was provided for in advance. For the purposes of redemption Christ has been as a "Lamb slain from the foundation of the world" (Rev. 13:8). "For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a Lamb without blemish and with-

out spot; who verily was foreordained before the foundation of the world, but was manifest in these last terms for you" (1 Pet. 1:18-20). "The works (of redemption) were finished from the foundation of the world" (Heb. 4:3). These texts all agree perfectly with the account of the fall given in Genesis 3:15: "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." There was not the least indication of surprise. The remedy was at hand.

4. God is satisfied with the principles of his providence in connection with present conditions on earth. "Thou art worthy, O Lord, to receive glory and power and honor; for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). They are now for his pleasure and were created for his pleasure. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist" (Col. 1:16,17). These texts clearly teach that God is immanent in nature, and also that he is actively in the political movements of the world. By inanimate nature, and through men, he is working out the best interests of the world and the final destinies of men. "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:10). Here is a strong intimation that God will be pleased with the results of the great moral struggle in the world.

5. The world exists to populate heaven with a class of beings who could not otherwise be made. "Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Clearly the teaching here is that large forgiveness produces large love. The effect of the Gospel, or the plan of salvation, is therefore the production of the best quality of love. This is in perfect accord with the Divine Nature; "God is love." Love is the one quality most needed on earth and in heaven. For the possession of this richest endowment redeemed men have the best chance. The man who comes out of great tribulation, from the foulness of sin, and the shadow of death, may reach heaven with a sum of heart value which no unfallen being could ever possess.

Men redeemed by the sacrificial death of the Son of God have cost heaven more than any merely created intelligences could ever have cost. This price was paid by Divine Wisdom for a noble purpose that could not otherwise have been gained. That purpose was the production of a new type of character, fitted to service where the highest order of service is required. We have a hint from St. Paul in regard to man in the service of God, in 1 Cor. 6:2: "Do ye not know that the saints shall judge the world?" The Book clearly teaches that God's cause shall dominate the race. Men taught in the principles of that Book will give the final touch to the laws and literature of the world. But the apostle reaches a still higher thought: "Know ye not that we shall judge angels?" It must be true that those who receive the fullest endowment of love shall have important service in the world to come. Redemption has added a new and sweeter note to the music of heaven. It is like passing through a forest where birds of many varieties are chirping and singing in the very joy of life. Presently we hear a note so sweet, so pure, that we wish to hush all other sounds and listen to this alone. The sweetest, holiest note, the note loaded with the richest gratitude, was lacking in heaven till the redeemed began to sing.

God has so planned his providence that every incident in life is intended to add to the sum of best character. "We know that all things work together for good to them that love God" (Rom. 8:28). Whoever loves God has the wonderful gift of turning every event of life to the upbuilding of a better self, a fuller life. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In view of these teachings, who can say

that this world is not the best that could have been devised for the purpose intended?
Starkville, Miss.

Church News

The contract for the administration building of the projected Southern Methodist University at Dallas, Texas, has been let. This structure is expected to cost approximately \$300,000.

A world-wide convention of the Baraca-Philathea Union met in Norfolk, Va., on June 22, and is expected to adjourn to-day. Sunday school workers from many lands are in attendance.

Rev. R. A. Clark, the pastor of the Second Methodist Church of Memphis, recently conducted a successful meeting for Rev. R. W. Hood at Mayfield, Ky. Thirty-two members were received into the Church on profession of faith and eight by letter.

Bishop A. W. Wilson was due to embark for England on June 20, where he goes as fraternal messenger from our Church to the British Wesleyan Conference. Dr. W. J. Young, of Richmond, Va., was expected to accompany him as a traveling companion.

Dr. John M. Barcus, who about a year ago accepted the presidency of the Alexandria Collegiate Institute at Jacksonville, Texas, has tendered his resignation and will re-enter the pastorate this fall. Dr. Barcus was one of the secretaries of our last General Conference.

The McKendree M. E. Church, South, of Nashville, which has been carrying a debt of \$30,000 ever since the erection of the present new house of worship, has raised the money necessary to wipe out all its outstanding obligations. Dr. J. S. French, the capable pastor, is to be congratulated upon this achievement.

The American Protestant Episcopal Church is said to be doing more for the evangelization of Haiti than any other denomination. It devotes about \$12,000 a year to the work there, and maintains between fifteen and twenty colored preachers, who are stationed in the principal settlements.

On Sunday, June 9, Bishop James Atkins dedicated the Centenary M. E. Church, South, of Greensboro, N. C., delivering a sermon that produced a profound impression. He also recently lectured on "Reminiscences of the Civil War" at Sweetwater, Tenn., under the auspices of the Daughters of the Confederacy.

A dispatch from Little Rock, Ark., to the Commercial Appeal, on the 18th inst., stated that there was a possibility of Chancellor J. H. Kirkland, of Vanderbilt University, accepting the presidency of the University of Arkansas. More definite information in regard to the matter was promised after the meeting of the Board of Trustees in Little Rock on June 26.

The new Kwansai Gakuin Divinity Hall, at Kobe, Japan, which has been erected at a cost of \$30,000, was dedicated on April 18. Of the money used to construct this building, the Southern Methodists of Richmond, Va., gave \$12,000. This commodious home for our Japanese theological seminary will add much to its efficiency.

Dr. Charles E. Jefferson, the noted pastor of the Broadway Tabernacle of New York City, who also has achieved wide distinction as an author, has been granted an eight months' leave of absence by his congregation, and will spend the summer in England, and in the fall will make a tour of Palestine and Egypt. He will not resume his pastoral labors before next February.

Mr. Ivy W. Lee, a son of Dr. J. W. Lee of St. Louis, has been invited by the University of Lon-

don to lecture in the School of Economics next October on "Railway Progress in the United States." Mr. Lee is associated in business with the well known firm of Winthrop & Harris, who have established banks in London and Paris, and has his office in the former city.

The various benevolent funds raised and disbursed by the Northern Presbyterian Church during the past year are set down as follows: Home Missions, \$1,491,182; Foreign Missions, \$2,877,845; Education, \$124,286; Publications and Sabbath School work, \$13,136; Church Erection, \$302,825; Ministerial Relief, \$279,096; Freedmen, \$312,653; Colleges, \$1,588,277; Temperance, \$28,944. Total \$7,318,594.

Dr. M. A. Matthews, of Seattle, Wash., in his recent service as Moderator of the General Assembly of the Presbyterian Church of the United States of America (Northern) is said to have made quite a reputation as a gavel smasher, having shivered several of them to pieces by his vigorous pounding. Whatever Dr. Matthews undertakes to do, he generally does energetically. This doubtless accounts, to some extent, for the large measure of success that he has achieved.

Dr. Andrew Murray, one of the world's foremost devotional writers, has recently brought out a new volume, entitled "The State of the Church." It will doubtless command a wide reading. Dr. Murray, a short time since, was the leading spirit in a Conference of ministers and missionaries of the Dutch Reformed Church of Cape Colony, Africa, which was held at Stellenbosch. The British Weekly predicts that this gathering will result in the accomplishment of much good.

After twenty-four years of faithful service as Missionary Secretary of the Methodist Episcopal Church, Dr. A. B. Leonard, at the recent session of the General Conference, declined to serve longer in that capacity. He was, however, made secretary emeritus and his support was provided for. As Dr. Homer C. Stantz, the Assistant Secretary, had been elected to the episcopacy, Dr. W. F. Oldham, who was a Missionary Bishop in charge of the work in Malaysia and the Philippine Islands, surrendered his office, and was chosen Chief Secretary of the Foreign Mission Board, for which position he is considered admirably fitted.

A PROFITABLE MEETING.

The Home Mission Society of the Methodist Church at Slidell, La., held its annual jubilee June 17. It was a delightful day and the services were well attended. Rev. C. A. Battle, of New Orleans, preached for us at eleven o'clock. His message was beneficial and was much appreciated.

The afternoon services were conducted by Mrs. Lipscomb. Mrs. Godat and Miss Baker, of New Orleans, were with us. Miss Baker told us something of the mission work they are trying to do in the city. Mrs. Godat's paper was very interesting and was much enjoyed. Mrs. Singleton, of New Orleans, was with us at the evening service. She made us a very interesting talk, emphasizing the need of sending reinforcements to the front.

MRS. S. B. SWETMAN.

June 22, 1912.

FOR THE FLOOD SUFFERERS.

To the Preachers-in-Charge and Members of the Methodist Episcopal Church, South, in the Louisiana Conference—

Dear Brethren:

At the call of Bishop E. D. Mouzon, we, the presiding elders of the Louisiana Conference, met in Alexandria on June 19, to consider the needs of our preachers in the overflowed sections of the State, and, together with the Bishop, resolved to send out to you the following statement of facts, with the accompanying appeal:

In quite a large number of our pastoral charges the salaries of preachers, which are meagre enough at best, will be greatly reduced; and in some instances, almost entirely cut off by the ravages of the flood. A number of these men have large families that will soon suffer for the necessities of life, if not relieved by outside assistance. We estimate that at least \$2,500 will be needed for the relief of most urgent cases that have already arisen and are certain to arise.

We, therefore, ask that special collections be taken in every congregation for this object, and money sent to Mr. S. H. Meyer, Treasurer, 116 St. Charles St., New Orleans, to be distributed through the Board of Missions in co-operation with the presiding elders. We appoint Sunday, July 14th, as the day for the taking of this collection all over the Conference, and ask that where the collection cannot be taken on this day, it be taken as near thereto as possible.

Signed by E. D. MOUZON,
J. M. HENRY,
C. C. MILLER,
W. SCHUHLE,
R. W. TUCKER,
BRISCOE CARTER,
P. M. BROWN,
R. H. WYNN.

SOME VANDERBILT ITEMS.

The Biblical Department of Vanderbilt University has had a year of unprecedented prosperity. The enrollment reached 134, an increase of twenty per cent over the figures of last year. The percentage of increase is chiefly in the Junior (first year) class, there being a net gain of 34 per cent over the enrollment in this class last year.

The Cole Lectures for this year were unusually inspiring. Dr. W. H. P. Faunce, President of Brown University, and one of the foremost Baptist ministers of the world, was the lecturer. Day after day the large University Chapel was filled with students and friends of the University, who gave eager attention to the messages. The subject of the series of lectures, and of the book which will soon be in print, is "What Does Christianity Mean?"

The Preachers' Institute is now in session, and the attendance is quite large. Every State in the South is represented among the visiting preachers, and all are enjoying the inspiration and uplift of contact with the noted speakers who are on the program.

H. T. BAILEY,
Secretary Biblical Dept.

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Secular News and Comment

By Rev. A. J. Gearheard.

Work has been begun upon the statue of the late Senator E. W. Carmack, which is to be set up in Nashville, Tenn. The dedicatory address will be delivered by Bishop E. E. Hoss next September.

A hundred-acre field of oats in Alabama is said to have sold for \$6,000. If oats, which ordinarily are not a profitable crop, perform many such financial miracles as that, Alabama may soon take rank as the first oat-producing State in the Union.

A man was recently honored by having his statue placed in a public park in Cordova, Spain, because he had been the victor in 1,500 bull fights. He is honored as "Spain's most famous toreador." May the example of Cordova be forgotten and its misguided benevolence never find a duplicate.

Miss Helen Keller has been appointed a member of the Board of Public Welfare of Schenectady, N. Y. Born deaf, dumb and blind, she has mastered many scientific and practical branches of study and is to-day a woman of great influence. The history of Helen Keller reads like a fairy story.

Ex-Congressman Adam Byrd, of Philadelphia, Miss., died at Hot Springs, Ark., last week, where he had gone in search of health. He was a resourceful lawyer, a ready and vigorous speaker, and his public service had been creditable. He had been out of Congress only about two years, and it was his expectation to stand for re-election this fall.

A bill is pending before Congress to grant certain parties the right to construct a bridge across the Mississippi River at Baton Rouge. Talk of such a bridge has been perennially engaged in by Baton Rouge citizens since the memory of man goeth not to the contrary, but this movement seems to be something besides talk. Such a bridge would be of untold benefit to all parts of the State.

After an incumbency of eight years as the President of Tulane University, Dr. E. B. Craighead has formally tendered his resignation to the Board of Trustees, and will accept the presidency of the University of Montana. Who will be the new head of Tulane may not be known for some time, as there is talk of electing a chairman of the faculty and proceeding with caution in the task of finding a man for this responsible position.

The damage done by the recent volcanic eruption in Alaska was much larger than was at first thought. An area 700 miles in diameter was covered with ashes, ranging from a depth of two inches to twenty feet, and every leaf of vegetation was killed. Congress has voted an appropriation of \$100,000 for relief purposes and has dispatched the transport Sheridan, laden with supplies, to Kodiak, Alaska, where the greatest damage was done.

Some of the secular papers wonder why such women as Lillian Russell marry so often and yet are never happy. Yes, why? Such women drag the sacred covenant of marriage into the foul divorce courts and then flaunt themselves upon the Holy Aitar again and again, and these same newspapers print accounts of said marriages and divorces in all their horrible details. The very notoriety they receive is one reason such women trifle with marriage.

The State Legislature has voted to honor the memory of Gov. Francis T. Nicholls by placing his statue in Louisiana's niche in the Hall of Fame in the National Capitol at Washington. A

gallant soldier, an able statesman, a sound jurist, and an incorruptible citizen, Governor Nicholls well deserves this distinction. Each State is allowed two representatives in this national pantheon, and some of the papers of the commonwealth are suggesting that Col. H. W. Allen should be selected as the other Louisianian to be thus honored.

The movement to divide Texas and make it into two, or possibly three, States has received a new impetus. The fact that points in Texas are 1,000 miles from other points is advanced as a reason why the interests of the two parts, the extreme eastern and extreme western, are not in common, and should, therefore, be under different State governments. The trans-Pecos country is the center of the division agitation, and El Paso, Abilene and Amarillo each claim to be the most favorable site for the capital of the proposed new State.

Recent statistics show that there are 1659 men operating meat-packing plants in the United States. These men employ 89,728 men. The average annual income of the packing house employees is \$575 each, while their employers average \$2,964 per year. If these statistics are correct, the wage adjustment is not deplorably unfair. For, of the 1659 operators of meat packing plants, not more than forty or fifty are rated as money kings, and the remaining 1600 do not seem to receive an income out of proportion to their higher education and the money they have invested.

A bill was recently introduced in the State Legislature, the object of which is to make it illegal to convict one charged with any offense on his own testimony. This would put an end to confessions, and, according to the opinion of the author of the bill, stop the famous "third degree" methods of the police. In our opinion, the author is misdirecting his reform tendencies and only making it easier for a criminal to escape justice, and giving undue advantage to the criminal lawyer. If a criminal wishes to confess a crime, he should be permitted to do so, and should be punished accordingly.

Roy J. Meyers, a convict in the Arizona State penitentiary, has secured a patent for a device that is said to have the power of collecting usable electricity from the air. He has been granted a release from his confinement and has built a pattern of his machine and demonstrated in Washington, D. C., its power to do what he claims for it. This is one of the greatest inventions of modern times, one that Edison and all the great inventors for many years have been working on. Mr. Meyers has returned to Florence, Ariz., where he yet has a ten-months sentence to serve in prison, after which he will attempt to manufacture his machine for the market.

WORTH THINKING ABOUT.

The chief purpose of the Church is to preach the gospel, and thereby persuade men to accept Jesus Christ, that they may be saved. But, beside this influence for salvation, there is a restraining influence of the Church upon criminal and sinful tendencies.

A Brooklyn magistrate, Judge Lewis L. Fawcett, says: "Approximately 2,700 cases have been brought before me in my five and a half years of service on the bench. During all this time I have never had to try a man who was at the time of the alleged offense, or ever had been, an active member of the Church."

He further says: "I have asked each young defendant if he was a member of or an attendant at a Sabbath-school, and I have never been answered, 'Yes.' I believe in Sabbath schools. When, by means of suspended sentences or merciful devices, I have seen fit to give young prisoners opportunities to lead better lives in freedom, I have in every case insisted that the first thing they must do is to join a Sabbath-school."

A Chicago judge, who had tried many divorce

cases, recently gave like testimony. He said that rarely, almost never, were the parties to a divorce suit active church workers.

In view of such testimony as this, it is time that the croakers who are asking, "What's the matter with the Church?" and "Can the Church make good?" would change the form of their questions, and ask: "What's the matter with me?" and "Can I make good outside the Church?" And many well-meaning men who are secretly nursing in their minds the thought that the Church has become a back number would do well to bring themselves up to date, meet the facts in the case, and stretch forth their hands to help the Church in her influence of restraining crime. —The Presbyterian.

Get in line! That trip to Zurich, Switzerland, is too great an opportunity to miss. Some one will take the trip at the expense of the New Orleans Christian Advocate next year. It will be that woman, married or single, who sends in the largest number of subscriptions before the 1st of November, or who has them sent in by her friends. The contest is just now beginning. Read the announcement on our last page. We will print the first list of names and votes on July 11, just two weeks from this issue. Decide right now to enter; send us your name; secure a number of subscribers to your credit for the first showing.

A GREAT WOMAN CALLED HOME.

The death of Mrs. Margaret E. Sangster, which occurred at Maplewood, N. J., on June 3, is widely mourned. She was one of the most gifted and useful of America's great women, and her beautiful Christian character was admired by all who knew her. She is survived by a son, Mr. Geo. M. Sangster, and a daughter, Mrs. Henry D. Bostwick. Mrs. Sangster, whose maiden name was Munson, was born in New Rochelle, N. Y., Feb. 22, 1838, and secured her education in private schools. She began to write verses when only seven years of age. She performed her part well in every sphere of life, being a devoted wife and mother, and achieving distinction as a poet, author and editor. Her ideals were the highest and best, and she exercised a far-reaching influence for good. During the course of her career she was connected with the following periodicals and through their columns rendered valuable service: *Hearth and Home*, *Christian at Work*, *Harper's Bazar*, *Harper's Young People*, and *The Christian Intelligencer*. Many of her poems on religious subjects possess superior merit, and the world will not let them be soon forgotten. The following are some of the best of her books: "From My Youth Up" (her autobiography), "Queenly Mother", "Fairest Girlhood" (in its third edition), "Winsome Womanhood" (in its fortieth thousand), "Janet Ward" (in its fifteenth thousand), "Eleanor Lee" (in its tenth thousand), "That Sweet Story of Old", "When Angels Come to Men", and "Lyrics of Love." Mrs. Sangster was a member of the Dutch Reformed Church. She lived and wrought nobly, has left behind in her works an enduring monument, and has entered, we doubt not, upon the enjoyment of a bright reward.

The anti-musical-instrument branch of the Christian (Campbellite) Church has one building in New Orleans where both church and school work is done. So out of harmony with the Christian sense of the country is this anti-instrument agitation that that one church is now making appeals in Tennessee and points in the North for money to maintain its existence. The Gospel Advocate, the organ of that Church, says, "So far as we can learn, we have but 12 faithful Gospel preachers in the State (of Louisiana)."

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SHREVEPORT METHODISM.

By an Outsider.

It is always helpful to see ourselves as others see us. The view of an outsider sometimes reveals to us some things we had overlooked. What is the present condition of Shreveport Methodism as seen by an outsider? There is only one phrase to express it: Growing, rapidly growing, marvelously growing. I know that we are apt to forget the triumphs of the past in the achievements of the present. But remembering all past victories, we feel we can truly say that those of the present are greater.

The First Church is preparing to erect the most complete and commodious church building in Shreveport, and one of the handsomest in all Methodism. The old structure has been demolished, and the foundation of the new will be begun shortly. When finished, the plant will cost about \$100,000. Brother G. E. Cameron, the pastor, has a strong grip on his people. The attendance upon Sunday school has reached 1810 members, and the Baird and Scales Bible classes rank among the largest in our connection.

The handsome edifice, costing about \$60,000, will soon be completed by the Noel Memorial congregation. This church is a monument to the beneficence of Capt. J. S. Noel, in honor of whose deceased son it is named. The grateful membership is showing its appreciation by handsomely furnishing the church and Sunday school rooms throughout, and by erecting a splendid new parsonage, now about complete and ready for occupancy. Rev. F. R. Hill, Jr., is the popular pastor of this important charge.

The struggling congregation at Texas Avenue is taking new hope and life under the tireless pastorate of Rev. W. W. Perry. More than 70 new members have been received this year. It has had a fine revival, led by Rev. Dr. J. T. Sawyer. The Epworth League is doing a fine work and the Woman's Society is enthusiastic and growing. This church and pastor seem to be well suited, and they are bringing things to pass in the Kingdom.

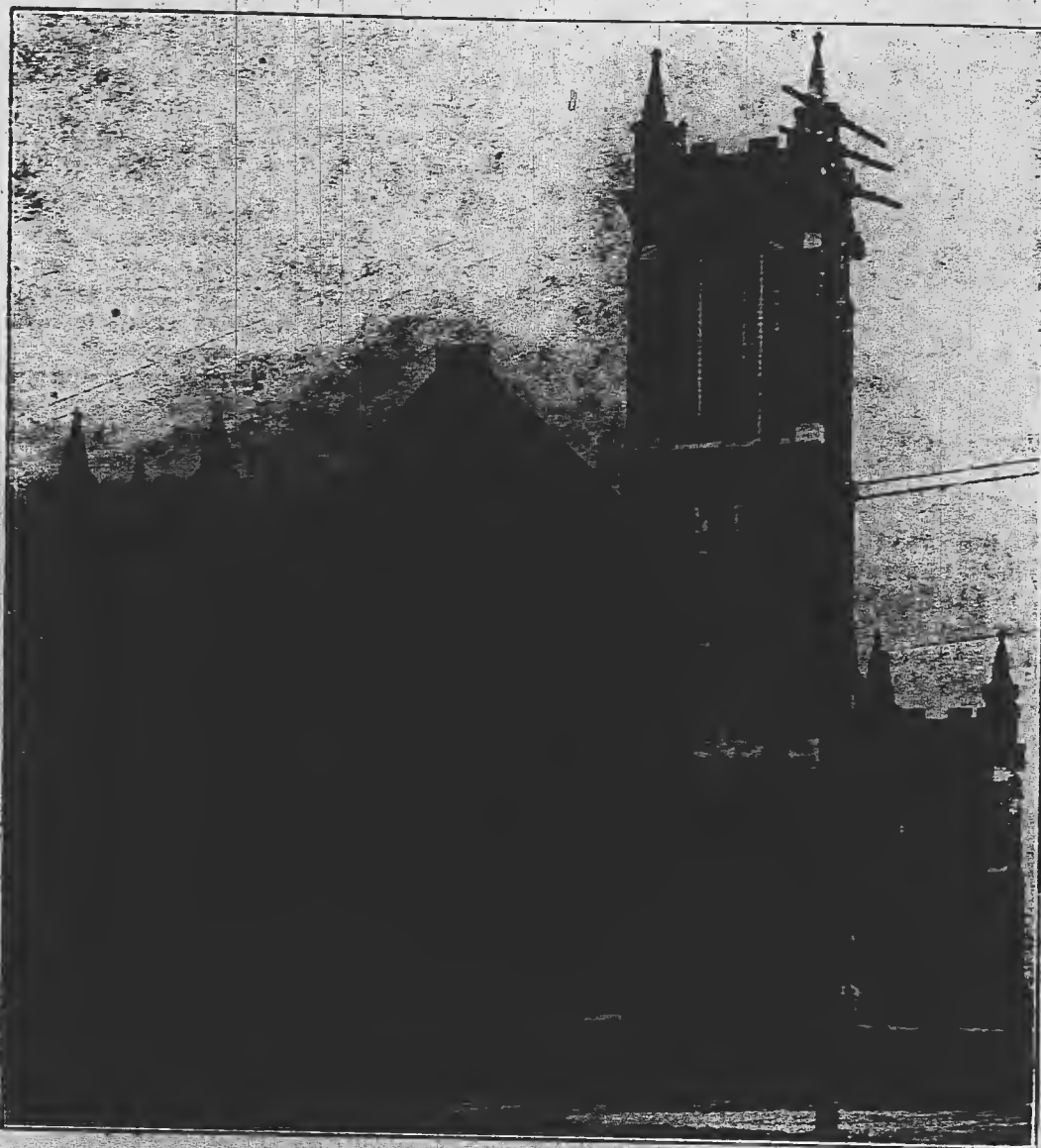
The new and aggressive church at Queensborough has just had a splendid revival, adding about forty new members, and strengthening the church in other ways. Rev. Hugh W. Jamieson, the devout pastor, is planning to begin the erection of a handsome new brick church, costing \$10,000.

In addition to the above mentioned churches, there are several new preaching places in other parts of the city and suburbs. Rev. Mr. McKenzie has charge of the growing church at the glass factory. The church in Bossier City (just across the river) is ably manned by Rev. J. L. Cady; and the removal of the Parish seat to Bossier City will necessarily enlarge our work there.

But what is the secret of all this growth and prosperity in these congregations? I answer that the honor belongs not only to the faithful members and pastors, but a part of it is also due the indefatigable presiding elder, Rev. Paul M. Brown. He is a real help to his pastors. He assists them in revival meetings, suggests good books for their reading, and aids them in enterprising their forward movements, both along temporal and spiritual lines. He sends the pastors in his district a neatly printed postcard for weekly reports to be mailed to him at the end of every week. This is a unique and helpful item that others might try.

But I must not say more about Shreveport Methodism, lest some might imagine that I was trying to overstate the bare facts in the case. The Lord is blessing the people called Methodists in the city of Shreveport. May they ever keep pace with the march of progress, and know the joy of laboring together with Him for the salvation of the world.

Nature is generous in the matter of rainbows; she has one for every pair of eyes that have learned to place themselves in the right angle of vision, and to look upward.—Celia Parker Wooley.



THE CAPITOL STREET M. E. CHURCH, SOUTH, OF JACKSON, MISS.

This beautiful structure was recently erected at a cost of approximately \$40,000, and it contains a pipe organ installed at a cost of more than \$4000. The movement to construct this building began under the pastorate of Rev. C. W. Crisler

and has been consummated under the leadership of the present pastor, Rev. J. M. Morse. It is one of the handsomest and best appointed houses of worship in Mississippi, and the congregation is to be congratulated upon its completion.

OUR SUNDAY SCHOOLS AND MISSIONS.

Dear Dr. Meek:

I read with great interest the article in the last issue of *The Missionary Voice*, on "The Sunday School Missionary Policy of the Oklahoma Conferences." It appeals to me, and I believe will strongly appeal to any business man or layman who has the interest of the Church at heart, or who is in the least interested in missions. I believe the plan should be adopted by our three patronizing Conferences.

The plan in brief is that each presiding elder's district shall support a missionary in the foreign field, and that all the offerings taken in the Sunday schools on Missionary Day shall be set aside and used exclusively for his support. It does not contemplate special collections, but would prevent the missionary offerings of the Sunday school from being used to make up any deficit in the Conference collections. Nearly all of our churches have taken the Sunday School Missionary money to make up the amount of their assessments, but this is wrong in principle and is detrimental to the best interests of the Church. If they were prevented by the law of the Church from doing so, those churches that take pride in paying in full would make an extra effort to get their missionary money, and thus the aggregate collections would be larger. But the greatest benefit would be to the children themselves, who would be made to realize that they are part of this great missionary movement, and to the men of the districts, who would have an object lesson in definite work always before them.

I am aware that the money collected in the Sunday schools for missionary purposes is being used to support missionaries, and so this method would not enable the Church at present to send any more missionaries to either the foreign or home fields. But I believe the plan would result

in vastly increased collections, both from the Sunday schools and from the churches. Let us try it.

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Mrs. Rowan is one of the most prominent educators of Mississippi. Read carefully her testimonial. Parents who are interested in the education of their daughters should write for catalogue:

"It is a well-known fact that Whitworth College occupies a most conspicuous and important position in the educational advancement of South Mississippi.

"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is exercised in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention given the health of the students and the kind and sympathetic treatment shown them along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within young women who attend this College is a most praiseworthy feature.

The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

"Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

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The Home Circle

WHERE THE TAIL WAS.

Little Dot was drawing a picture with pen and ink on a paper. It turned out to be a cat without a tail.

"Where's the tail?" asked the mother.

She looked puzzled for a moment, and then replied:

"Why, it is in the ink bottle yet."—Jeweils

A BOY'S TREASURE.

The other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow and because his heart was happy he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting trip, spoke to him and said:

"Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king. "Pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take \$130,000 for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not as rich as the king?"

"You are right," said the king, with a smile; "but your greatest treasure is your contented heart. Keep it so and you will always be happy."—Jewel.

MARGERY NELSON'S RETURN.

Margery Nelson was sitting on the boarding house stairs waiting for the postman. This was the day when she would hear whether or not she had won the scholarship. Margery had found a place to work for her board and she could earn her room rent; but if she didn't get the scholarship she would simply be compelled to go home, for she had no money to pay her tuition with, and no loans were made to freshmen.

A week before she had taken the examination with a number of others who were trying for the freshman scholarship. Margery felt sure if she had won the scholarship she would get the notification that afternoon; but if she had not, she would not hear until after the holidays.

While she waited, wondering how she would get the money to pay her carfare home if she had failed, a long official envelope was slipped in through the letter slot of the outer door. Margery bounded down the stairs—she knew she had the scholarship.

That was the beginning of four long, happy years. To earn one's board and room rent by three hours of hard work every day outside of college, would have seemed hard to many. But not so to Margery. Now that she had the scholarship which paid her tuition, she did not mind the hardships, nor the poverty. Was not this her life-long dream to be in college? And so earnestly and joyfully did she work that she won her way to the head of her classes, and into the most coveted college circles.

At last Commencement came with its receptions and flowers and hosts of admiring friends.

In the midst of it Margery had a big share of the attention and admiration.

Almost everybody had heard her story, how she had worked her way and won against all obstacles. They admired her for her pluck and loved her for herself.

When the graduates had received their degrees and their friends and college mates crowded forward to congratulate them, the last in the long line that greeted Margery was a crippled girl.

She impulsively took both Margery's hands and with tears in her eyes said:

"I'm so glad, Margery! so glad!"

"Why, it's Eleanor!" exclaimed Margery, still holding her hands. "You entered the freshman class when I did, but soon left and I haven't seen you since. Why did you quit? And where have you been?"

The slow color crept up in her face; she turned her eyes aside.

"Oh, I couldn't make it," she said. "I went back to teaching a country school up in the hills. I've been there ever since."

"But I'm so glad, Margery"—her eyes again brightened—"that you stayed and won; I wouldn't have amounted to much even if I could have graduated. But you are so strong and splendid. You'll do great things and the college will be proud of you. You'll do things that will make your name remembered here."

At the reception that evening Margery spoke to one of the professors about Eleanor Chalmers.

"Do you know why she left school?"

"Yes," and the professor explained.

One day the dean of the college looked up from his desk as the secretary handed him a card.

"Margery Nelson."

"Send her in at once," he said to the secretary, and smiled, for he was pleased and curious to see Margery.

Since her graduation five years before, she had not been back to the college.

They looked for her every Commencement but she never came. They wondered about it. They had all loved her, students and faculty alike. They had all been proud of her and predicted great things for her. She must have loved the college. Why then had she never returned? Occasionally they heard of her, read of her. She was succeeding in her chosen work.

The dean was still wondering when Margery came in, buoyant and happy as ever.

"Margery," asked the dean after the first greetings, "why haven't you been back?"

"I've been too busy making money," she replied with a quizzical smile.

"Why we never suspected you of all people to become a 'money grabber,'" laughed the dean. "Why so mercenary?"

Margery grew serious. "It was to pay a debt."

"Oh?" said the dean. "I didn't know you were in debt. I thought you earned your way as you went along."

"I did," Margery nodded. "This debt is to one who never went along."

She got up and laid on his desk a draft for five thousand dollars.

"What is that?" he asked, surprised.

"My savings for five years." She was smiling again. "I want to found a scholarship."

The dean still looked puzzled.

"You do not remember, I suppose, a crippled girl named Eleanor Chalmers, who entered college the same year I did, but stayed only a few weeks?"

"Yes," nodded the dean, "I remember her."

"The day I graduated"—Margery's tone was scarcely steady—"I learned that she, like I, had taken the examination for the freshman scholarship. And she, as I, had only that one hope for paying her tuition."

"And that evening after the Commencement, one of the professors told me that Eleanor and I had tied for the scholarship. But the committee had decided to award it to me, as I was strong and could most likely be an honor to the college."

"If I had known," said Margery, with tense emotion, "I would not have taken it. But I didn't know until then."

"Now I want to pay my debt. Here is the first five years' earnings of my life. I want to found a scholarship for crippled girls."

"And I want it named the 'Eleanor Chalmers Scholarship.'"—Advance.

The heart is not always a royal mint, with patent machinery to work its metal into current coin. Sometimes it throws it out in strange forms, not easily recognized as coin at all. But it is sterling gold.—Dickens.

SEASHORE CAMP-MEETING.

41st Annual Camp-Meeting July 10-17—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during the Camp Meeting.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the Camp Ground. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1912.

Annual Camp Meeting, July 10-17. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 18 to 23. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

Outdoor Attractions.

On the grounds is a long pier extending far out into the bay; the bathing facilities are fine, and the fishing is excellent. Those fond of outdoor sports may find here much to occupy and delight them.

For Full Particulars Address as Follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Airey, Fort Deposit, Ala.

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Editorial.

MISS SOPHIE B. WRIGHT.

In the death of Miss Sophie B. Wright, which occurred at her home on Camp street, on the afternoon of Monday, June 10, New Orleans lost her first citizen. It is said that she was the best loved woman that has lived in the Crescent City since the time of Margaret Haughery, whose service as the "orphans' friend" won her the affection of many hearts and brought her enduring fame. Though Miss Wright's hair, which had been white almost from her youth, and the long time that the public eye had been upon her made the impression that she was an elderly woman, she was only forty-six years of age when the summons that took her away came. She was born in this city, and here she lived and chiefly wrought, making her efforts and influence a blessing to thousands. Though a cripple and in feeble health after the third year of her age until the end of her life, she rose superior to the difficulties in her way, developed into a woman of unusual resources, and made a most remarkable record. She was graduated from the Girls' High School in New Orleans at the age of fourteen, and needing to earn a livelihood, turned her attention to teaching as a means of doing so. Being too young to apply for a place as instructor in the public schools, she opened a day school for girls, known as the Home Institute, which has since developed into one of the leading private schools of this city.

Miss Wright began early in her career to manifest the philanthropic spirit, for which, afterwards, she became so widely distinguished. It was she who established the first free night school in the city, to which the poor might come and receive needed instruction. This school was kept open for twenty-five years (until the city took up the task of providing such schools at the public expense), and the good which it accomplished is beyond all calculation. Of Miss Wright's benevolent work, we cannot write at length. It was varied and unceasing. She lent her influence and active assistance to the Woman's Club of New Orleans, the High School Alumnae, the Civic Improvement and Playgrounds Association, the State Congress of Mothers, the King's Daughters, the Travelers' Aid Society, the Daughters of the Confederacy, the Young Woman's Christian Association, and the Public Baths Commission. She was largely instrumental in the establishment of the Children's Annex to the Home for Incurables, and of Rest Awhile, a summer home for the poor, in Mandeville.

Miss Wright was an engaging speaker and any cause was fortunate to have her public advocacy. She was highly honored and universally loved by her associates in philanthropic work. The last distinction conferred upon her was the action of the City Council in naming for her the magnificent Girls' High School on Napoleon Avenue—the first time a public building in New Orleans was ever named for a woman, and one of the

few instances in which a living person has been shown such recognition. The announcement of Miss Wright's death caused deep and widespread sorrow, and the vast throng that gathered to pay respect to her memory overflowed the spacious auditorium of the First Presbyterian Church, where the obsequies were conducted.

Such a life as that lived by this noble woman needs no one to extol it. It speaks for itself—is its own best eulogium. In spite of weakness she outstripped the strong, and by forgetting self in a helpful ministry to others, she wielded an influence that will long survive, and left a name that will be pronounced in reverence and high esteem by coming generations. She walked the road of the loving heart from earth to sky, scattering blessings all along the way.

THE POLITICAL SITUATION.

The Republican National Convention which met in Chicago last week was the most discreditable gathering of that kind in the history of American politics. It resulted, after a protracted and unseemly struggle, in the re-nomination of President Taft and Vice-President Sherman by one wing of the party, and in a movement to place Mr. Roosevelt in the field as a candidate by the other wing, which, according to report, will hold a nominating convention some time in August. We are not a Republican and it has never been our purpose to support either of the aspirants for leadership in that party, but there appears to be little doubt that Mr. Roosevelt was fraudulently deprived of the nomination through the agency of the National Committee, which was intensely hostile to his candidacy. Though most of the contests made by Mr. Roosevelt's supporters were without merit, the general verdict seems to be that he was entitled to have his delegates from California, Texas and Washington seated, and they would have given him a majority in the convention.

What will result from the things done at Chicago, it is at this time impossible to foresee. The situation is as yet chaotic and uncertain. The alleged high-handed action of such men as Mr. Penrose, Mr. Rosewater, Mr. Barnes and Mr. Crane is, we think, calculated to arouse the resentment of the rank and file of the party. The prominence of these men in the affairs of the convention, apart from their committee work, is apt to be taken as an affront by progressive Republicans. They are commonly regarded by them as being in collusion with the great moneyed interests of the country. The progressives, also, very generally entertain the same view of Mr. Taft, Mr. Sherman, and Mr. Root. With the influence of these leaders manifestly in the ascendancy, even if the convention had been harmonious, we think the ticket of Taft and Sherman would have been extraordinarily weak. And under the conditions now existing, we see little hope of its success. But what of Mr. Roosevelt's strength? At this juncture, it is difficult to say. He is a man of tremendous force, of immense personal popularity, and the feeling that he has been wronged may possibly operate powerfully in his behalf. On the other hand, the matter of regularity is against him, and he is heavily handicapped by the widespread opposition to giving any man a third term. And also an important factor in the equation is the action of the Democratic Convention. If that body should nominate a weak man, or a man who is regarded as a reactionary, Mr. Roosevelt's following would probably be greatly increased.

The truth is, no matter how the present contest may terminate, we seem to be approaching a time when there will inevitably be a re-alignment of political forces. The line of cleavage between the progressives and stand-patters already extends through both parties. It is less marked in the case of the Democrats because, being in the minority, they have been a party of opposition and it has been easier for them to hang together. But if they should come into power and be charged with the duty of enacting constructive

legislation, it is probable that their differences would quickly become more accentuated. These are times of great unrest, when the ways of the fathers are little revered, and there is no telling what a decade, or even a year, may bring forth. Let us pray that the Divine Hand may guide our Ship of State, and that whatever is best for the moral and material welfare of our people may come to pass.

A SAD DEATH.

A card from Rev. R. H. Wynn, of Crowley, La., written on June 22, reads as follows: "Charles Arthur, son of Rev. and Mrs. C. D. Atkinson, thirteen months old, died yesterday, June 21, with acute indigestion. The remains will be taken to Ruston, La., for burial."

The many friends of Brother and Sister Atkinson will deeply sympathize with them in the loss of their first-born and only child. Little Charles was a beautiful babe, bright, winsome and healthy during most of his short life. He was a great favorite with those who knew him in New Orleans, where he was born while his father was in charge of the Parker Memorial Church. Though torn away from the parents who were so devoted to him, he is safe in the Master's loving arms. May this thought and the hope of a blessed reunion bring sweet comfort to the bleeding, aching hearts which will not cease to miss him and mourn for him until life shall end.

REV. W. H. SAUNDERS.

Our Advocate pulpit is filled this month by Rev. W. H. Saunders, pastor of the Washington Street Methodist Church of Vicksburg, Miss. Brother Saunders was born in the northeastern part of the Magnolia State, and was for a number of years a member of the North Mississippi Conference. Both there and in the Mississippi Conference, with which he has been identified for more than a decade, he is held in high esteem. He is a man of studious habits, is widely read and informed, and is a preacher of uncommon force and effectiveness. Wherever he has wrought the Church has been strengthened and built up, and he has left some enduring monument of his service. His ministry has been one which has always had the seal of God's approval upon it—the thing which a preacher should most covet. We are pleased to have this successful pastor speak to our readers through our columns this week.

PERSONAL AND OTHER NOTES.

The Seashore Divinity School opened last Tuesday night and is now in full blast.

Bishop Mouzon has changed the date of the Louisiana Conference from December 4 to December 11.

Rev. R. S. Gale reports a pleasant reception at Summit, Miss., where he has succeeded Rev. C. M. Chapman as pastor. Everything is harmonious, and he is hopeful of a good year.

The Aberdeen District Conference will be held at Houston, Miss., July 16-18, with Bishop H. C. Morrison presiding. See the announcement concerning it which appears elsewhere in this issue.

Mr. J. H. Johnson, of Clarksdale, Miss., and Mr. J. T. Watson, of Tunica, Miss., were in New Orleans last Tuesday and called at the Advocate office. The editor was out and was keenly disappointed in missing these brethren.

Rev. A. F. Smith, the accomplished pastor of our First Church at Jackson, Miss., has had the degree of Doctor of Divinity conferred upon him by Central College, Mo., his alma mater. The distinction thus accorded was well merited.

Rev. Robert Selby, of Brookhaven, Miss., passed through New Orleans last Monday en route to the Seashore Campground, and called at our office. We regret having missed him. Brother Selby is the Chancellor of the Seashore Divinity School, and his interest in its work is deep and unceasing.

Dr. F. N. Parker and family are visiting relatives in Baton Rouge, La. They will spend most of the summer there and then return to Trinity College. Dr. Parker preached for Brother Drake in First Church, Baton Rouge, on June 17, and those who heard him report that he delivered a great sermon.

Rev. L. N. Hoffpauir, the pastor at Oak Grove, La., reports that his charge has suffered heavily from both fire and floods. He is planning to begin a revival campaign and make up for financial losses by spiritual gains.

"Alexandria was never more fortunate in its pastor than now," said a layman of that congregation last week. Dr. S. H. Werlein is the preacher-in-charge referred to, and according to reports from Alexandria, well merits the compliment paid him.

Among others, we are indebted to the following brethren for subscriptions sent in within the past few days: Rev. J. M. Carpenter, Red Banks, Miss., 7; Rev. J. M. Wyatt, Ackerman, Miss., 3; Rev. G. W. Strickland, McCool, Miss., 9; Rev. R. E. Rutledge, Daleville, Miss., 6.

Rev. L. I. McCain has served the Bogalusa (La.) charge six months, and during that time he has received 75 persons into the church, which is more than a fifty per cent increase. The finances of the church are up to date, and every service is fruitful in spiritual results.

Our Church at Moorhead, Miss., lost a valuable friend and Mississippi one of her most enterprising and useful citizens in the recent death of Mr. Chester H. Pond. We have in hand an appreciation of this worthy man, written by Rev. J. R. Bright, which will be published in the next issue of the Advocate.

Rev. J. W. Faulk is in great favor with his people on the East Feliciana (La.) Circuit. At Gilead the church has been painted at a cost of \$150, and the Children's Day collection amounted to \$10.50. He has planned to combine three of his Sunday schools for the purpose of rendering the full Children's Day program.

From the Western Methodist of June 20 we take the following: "Dr. A. F. Watkins, of the Mississippi Conference, has been elected President of Millsaps College. Dr. Watkins is a first-rate man, a gentleman, and a brother. He was the secretary of our last General Conference, and discharged well the duties of that responsible post."

We notice in a report of the Newton District, of which Rev. T. J. O'Neil is the presiding elder, that that district paid about \$100 more toward the support of the ministry during the second quarter of this year than for the same time last year. Considering the bad roads, backward season and boll weevil, this is strongly indicative of progress.

Dr. W. H. Huntley sent us a brief note from Savannah, Ga., last week, where he had gone to visit his son. We thank him for a most cordial invitation to attend the Port Gibson District Conference. Dr. Huntley as a presiding elder is proving himself "a workman that needeth not to be ashamed," and he is deservedly popular with both the pastors and the people.

Read the statement from Bishop Mouzon and the presiding elders of the Louisiana Conference concerning the needs of our pastors in the overflowed sections of the State. This call is an urgent one, and should meet with a prompt and generous response. It would be a gracious act if the Methodists in other States would lend Louisiana a helping hand in this time of calamity.

The Lafayette church has not been in better condition in many years than it is now. Brother H. N. Harrison, the pastor, is enthroned in the hearts of his people, and has every detail of the church work in hand. Both Brother Harrison and his leading members speak in high terms of the work done by Rev. C. A. Battle and Rev. A. F. Vaughan, who were, in turn, his predecessors at Lafayette.

A dispatch from Gulfport, Miss., to the New Orleans Item states that the plans for the Twenty-Fifth Avenue Church of that city, submitted by Mr. William Drago of New Orleans, have been accepted. This building will replace the one recently destroyed by fire. It will be 140 feet long by 80 feet wide, and will have a seating capacity of 800. The estimated cost of the proposed structure is \$25,000.

We are in receipt of a nice list of subscribers from Rev. G. W. Bachman, who states that they were secured by Rev. J. D. Wroten at the session of the Holly Springs District Conference, recently held at Taylor, Miss. We are grateful to both of these brethren for this good work. The Advocate has many good friends in Louisiana and Mississippi who let no opportunity pass to promote its interests.

Rev. R. N. Jeffries, the well-known singer and choir director, has returned to Louisiana, with a purpose to continue his valuable work among us. He is at present assisting Rev. A. W. Turner, the Louisiana Conference evangelist, in a meeting at Mer Rouge. He would be pleased to correspond with any pastor who may feel the need of his services, and may be addressed at Box 856, Shreveport, La., his permanent postoffice.

The Lake Arthur Epworth League is the originator of a proposed East Texas-Louisiana League

Assembly to be held at the Lake Arthur Camp Ground. The movement is in embryo, and has not received the endorsement of any of the district organizations. However, if the Lake Arthur League's offer of the Camp Ground is properly endorsed by the Trustees of that property, there is a possibility that the proposed Assembly may be tried.

Of his work at Philadelphia, Miss., Rev. J. J. Golden writes: "This is a good town. We are serving a fine people and have large congregations to preach to. Our Sunday school is one of the best in the Newton District. Our work is well organized, well in hand, and well to the front. I am delighted with this field of labor." Brother Golden has our thanks for quite a number of subscriptions. He believes in putting the Advocate into the homes of his parishioners.

Rev. W. B. Jones, the presiding elder of the Seashore District, in a personal note to the editor, says: "The New Orleans Christian Advocate was represented at our District Conference by Rev. M. L. Burton, who also represented the Nashville Advocate. He did it well. Brother Bachman said it was the best address on the subject that he had ever heard." We make grateful acknowledgement to Brother Burton for this good service. He has long been a faithful friend to the Conference organ.

The many friends of Mr. W. L. Clifton, who formerly was the president of Grenada Female College, will be pleased to learn that he has been elected to the presidency of Southern College, our leading educational institution in Florida. Mr. Clifton is a graduate of the University of Mississippi, has done considerable postgraduate work in the North, and is an accomplished and well equipped educator. We commend him to the Florida Methodists as one who is worthy of their confidence and hearty co-operation.

Mrs. O. W. Bradley, the beloved wife of Rev. O. W. Bradley, our pastor at Winona, Miss., has recently been quite ill and was carried to Memphis for treatment, where she underwent a serious operation. The latest report is that she is doing well, and has the promise of a complete recovery. On account of her illness, Brother Bradley will not be able to attend the Seashore Divinity School in which he is one of the instructors, but his place there will be filled by Rev. B. P. Jacob, the capable presiding elder of the Winona District.

In a personal note, Rev. W. H. Lewis, the faithful presiding elder of the Meridian District, thus refers to his recent District Conference, which was held at Waynesboro, Miss.: "We had the largest attendance of laymen and local preachers of any Conference since I have been on the district. A fine spirit pervaded the meeting from the opening sermon to the close." This is gratifying, but not surprising. We have a vigorous Methodism in East Mississippi, and with Brother Lewis to lead, the work there is going steadily forward.

We clip from the Commercial Appeal the following dispatch from Winona, Miss., bearing date of June 20: "Miss Iris Josephine Woollard, of this place, and Mr. Cary Whitfield Boyd, of Fort Smith, Ark., were married this afternoon at 3 o'clock, at the residence of the bride's uncle, Rev. G. W. Bachman, who performed the ceremony. A number of out-of-town guests were present. The numerous bridal presents received attested the popularity of the young couple. After the ceremony, the Mr. and Mrs. Boyd left for an extended trip East."

In forwarding the names of some subscribers on the 14th inst., Rev. F. N. Sweeney, of Wilson, La., adds: "I have just closed a good meeting which lasted ten days, doing the preaching myself. The Lord was with us in great power, and as a result we have a more consecrated people and love and harmony prevail among us. To God be all the glory! We have just received a purse of \$40 from the people." This report of a pastor himself conducting a successful revival is encouraging. We should be happy to hear of many other such meetings.

In a note to the editor, Rev. D. R. Wasson, our promising young pastor at Benoit, Miss., states that Dr. H. L. Sutherland has lately been in bad health, but is now somewhat improved. Dr. Sutherland is one of the foremost physicians in Mississippi, a widely useful citizen, and an ardent and loyal Methodist. He has lately moved his residence from Rosedale to Benoit, having farming interests near the latter place. We hope that he will soon entirely recover and be again able to go about his work with his accustomed vigor and energy.

Rev. H. P. Lewis, Jr., our pastor at Carriere, Miss., was in New Orleans last Tuesday and complimented us with a call. He had with him his little son, Huntley, who was recently bitten by a fierce dog and whom he brought to the city for a medical examination. After enquiring into the history of the case the physicians expressed the view that the Pasteur treatment was unnecessary.

We were sorry to learn that Brother Lewis' baby has been ill with typhoid fever for about six weeks, but are pleased to know that the little sufferer is now convalescing.

Rev. G. G. Yeager, of Auburn, Miss., favored us with a number of subscribers a few days since. He reports the outlook for the work in his locality as somewhat improved. Thirty-four ladies and a number of the brethren visited his home on Saturday, June 15, and gave him an appreciated "pounding." Brother Yeager has also informed us of the tragic death of Miss Ruby McEwen, who was killed by a train on the I. C. Railroad on June 10. His brief tribute to her will appear in our next issue. To the stricken loved ones we extend our deepest sympathy.

Dr. F. S. Parker, the General Secretary of the Epworth League, delighted the young people attending the League State Conference at Lake Charles last week in many ways. He not only responded to every inquiry concerning League methods, but preached to them, sang to them, and made them acquainted with some of the most beautiful songs in our Hymnal. He accompanied the delegates of the Lafayette District to Lake Arthur and attended the District Convention there. The sentiment of the Louisiana State Epworth League is "Long live the Epworth League, and may Dr. Parker ever remain at its head."

Elsewhere in this issue we have acknowledged the receipt of \$107.90 from the Florida W. C. T. U. per Mrs. A. C. McKinney, of Ruston, La. Miss Minnie E. Neal, the president of the Florida W. C. T. U. has done a noble work in behalf of the Louisiana flood sufferers. In addition to the \$107.90 check sent to the Advocate, she has sent to Mrs. McKinney recently \$100 to be divided among the members of the W. C. T. U. who may be victims of the high waters, making, together with other amounts forwarded, a total of \$483.25 from the Florida organization alone. Miss Neal says she will send enough to bring the total up to \$500.

Rev. W. C. Lester and family, of Webb, Miss., have the sympathy of their many friends in the great sorrow which came to them in the death of Mr. Willis Lester, which recently occurred in Winnipeg, Canada, as a result of a frightful accident in which he was struck and crushed by a freight car. Willis was Brother Lester's eldest son, and was a most worthy and promising young man. He held a good position at the time of his decease, and seemed to have opening to him a successful career. A fitting tribute to him from the pen of Rev. J. M. Wyatt is published in this issue of the Advocate. May the Heavenly Father be with the grief-stricken loved ones in this trying hour.

By appointment of the committee having the matter in charge, Rev. G. W. Bachman will manage the book-sale department at the Seashore Divinity School. He will have on hand a choice collection of books and will be pleased to serve the brethren in any way that he can. Brother Bachman requests us to state that he will also attend the Hattiesburg District Conference at Sumrall on July 9, and the Aberdeen District Conference at Houston on July 18, bringing with him such a supply of religious literature as will meet all demands. This worthy veteran is rendering an important service in thus placing our books and periodicals within easy reach of our preachers and people.

At the recent meeting of the Board of Trustees of the University of Mississippi, Dr. A. M. Muckenfuss, the Professor of Chemistry in that institution, was granted a year's leave of absence. He will spend the summer at Epworth Heights, Ludington, Michigan, and in the fall will study and do research work either at the University of Wisconsin, or at some of the numerous manufacturing establishments in or near Chicago. Later he will go abroad for the further prosecution of his studies. His wife and children will accompany him. Dr. Muckenfuss is a son-in-law of the late Bishop Galloway, and one of the most brilliant chemists in the South. His chair at the University in his absence will be filled by Dr. John N. Swan, an old friend of his, who for twelve years or more has been the Professor of Chemistry in Monmouth College, of Illinois.

In four months time a contestant can win for herself a prize that she will cherish for a lifetime, that will benefit her church incalculably, by circulating the Conference organ. It is possible to win the grand trip to Zurich, Switzerland, or an American tour. How? By entering as a candidate at once, and getting to work during the vacation months. See the announcement on our last page.

RECEIPTS FOR FLOOD SUFFERERS.

Previously reported.....	\$331.05
From Florida W. C. T. U., per Mrs. A. C. McKinney	107.90
From B. S. Herrink, Richmond, Va.....	6.00
Total reported to date.....	444.95

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On the morning of April 4, 1912 the death angel visited the home of Mr. and Mrs. W. M. Kimble, and took their beloved baby, CARRIE ADA, aged two years, eight months, and thirteen days. That she should have been taken so early in life's morning is sad beyond expression, but God knows what is wisest and best. Sometimes we think that the Heavenly Father honors those whom he translates in infancy. They reach the glorious, eternal home without the long and weary pilgrimage; win the crown without life's fierce struggles, and attain to joys unspeakable without quaffing suffering's bitter cup. This little one is safe with him who took children in his arms and blessed them when he walked on earth. May the Holy Spirit comfort the father and mother who so sorely miss their sweet babe, and help them be faithful until they shall reclaim her in that fair land where she shall be theirs forevermore.

A SYMPATHIZER.

JAMES WILLIS, son of Rev. and Mrs. W. C. Lester, died in Winnipeg, Canada, May 31, 1912, from a wound caused by a railroad accident. He passed on to the better land in three hours after the fatal hurt. This untimely end came in his twenty-ninth year. Willis joined our Church when about seven years old and lived true and faithful to the vows made at its altar. His filial love was ardent and manifest. He was ever ready and willing to do the will of father and mother. Their command or expressed wish was the law in which he delighted, the obedience in which he found pleasure. He did not neglect the cultivation of his mind. He finished the Sophomore year at Millsaps College. It seems that the gift of God was within him stirred, that he felt that life to him was worth while—the vision of living a useful, happy life was broadening. He was planning to faithfully meet the expectations of his fond parents and the one to whom he had pledged his love for life companionship. This charming young woman came from her home in Illinois to Ackerman, Miss., to attend the burial services. They were to have been married in the near future. What a shock! what a disappointment! May God kindly bless her in this morning time of her sore grief. We do not linger to reason about the great plans and wonderful purposes of the Almighty, the all-good Father. Nor do we deem it wise to endeavor to analyze the doings and accidents of man. As finite beings we accept the inevitable. It is hard—the hour is dark; but in the resurrection faith is realizing and the Christ star is giving light. Loved ones, Willie cannot come back to dwell with you in the flesh, but you may join him in the haven of rest, where there is no sorrow, where God removes the causes of all tears. We laid the body of this noble son, exemplary brother, and manly fiance in a grave in South Union Cemetery near Ackerman, Miss.

J. M. WYATT.

Mrs. LEM H. JOHNSON, of Mount Pleasant, Miss., entered peacefully into rest May 5, 1912, lacking but one month of attaining her sixty-sixth year. This sainted woman, together with her saintly husband, Brother Lem Johnson, long maintained in their beautiful Christian home at Mount Pleasant a veritable haven for such preachers as might be fortunate enough to come their way. Sister Johnson was a devout and faithful member of our Church, earnest and zealous in the performance of all the duties it enjoined, and delighting in

its privileges. She excelled as a housekeeper and home maker, and many a weary itinerant has been cheered by the genial and unstinted hospitality she dispensed. No children survive this godly wife, and so the husband, long our Sunday school superintendent, sorrows alone except for the hosts of grateful and loving friends and the intimate solace of that Father upon whom he has long leaned. How blessed is the thought that there is a world where all tears are wiped away and where partings are unknown! God will support our dear brother until the twain shall be one again in the endless and ineffable felicity of heaven!

I. D. BORDERS.

Stockton, Cal.

MR. W. A. BOND was born in Choctaw County, Miss., February 1, 1861; joined the M. E. Church, South, in early manhood and was a consistent member until the close of his life. Early in the morning of June 14, 1912, our kind Father in his wisdom saw fit to call him home to receive his reward. He leaves a wife, four children, eleven grandchildren, a host of relatives and friends to mourn his departure. Weep not, dear friends, for our loss is his gain. Remember that God in his infinite wisdom doeth all things well. He never calls on us to undergo a trial which we cannot bear, if we will only trust him. 'Tis sweet to know he is not dead, but sleepeth. God had use for him, or he would not have called him home. Let us live as he lived, do our duty as God would have us, and we shall meet him in the sweet beyond. His remains were laid to rest in the Tabernacle Cemetery at 11 o'clock, June 15. Brother Bailly, of the Kosciusko Circuit, and Brother Lester, of the McCool work, conducted the service.

ONE WHO KNEW HIM.

Brother L. J. TRAPP was born in the State of Georgia in 1842, and died at his home in Nettleton, Miss., May 15, 1912. He was twice married, first to Miss Sarah Atkins, Feb. 11, 1866. His second marriage was to Mrs. Frances Tarent Thompson, January 17, 1869. Both of his companions had preceded him to the spirit world. He was the father of ten children, seven of whom are still living. Brother Trapp professed faith in Christ when about 20 years old and joined the M. E. Church, South. He was devoted to the Methodist Church and its ministry. The writer has had great delight in preaching to him at Mooresville, where he lived when I was on the Corinth District. There Brother Trapp served his church well as Superintendent of the Sunday school for about fifteen years. It was a great treat to be in his home. When I came to Amory and Nettleton, to my very great delight, I found Brother Trapp and his family living at Nettleton. I was made sad to find Brother Trapp in very bad health. I visited him regularly. He felt he had not lived as he should after coming to Nettleton, so his whole soul and mind was given to the task of making his "call and election sure." His conversation was concerning the religion of Jesus Christ and the better world. Brother Trapp served in the Civil War in the 43rd Mississippi Regiment, under Joseph E. Johnson. A good man and a good citizen has gone to his reward. May the rich blessings of our Father in Heaven come graciously upon the bereaved family.

W. M. YOUNG, Pastor.

AN APPRECIATION.

Mrs. STELLA McCLELLAND (nee Gillespie), the subject of this appreciation, was well beloved by her many friends. Her nature was loving, and as love wins love, she won the love of many hearts. After an illness of nearly two years, her pure spirit was released and went to its heavenly home, where her sweet voice will help to swell the harmony of the "choir invisible." Our sincerest sympathy goes out to the devoted husband, who

is thus bereft of the companionship of his loved one, who was to his life the bright particular star which her name indicated. To the bereaved brother and sister and her family, who mourn their loss, we offer the consolation of the religion in which they believe—that they will meet her again and that they will know each other there.

YOU ARE INVITED

To join the Advocate Piano Club. The plan is sensible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you cannot fail to see that it represents an unusual opportunity. Those who have already joined and have received their pianos express themselves as "Delighted with the pianos and the plan."

The club gives you the benefit of the "purchasing power of its one hundred members." This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

REVIVAL AT QUEENSBOROUGH, SHREVEPORT, LA.

Queensboro is one of the most desirable residence sections of the city of Shreveport. Only five or six years ago it was field and forest; but it has been changed into comfortable homes, fine drive-ways, and beautiful gardens. Methodism, I am glad to say, is keeping pace with the growth of this community, and has had a church organization there for about four years, though it is now worshipping in a temporary structure.

But what about the revival? Well, there were about 40 new members added to the church. Some of these are among the most prominent residents of the city, and will begin active service as trustees, stewards, and members of the Bible class. The services were benefited by the presence and co-operation of Brothers Gatti, Griffin, George, Davies, Perry, McKenzie, and by the efficient presiding elder, Rev. Paul M. Brown, who preached a strong sermon on Sunday. The Junior Epworth League of thirty-eight members was reorganized with Miss Allie Ford as superintendent. The Senior League is active and constantly growing. The Sunday school has doubled its attendance.

It was a genuine pleasure to labor with such a vigilant pastor as Rev. Hugh W. Jamieson. He is wise, tactful, aggressive, persevering and consecrated. He is the only pastor that the church has ever had, and Queensborough is his "first love" in the pastorate. He is finishing his quadrennium this year. But I think the Bishop will stretch the "time limit" and let him remain another year. But what about the new church? Through the untiring efforts of the pastor two fine corner lots have been donated by Hon. J. E. Johnston, Jr. Brother Johnston has also pledged \$500 towards a church building. Plans for a \$10,000 brick church have been adopted and a thorough canvas of the congregation is being made to secure the funds. The building should begin in the near future. I have never seen a church more active or zealous in good works. A unique feature of the building project is that the pastor has organized the enterprise into a stock company and is selling shares at \$10 a share. By this

novel device, many outsiders will help in building, who might not, if it were otherwise.

A. INMAN TOWNSLEY.
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Tidings From the Field

La.

Closed out last week quite a successful "brush arbor" meeting at the Bog Camps, about eight miles out in the country. I preached eight days. There were seven additions to our church and two to the Baptist church. I am indebted to Mr. John King and Woods Foreman, one of the stewards, for building the arbor and standing by me at every service.—J. C. Rousseaux.

La.

The protracted meeting conducted recently by the pastor, Rev. F. Sweeney, was a great success. The afternoon meetings were well attended, while at the night services the church was filled with attentive listeners. It was truly a spiritual revival in which the presence of the Holy Spirit was powerfully felt. Brother Sweeney's prayerful, earnest efforts in the work of the Master are much appreciated by his people. The singing, led by Mr. J. E. Walter, was very good. The choir, composed mostly of the younger members of the church, helped much the good work.—Mrs. J. E. Walter.

Gloster, Miss.

Since our last Annual Conference I have been living in this place; and while I regret that I am not physically able to be in the regular work on the firing line, I am glad my lot has been cast among so good a people. Our church here is doing well. The pastor, Rev. E. C. Gunn, has the work well in hand, and is in great favor with the people. Under his wise management and untiring efforts, the Epworth League, prayer meeting and Sunday school, have doubled in numbers, and the attendance upon public worship is very good, and continually growing better. Last Sunday was observed as Children's Day, and it was a success in every particular. My, how these children can sing!—W. W. Cammack.
June 20, 1912.

Scotland Charge, Miss.

Our meeting at Union Church will begin on the first Sunday in July. I will be assisted there by Rev. H. B. Watkins. From the 2d to the 18th of August we will have an old-fashioned Methodist camp meeting at Caseyville, in which the preaching will be done by Rev. L. J. Miller. On the second Sunday in September, we will begin protracted services at New Hope, having with us Rev. C. A. Schultz, and Rev. J. Lloyd Decell will be with us at Bethany on the third Sunday in October. Our work is moving on nicely, and the Lord is with us in our regular services. We have a choice people, and I am expecting a good year in every respect. Quite a crowd gathered the other afternoon and gave us a severe "pounding." It was a little exciting at the time, but very beneficial afterwards.—B. L. Sutherland, P. C.

Humble, Tex.

God blessed us in sending Brother Harbin and his aids—Rev. D. B. Boddie and Miss Elizabeth Garrett, singers and personal workers—to our city. I had for one month advertised our meeting well in the local papers and two weeks previous to

its beginning got out hand-bills concerning it. They stayed here two and one-half weeks—Brother Boddie was here four weeks. As a result of these services 36 persons joined our Church and 6 the Baptist Church. The whisky element made me a present of a large tent that cost \$150, and we placed it in the very heart of our town and used it to talk against whisky, etc.—a thing Harbin can do and make some whisky men love him, at the same time. We had received 16 members before our meeting, which makes, in all, 52 additions, which almost doubles our membership in numbers, and more than doubles it in spiritual strength. I had Brother Harbin with me the year I received 192 members in the Mississippi Conference, and can say that I have never had as good help and never expect to. If he should be made one of our Church's general evangelists it would be fortunate for Southern Methodism.

My people have been kind to me. They have given me a \$55 suit, a \$35 trip to Mississippi and return to my wife, \$150 tent, and many poundings. Of their great kindness I am not worthy. These gifts have amounted to about \$325 above the salary during the six months that I have been here. Our town suffered a \$100,000 fire loss two months ago, but we managed to spend \$500 on our meeting. Any of my friends in Mississippi who desire to hear from me may address me at Humble, Texas.—E. D. Whiddon, P. C.

Minden, La.

Our Conference evangelist, Rev. A. W. Turner, concluded a ten days' meeting here last Tuesday night. The interest grew steadily from the first sermon, and after the second day the morning audience filled the main auditorium, and the evening congregations taxed the seating capacity of the church and the Sunday school room. Brother Turner's sermons were eloquent, forceful, and cumulative in their presentation, piling up like the waters behind a dam. The result was a revival that affected every member of the church, and which added nineteen to the membership by certificate and twenty-one on profession of faith. The plan of appointing an evangelist approved by and responsible to the Annual Conference was pleasing to the members of the church and their co-operation with him was prompt and enthusiastic. The services were devoid of sensational features and objectionable methods. Brother Turner won a place in the love and confidence of the people that will make him an acceptable evangelist in Minden every successive year. Prof. R. N. Jeffreys came from Monroe on Saturday and took charge of the music until the close of the meeting. Rev. R. W. Tucker, presiding elder of the Ruston District, was in Minden last Sunday night and held the second quarterly conference. This is the thirtieth quarterly conference Brother Tucker has held for me. I have been a preacher in his district for seven years and six months, and during that time Brother Tucker has never missed an appointment, has never been late, has never changed the time of holding a conference from the appointment first announced, has never grown discouraged or pessimistic, and the work of the Lord has prospered in his hands. If the Bishop does not give Tucker a district next year and put me under him, I shall feel like an orphan.—E. K. Means.

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ABERDEEN DISTRICT CONFERENCE.

Mr. Editor: Please announce that Bishop Morrison will hold the Aberdeen District Conference at Houston, July 16-18.

The following committees are appointed:

License and Recommendation—W. M. Young, J. A. Lowe, A. A. Martin; on Orders—A. W. Langley, T. J. Durrett, W. W. Jones; on Local Preachers—W. L. Duren, J. T. Murrain, A. S. Brisco, J. W. York, F. J. McDonnell.

Let the local preachers send written reports. J. T. Murrain will preach the opening sermon Monday night.

J. E. CUNNINGHAM, P. E.

MEMORIAL RESOLUTIONS.

(Adopted by the Woman's Missionary Society of Water Valley, Miss., in honor of the memory of Mrs. N. W. Morrison.)

Whereas, by one of the inscrutable mysteries, from which we are not permitted to lift the veil, the life of our revered and beloved friend, sister and mother in Israel, was brought to a sudden and tragic end; therefore, be it Resolved:

First—That we bow our hearts in humble submission to the will of the all-wise Disposer of human events, murmuring not nor doubting, for He doeth all things well.

Second—That as a Woman's Foreign Missionary Society, we miss from our midst the inspiration of her consecrated presence and her voice ascending in prayers, which were always spiritual, Scriptural and intercessory.

Third—That our sincerest sympathy is hereby extended to the stricken loved ones, who survive; that these resolutions be spread on our Minutes; be printed in the New Orleans Christian Advocate, and a copy be sent to her surviving son and daughter.

QUARTERLY CONFERENCES.

North Mississippi Conference.

Greenville Dist.—Third Round.

Sherard	July 6, 7
Sabino	July 9
Deeson	July 13, 14
Duncan	(a. m.) July 20, 21
Merigold	(p. m.) July 21, 22
Kuhn	July 23
Arcola	July 27, 28
New Salem Ch.	Aug. 3, 4
Malvina	Aug. 6
Cleveland	Aug. 12
Greenville	Aug. 13
Lula	Aug. 10, 11
Murphy	Aug. 17, 18
Leland	Aug. 19
Evansville	Aug. 24, 25

W. W. WOOLLARD, P. E.

Columbus Dist.—Third Round.

Cedar Bluff, at Silvan	July 6, 7
Mathiston, at Lagrange	July 13, 14
Columbus Ct., at Calidonia	July 20, 21
Mayhew, at Seaboard	July 27, 28
Mashulaville, at Macedon	Aug. 2, 3
Brooksville, at N. Bethel	Aug. 4, 5
Crawford, at Trinity	Aug. 10, 11
Macon	Aug. 13, 19
Cohrane Ct., at Prairie Chapel	Aug. 24, 25

J. E. THOMAS, P. E.

Holly Springs Dist.—Third Round.

Byhalia, at Emory	July 6, 7
Holly Springs	July 7, 8
Potts Camp, at Bethlehem	July 9
Paris, at Sarepta	July 12
Pine Valley, at Salem	July 13, 14
Grenada Ct., at Holcomb	July 20
Grenada	July 21, 22
Coffeeville, at Bethlehem	Aug. 3, 4
Waterford, at	Aug. 9
Ashland, at Wesley	Aug. 10, 11
Abbeville, at Union Hill	Aug. 15
Lafayette, at New Liberty Hill	Aug. 16
Tocapola, at Tula	Aug. 17, 18
Radolph, at Spring Hill	Aug. 19

Holly Springs Circuit, at Early Grove Aug. 24, 25
R. A. TUCKER, P. E.

Winona Dist.—Third Round.

Indianola, at Indianola	July 6, 7
Itta Bena, at I. B.	July 7, 8
Belzona Ct., at Swiftown	July 13, 14
Inverness, at Calle	July 20, 21
Moorehead, at Doddsville	July 21, 22
Lambert	July 27, 28
Tutwiler, at Marks	July 28, 29
Kilmichael, at Lodi	Aug. 1
Winona Ct., at Salem	Aug. 2
Webb Ct., at Glendora	Aug. 4
Minter City, at M. C.	Aug. 4, 5
Ruleville, at Sandy Bayou	Aug. 10, 11
N. Carrollton, at Poplar Springs	Aug. 17, 18
Slate Springs Ct.	Aug. 24, 25
Bellefontaine Ct.	Aug. 31, Sept. 1
Eupora and Maben, at E.	Sept. 8, 9

BEN P. JACO, P. E.

Durant Dist.—Third Round.

West, at N. Union	July 6, 7
Pickens, at Richland	July 14, 15
Hesterville, at Salem	July 20, 21
Kosciusko Ct., at Springdale	July 27, 28
Chester, at S. Union	July 29
Ackerman, at Mt. Airy	Aug. 1
Ebenezer, at Bethany	Aug. 3, 4
Rural Hill, at Mineral Spgs.	Aug. 10, 11
McCool, at Tabernacle	Aug. 12
High Point, at Whitehall	Aug. 14
Black Hawk, at Shuttis	Aug. 17, 18
Vaiden, at Midway	Aug. 19
Louisville, at Norxater	Aug. 24, 25
Poplar Creek, at P. Spgs.	Aug. 29

N. G. AUGUSTUS, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Hattiesburg, Broad Street	July 6, 7
at Petal	July 7, 8
Hattiesburg, Court Street	July 7, 8
Hattiesburg, Main Street	July 14, 15
Mt. Olive, at Oakvale	July 17, 18
Eucutta, at Boyles	July 20, 21
Vosburg, at Philadelphia	July 23, 24
Ellisville	July 27, 28
Leakesville, at Rounsaville	Aug. 1
Lucedale, at Shipman	Aug. 3, 4
Purvis	Aug. 8
Oloh, at Clyde	Aug. 10, 12
Seminary	Aug. 17, 18
Sumrall	Aug. 19
New Augusta, at Beaumont	Aug. 24, 25
Taylorville, at Gilmer	Aug. 30
Summerland, at Sylvarena	31 Sept. 1
McLain, at Cross Road	Sept. 3
Collins	Sept. 7, 8
Richton	Sept. 15, 16
Eastabuchie	Sept. 17
Prentiss	Sept. 19
Magee	Sept. 21, 22
Silver Creek	Sept. 25
District Conference, July 9, 10, 11, at Sumrall.	

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Thomasville, at Forest H.	June 22, 23
Brandon	8 p.m. June 23, 24
Sharon, at Lone Pine	July 6, 7
Deasonville, at Dover	July 13, 14
Camden, at Forest Grove	July 17
Mendenhall, at Bethany	July 20, 21
Terry, at Spring R.	July 27, 28
Jackson, Rankin St. 8 p.m.	July 28, 29
Madison, at Ridgeland	July 31
Bolton, at Brownsville	Aug. 3, 4
Edwards	8 p.m. Aug. 4, 5
Jackson, Capital Street	8 p.m. Aug. 5
Harrisville, at Poplar Spgs.	Aug. 6
Jackson, First Ch.	8 p.m. Aug. 7
Jackson, Gallows	Aug. 25, 26
Lintonia, at Anding	Aug. 28
Flora, at Livingston	Aug. 29
Benton	31 Sept. 1
Florence, at Richland	Sept. 6
Eden, at Phillips	Sept. 7, 8
Canton	7:30 p.m. Sept. 11
Satartia, at Phoenix	Sept. 14, 15
Yazoo City	7:30 p.m. Sept. 15
Fannin, at Goshen	Sept. 21, 22

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Portersville, at Portersville	July 9
Meridian, Ponlar Springs	July 11
Vimville, at Pleasant H.	July 13, 14
Lauderdale, at Lauderdale	July 17

Binnsville, at Binnsville	July 21, 22
Scooba, at Electric Mills	July 27, 28
Daleville, at Bethel	July 30
Waynesboro Ct., at Hebron	Aug. 1
Enterprise and Stonewall, at Concord	Aug. 3, 4
Meridian, East End	Aug. 11
Matherville, at Andrew's Chapel	Aug. 16
De Soto, at Salem	Aug. 17, 18
Bucatunna, at Bucatunna	Aug. 19
Waynesboro	Aug. 20
Meridian, Central	Aug. 25
Meridian, South Side	Aug. 28
Moscow, at Shiloh	Aug. 30
DeKalb, at Marvin	31, Sept. 1
Meridian, 5th St.	Sept. 4
Meridian, 7th Ave.	Sept. 8
Shubuta and Quitman, at Quitman	Sept. 15, 16

W. H. LEWIS, P. E.

Port Gibson Dist.—Third Round.

Mayersville, at Lockwood	July 6, 7
Rolling Fork, at Cary	Monday July 8
Anguilla, at S. F. Chp.	Wednesday July 10
Silver City, at Holly Bluff	Friday July 12
Port Gibson	July 14
Washington, at Kingston	July 20, 21
Gloster	Wed. July 24
Centerville	Thursday July 25
Harriston, at Martin	July 27, 28
Natchez, Jefferson St.	Aug. 4
Natchez, Pine St.	Aug. 4
Percy's Creek, at Bethel	Thursday Aug. 8
Wilkinson, at Macdonia	Aug. 10, 11

Other dates with that of our District Conference are to be arranged later.

W. H. HUNTLEY, P. E.

Seashore Dist.—Third Round.

Gulfport, 29th Street, at Nugent	July 6, 7
Mississippi City and Handsboro, at Oak Street	July 21, 24
Mentorum, at Antioch	July 26
Brooklyn and Bond, at Brooklyn	July 27, 28
Vancleave, at Shiloh, 11 a.m.	July 31
Biloxi, Main St., 7:30 p.m.	July 31
Escatawpa, at Orange G.	Aug. 3, 4
Pascagoula and Ocean Springs, at P.	Aug. 5
Americus, at Tanner's Chp.	Aug. 6
Moss Point	Aug. 7
Columbia	Aug. 10, 11
Hub and Oakvale, at Baxterville	Aug. 12
Poplarville	Aug. 17, 18
Derby	Aug. 19
Carriere and McNeal	Aug. 20
Long Beach	Aug. 24, 25
Coalville	Aug. 27
Bay St. Louis	Aug. 28
Logtown	Aug. 29
Lumberton	Sept. 1, 2
Wolf River Mission	Sept. 11

W. B. JONES, P. E.

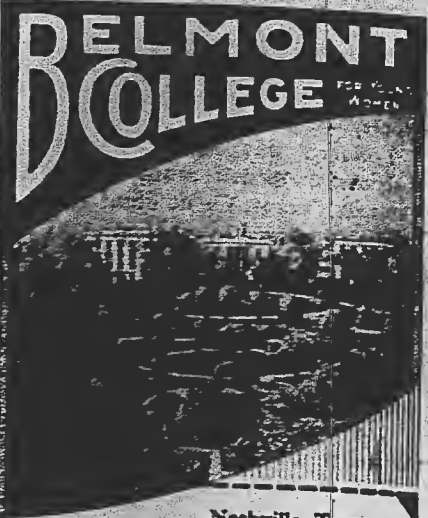
Newton Dist.—Third Round.

Laurel, First Ch.	July 6, 7
Laurel, Sixth Street	July 6, 7
Laurel, Kingston	July 6, 7
Carthage, at Singleton	July 12
Walnut G., at Freney	July 13, 14
Bay Spgs., at Holders	July 19
Montrose, at Trinity	July 20, 21
Rose Hill, at Pleasant Grove	July 27
Tranton, at Independence	Aug. 4, 5
Decatur and Union, at Union	Aug. 10, 11
Lake, at Conehatta	Wed. Aug. 14
Neshoba, at Coy	Aug. 17, 18
Pachuta, at McGowan's Chapel	Aug. 24, 25
Stallo, at Stallo	Sept. 1, 2
Morton, at Prairie Hill	Sept. 3, 9
Chunkey, at Sageville	Sept. 14, 15
Philadelphia	Wed. Sept. 18
Shiloh, at Clear Creek	Sept. 21, 22
Newton	Tues. Sept. 24
Forest	Wed. Sept. 25
Hickory	Sept. 28, 29

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MEETING OF MISSISSIPPI CONFERENCE EPWORTH LEAGUERS.

Through the kindness of Mr. C. F. Ames, the assistant secretary, we have received an account of the tenth annual meeting of the Mississippi Conference Epworth Leaguers, which was held at Hattiesburg, June 13-16. Not having at our disposal the space to print the whole of the elaborate report sent us, we will give a synopsis of the proceedings taken therefrom.

The opening service, Thursday evening, June 13, was devoted entirely to the addresses of welcome and responses and an informal reception of the delegates. As was stated in the Advocate last week, the principal speech of greeting was made by Mr. W. F. Cook, to which Mrs. T. B. Clifford and Rev. M. L. Burton made fitting responses. The excellent music, which was one of the features of the occasion, was arranged by Miss Besie Cook.

The regular work of the Conference was taken up Friday morning, after devotional services conducted by Rev. L. E. Alford. Mr. Field, of Natchez, the president, delivered his address, which showed that the work done during the past year was gratifying. Following this, Rev. M. B. Sharbrough spoke on "How to Make the Devotional Meeting Interesting," and Rev. M. L. Burton conducted a Round Table. At the afternoon session Rev. M. L. Burton, Mrs. A. F. Watkins, and Miss Erskine Thompson, discussed various phases of the work of the Second Department. After this, Dr. Watkins and Rev. J. L. Neill delivered strong speeches dealing with the missionary work of the League. At the evening hour, Dr. F. S. Parker, the General Secretary, occupied the platform, giving a masterly address. Saturday's sessions were devoted chiefly to the Junior League work and the Third Department, the principal speakers being Mrs. T. B. Clifford, Mrs. Dan Gilman, Mrs. Sue Stuart Brame, Prof. C. L. Neill, and Miss Erskine. Late in the afternoon the Hattiesburg Traction Company gave the delegates a free trolley ride over the city. Dr. F. S. Parker occupied the pulpit of the Court Street Church at both the morning and evening hours on Sunday, and in the afternoon a union service for the children was conducted by Mrs. Stuart Brame and Mrs. Clifford.

The following Leagues sent reports to the Conference:

Seniors—Central Church, Meridian; Female College, Port Gibson; Lumberton, Miss.; Lauderdale; Kingston St., Laurel; 7th Ave., Meridian; Logtown, Miss.; 6th St. Church, Laurel; Poplar Springs, Meridian; Silver Creek; Broad St., Hattiesburg; Scooba; Jefferson St., Natchez; Montrose; Court St., Hattiesburg; 25th Ave., Gulfport.

Juniors—Lumberton; Broad St., Hattiesburg; Poplar St., Meridian; Logtown; Port Gibson; Yazoo City; Brookhaven; Gulfport; Meridian, 7th Ave.; Waynesboro; Gloster; Bond.

Miss Bertie Mitchell was elected delegate to the Seashore Assembly. The next Conference will be held at Laurel.

The officers elected for the coming year are as follows: Chas. F. Ames, Hattiesburg, president; Mr. C. H. Poythress, Meridian, first vice-president; Miss Laura Rankin, Gulfport, Miss., second vice-president; Miss Bertie Mitchell, Laurel, Miss., third vice-president; Miss Addie B. Greeley, Hattiesburg, fourth vice-president; Miss Erskine Thompson, Hattiesburg, secretary; Mr. A. R. Campbell, Sumrall, treasurer; Mrs. T. B. Clifford, Yazoo City, Miss., Junior Superintendent; Mrs. R. Napier, Collins, Miss., assistant Junior Superintendent; Rev. H. B. Watkins, editor of Era column in New Orleans Advocate; Miss Janie Mounger, Port Gibson, Miss., agent of Epworth Era.

District Secretaries—Brookhaven District, J. Lloyd Decell, Oyska; Seashore District, Mrs. E. Lee White,

Bond; Port Gibson District, Mr. Chas. S. Elliott, Mayersville; Newton District, Miss Alda Stanton, Laurel; Meridian District, Miss Mabel Holladay, Meridian; Jackson District, Rev. W. N. Thomas, Eden, Miss.; Hattiesburg District, Rev. W. B. Alsworth, Leakesville, Miss.

The plan of work formulated will be published in the next issue of the Advocate.

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PINE VALLEY, MISS.

This scrap hails from the geographical center of the North Mississippi Conference, within the western boundary of the pine forest that extends from near the Tennessee line through the counties to the south. The Pine Valley Circuit embraces what was once a part of the present Paris Circuit, and was formerly known as the Banner Circuit. When this territory was in the Memphis Conference, it was a portion of the Coffeyville Circuit (that was long before the formation of the North Mississippi Conference in 1870). This charge, under the various names that it has borne, has been served since 1870 by the following men as pastors: Mitchell, Brown, Poston, Bachman, Ellis, Hampton, Freeman, Foust, Foster, Porter, McCullough, Grisham, Massey, Cole, Estes, Morehead, Huggin, Rook, Bruner, Wood, Nolen and Gean. The old guard who formerly constituted the leaders among its members included Tatum, Hudson, Flannigan, Page, Lamar, Countiss, Baker, Lagrone, Patton, Dr. Johnson, Hodges, Wilson, Rodgers, Tucker, Webster, Thompson, Dr. Doax and Lovejoy. Four of these—Countiss, Tatum, Lagrone and Webster—were local preachers; all of them have been called from labor to reward. The charge has had the following presiding elders: Kendall, Brooks, Ramsey, Thames, Jones, Terry, Price, Morehead, Bell, Thames (again), and Cunningham. It has given to the Church the following preachers, itinerant and local: Blue, Martin, Webster, G. M. and W. S. Lagrone, John and J. R. Countiss, W. A. and W. W. Bruner, Willie Shipka and R. F. Cole. What will the changes be within the next forty years? How will those who may then be living speak or write of us, if they do so at all? I desire to thank you, Mr. Editor, for your uncompromising position on the recommendation of the Northern Bishops to strike out of the Discipline of their Church the law against questionable amusements. To take the shackles off and encourage such practices would be well-nigh ruinous.—W. A. Bruner, P. C.

NO. 666.

FOR CHILLS AND FEVER

This is a prescription prepared especially for Chills and Fever. Five or six doses will break any case of Chills and Fever, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

THE GENERAL CONFERENCE OF 1914.

The Committee on General Conference Entertainment of the Methodist Episcopal Church, South, closed the contract Monday, June 3, to hold the sessions of the General Conference for 1914 in Oklahoma City, Okla. All the requirements of the General Committee were met by the local committee representing Oklahoma City, which were included in the contract, properly signed. The auditorium, committee rooms, and printing facilities are adequate for all the uses and purposes of the General Conference.

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The hotel accommodations and assignments are to be first-class. The same hotel rates agreed upon for the delegation will be charged for their wives, and a guarantee that visitors will not be required to pay over the regular printed prices.

The spirit manifested by the preachers and laymen of the Methodist Episcopal Church, South, of Oklahoma City and surrounding territory with respect to the General Conference and

entertainment was cordial and brotherly. In due time notification will be given through the church papers as to hotel and railroad rates and other important matters.—Thomas B. King, chairman.

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The Sunday School.

DID THESE CHILDREN HAVE A FAIR DEAL?

They were members of the Sunday school and were supposed to have one day in the year when they could appear before the public in a prepared program and have their parents as spectators and the adult congregation as auditors, while they sang their songs and "said their pieces." But the pastor was busy in the weightier matters of the law and did not bring up the question of the Children's Day service before his Sunday school teachers, or take time to write a postal card and order the programs, though the Sunday School Board was furnishing them free of cost to the school. Or even if this was done, the necessary committee was not appointed, instructed, and co-operated with, and consequently the children missed the training due them, their parents missed the pleasure of seeing them before the public, and the people from far and near who would have been attracted to the church for such an occasion were not rallied to the enthusiastic support of the Sunday school—a loss that was three-fold. Of the blame for the failure, the superintendent and the teachers must share a part, along with the pastor, but this doesn't repair the loss. It simply shows that more than one was careless in handling a church trust, or else it would argue that they were not qualified for this class of service?

There is yet time for those Sunday schools that have not rendered the programs to do so. Many of the churches have already had delightful services that have marked epochs in their church life. Will yours be found wanting?

Of the collection sixty per cent is retained for the use of the Conference Board, thirty per cent goes to the General Board and is held in trust to endow a Chair of Sunday School Pedagogy, and ten per cent is used to aid our mission schools. Will your place in the Minutes for this report this year be liberal, medium, or blank?

P. O. LOWREY.

June 21, 1911.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

A class of fifteen has been organized at Fifth Street Church, Meridian, to take a "Teacher's Training Course." They purpose in a week or two to make it twenty.

A Sunday school program was rendered at the Meridian District Conference, participated in by several pastors and Miss Magee, the elementary worker of our Board. Reports say this was the best District Conference ever held in this district. The Sunday school work was honored with a prominent place on the program.

The Meridian District, under the superintendency of Rev. W. H. Lewis as presiding elder, and W. D. Hawkins representing the Sunday School Board, enters the honor list—every charge observing Children's Day. Up to date, only two districts have made this report, viz.: The Seashore, first, followed by the Meridian. It is not too late for others to follow. Let every charge observing the day make prompt remittance to our treasurer, Mr. W. H. Morse, Tylertown, Miss.

Children's Day was recently observed at Central and East End Churches of Meridian. Collections were fine, and the services were among the best ever held in these churches. Two other churches, Fifth Street, and Seventh Avenue, are yet to observe the day. The representative of the Board in that district writes: "When these two churches observe the day, I feel sure the city of Meridian will contribute more for the Children's Day fund than the whole district did last year."

A certain Young Men's Bible Class, the name of which for good reasons is for the present withheld, has entered on an active campaign for additional pupils. Recently they adopted the following plan: Every Sabbath morning the names of three "prospects" are placed on their blackboard, and they "go after them." A week or so ago, after some previous diligent work, they determined to "get" a certain young man. During the week fifteen members of the class called on him and gave him a pressing invitation, and Sunday morning before he could get shaved, three were at his house for him. He came.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"Take every chance you can possibly get to be kind, because, some day, there may be no more chances."

How can a superintendent ever secure enough teachers? A simple way is to train the young people for teaching.

Max Muller is thus quoted: "Christianity erased 'barbarism' from the dictionary of mankind and replaced it by the word 'brother'."

Mrs. J. J. Garner writes of her fine Bible Class at Lula, their able discussions of the lessons, and the good work they are doing. That charge held Children's Day service on May 26, with fine results.

Rev. R. A. Tucker writes that he and Mr. McGowan, chairman of the Sunday School Board, are pushing Children's Day. Mr. McGowan is enthusiastic along all Sunday school lines, and a great work is confidently expected from him.

One Home Department visitor reports 10 men out of 11 visited and 15 women out of 15 visited secured in two afternoons for the Home Department. A man who kills 25 out of 26 ducks, when hunting, is a pretty good shot, is he not?

Will some of you teachers who have gone, or are going away for the summer answer this question? Why does your superintendent wear such a tired look all the time? Is it because he is reaching around trying to get some one to take your place? You did not even phone him you were leaving.

Much good work has been done lately by Rev. S. A. Brown's Men's Class in Booneville, Miss. Several members went out to a very poor settlement where there was no religious service whatever and where people were very poor, and built a cool, shady arbor, and now they have good services. And these fine men will be instrumental in building a church there by and by.

"An Arab proverb says, 'God could not be everywhere, so he made mothers.' Are they fulfilling that divinely appointed mission? To the average American boy, the home is a place to sleep and eat; his education and discipline are referred to the day school teachers; his religious training to the Sunday school teacher, and his recreation to the Y. M. C. A. Mother's classes are pre-eminently important.

A BOY'S PRAYER.

GIVE me clean hands, clean words, and clean thoughts;
HELP me to stand for the hard right against the easy wrong;
SAVE me from habits that harm;
TEACH me to work as hard and play as fair in Thy sight alone, as if all the world saw;
FORGIVE me when I am unkind, and help me to forgive those who are unkind to me;
KEEP me ready to help others at some cost to myself;
SEND me chances to do a little good every day, and so grow more like Christ.

AN EVENT-TIDE MESSAGE.

Dear Brother Meek: Continued heart contractions for the past few days indicate that perhaps the end of my earthly life is near at hand. I may live on for some time—I can't say—but I think from present indications that I will soon be at home. Tell my brethren that, whether I get better or pass away, I love them, and hope to greet them all in "bright mansions above." I am glad to say that God's sunshine floods my soul, and that, the early prospect of seeing Jesus face to face produces a state of bliss; yet I am equally prepared to wait patiently if the Master so wills. It is all a matter of constitution now, as to how long I can resist these fierce heart contractions. I felt sure last night that I could not endure the fearful agony and that I would be in heaven before daylight. I rejoice that I have been wholly the Lord's ever since October, 1858, when I agreed to become an itinerant preacher, even if I had to crawl along the way with wooden props to help my crippled body. I have gathered many bread-crumbs and fishbone fragments that otherwise might have been lost. I have been happy on the way, and have enjoyed much of heaven on earth. God has kept me day by day, and to him is due all the glory and honor of a long spent life as a minister. May God be with you till we meet again. Yours in Christ,

R. B. DOWNER.

Jackson, Miss., June 21, 1912.

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Cut this out and present it within sixty days at Draughon's Practical Business College, Biloxi, Miss., paying cash for an unlimited scholarship and the College will refund your railroad fare. If the fare exceeds \$10 you will get a \$10 rebate and 10 per cent of the excess; if the fare is less than \$10, a \$10 DISCOUNT will be allowed you in lieu of railroad fare. If you cannot enter within sixty days, send money for a scholarship, good to be used at college at any time, and we will teach you Bookkeeping or Shorthand by mail FREE. Draughon's Home Study will reduce your stay and expenses at college 50 per cent. By the Draughon improved methods you can learn as well by mail as at college.

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FOUR NATIONAL DRINKS.

It is a significant fact that man, in his search for wholesome beverages, should have hit upon four different materials all of which owe their virtues to the presence of the same active principle, namely, caffeine. These are tea, coffee, cocoa and Coca-Cola. These four may be properly described as "The cup that cheers but does not inebriate." By instinct or by ingenuity man seems to have searched out and pressed into service every available caffeine containing plant. Dr. Oscar Schmeideberg of Strassberg, Germany, recognized as the leading pharmacologist of the world, describes caffeine as "A means of refreshing bodily and mental activity." He says, "This character of caffeine action makes plain that these food materials do not injure the organism by the caffeine content, and especially do not by continued use cause any chronic form of illness."

To users of coffee, tea, cocoa and Coca-Cola this authoritative testimony will prove reassuring, for it is conclusive evidence that the caffeine beverages are not only not harmful, but are positively beneficial. They act, as it were, as a lubricant for the nervous system, and enable the nerves to do their work more easily.

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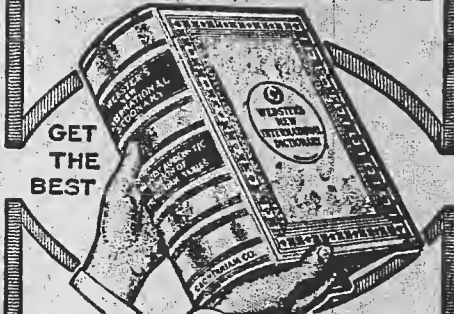
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"AN UNWARRANTED ASSUMPTION."

The above was the heading of an editorial by the editor of the New Orleans Christian Advocate in the issue of June 13, and I must declare that what he said was true and timely. Believe what we please about optimism and pessimism, nevertheless the fact still remains that God hates sin as bitterly as ever, and that he, too, requires as hearty and sincere repentance for its commission as ever, and also as perfect a life as ever. Indeed, God's requirements are commensurate with one's ability and advantage. More than six hundred years before our Savior came into this world the prophet said of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Heb. 1:13); or a more pointed statement: "And the children of Israel did evil again in the sight of the Lord. And the anger of the Lord was hot against Israel" (Judg. 10:67). If such was true then, it is more so now, for our Savior said, "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Since our advantages are superior to those of the Jews, more is required of us.

Taking the Bible as a standard of Christian life, there are comparatively few real Christians to be found, and why? One reason likely is that many are just the Christians they prefer to be irrespective of what the Bible teaches, and hence they may declare themselves to be all right with God and also sinless before him, and at the same time hate most bitterly all who do not believe their way nor give sanction to what they do, scriptural or unscriptural. To see somewhat of this matter, let us call attention to the late senatorial campaign in Mississippi, as respected speech and conversation, it was rare to find one truly scriptural. It was characterized by intense bitterness, hatred, slander, evil speaking of various kinds, and at the same time each faction posed as the right side. Members of the Church of God were leaders on both sides.

In our church work selfishness of an unholy type obtains, despite our Savior's words: "If any man will come after me, let him deny himself" (Matt. 16:24). That is, cease to be his own, for as Paul declared, "Ye are not your own, for ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (I. Cor. 6:19-20). How few there are whose lives indicate the above surrender! Even many of those who claim to be wholly sanctified give no proof of unselfishness. They are suspicious, and besides have little or no patience with those who do not see proper to grant them a monopoly on holiness and right living. The harmony of church gatherings is not due so much at times to brotherly concessions as it is to one side allowing the other to have its own way by a surrender of rights. Conversions and sanctifications are more a profession than a reality. In church work promises, solemn vows, common politeness, reverence are frequently lacking, and something funny, self praises, vain ambition, flatteries, sensitiveness, hatred, dishonesty and display are frequently manifested.

These things should not be, and let us remember that they will never be corrected by winking at them and covering them up; and also let us not forget that the peace that comes by winking at and covering up is not divine. No minister, official, or mere member is honest with God, his fellow-men or himself who does not desire God's way in all matters of his life. And if he does desire to meet the end of his creation, the glory of God, he will be very thankful for any light communicated that will help him to be more like God and to live a sinless and useful life.

ISAAC L. PEEBLES,
Meridian, Miss.

THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened in annual session in the city of Lumberton, Tuesday, June 4, and closed Thursday evening, June 6. Every pastor was present, save two, and one of these was detained at home by serious illness in his family. While the number of laymen was not as large as it might have been, it was creditable, and those present evinced a lively interest in the proceedings. An unusual number of local preachers were present, either in person or by written reports, which shows a quickening conscience as to this important duty, and consequently a greater loyalty to church obligations. From such we may look for larger service.

The business of the Conference was attended to with dispatch, yet with no undue haste. Every interest was given full consideration. Representatives of the various causes were present and were granted ample time to speak. Each was listened to with interest and profit.

The Conference, by a rising vote, passed resolutions expressive of a deep appreciation of the four-year service of Brother W. B. Jones, the presiding elder, which were ordered printed in the New Orleans Christian Advocate. Several of the brethren spoke of the high regard which they had for their presiding elder, and of his earnestness during his tenure of office.

The following brethren were recommended to the Annual Conference for admission on trial: Rev. S. E. Flurry from the Mentor charge, and Rev. P. F. Daniels, of Mississippi City.

The following were elected delegates to the Annual Conference: W. E. Lampton, T. M. Evans, J. H. Miner, R. A. Breeland.

The next session goes to Bay St. Louis.
B. F. LEWIS, Sec'y.

RESOLUTIONS OF APPRECIATION.

(Unanimously adopted by the Seashore District Conference in session at Lumberton, Miss., June 4-6.)

Whereas, by virtue of the law of our church, of which we are a part, the limit has come to the service of Rev. W. B. Jones as presiding elder of this district, and he must needs leave us for another field of labor; therefore, be it resolved:

First—That we, the District Conference of the Seashore District, believing Brother Jones has given the district the best efforts of a cultured mind, a warm heart and a deep sympathy, both for our pastors and people, do hereby extend to him the warm affection of each of our hearts for the kind and brotherly treatment he has shown us, and the help he has given during the four years he has been at the head of this district.

Second—That we promise him wherever his lot may be cast for another year, that he shall still have a warm place in each of our hearts, and we crave for ourselves a kindly remembrance in his own large soul.

Third—That while we regret to part with him, we pray that he may find a field that may be congenial to him, and where he may be able to accomplish much for the Master's cause.

Signed by: G. A. Guice, M. L. Burton, W. T. Griffin, T. W. Adams, W. M. Sullivan.

A LETTER FROM MISSISSIPPI.

Mr. H. H. Jackson of Friar's Point, Miss., writes: "Find enclosed 50c for which send me two boxes of Gray's Ointment. I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing."

For ninety-one years (almost a century) Gray's Ointment has held first place with physicians and people alike, in the care of boils, carbuncles, old sores and other inflammations, and in the prevention of blood poisoning. To demonstrate its wonderful curative power to those who have never used it a free sample will be sent by mail. 25c per box at drug stores. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

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WE WILL GIVE TO THE ONE WHO SECURES THE MOST VOTES IN THE LOUISIANA, MISSISSIPPI OR NORTH MISSISSIPPI CONFERENCE

A GRAND PRIZE TRIP TO THE WORLD'S SUNDAY SCHOOL CONVENTION IN 1913 AT ZURICH, SWITZERLAND.

TWO OTHER GRAND TRIPS.

We will also give to the lady who secures the highest number of votes in her Conference (barring the Conference to which the first prize goes) a trip from New Orleans to the Chautauqua Assembly on Chautauqua Lake, N. Y.
In addition to the above grand prizes we will give a SPECIAL PRIZE to every contestant who receives as many as twenty-five new subscribers or more.

THE PLAN.

You may win the trip to the World's Sunday School Convention at Zurich, Switzerland, or one of the trips to Lake Chautauqua by securing subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE under the following conditions:

First—All subscriptions must be taken at the regular rate of \$1.50 per year in order to count in this contest.

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Third—No subscription will be received for less than six months or more than four years. Where a subscriber is in arrears, he may pay up his subscription and as much as four years in advance.

Fourth—Subscriptions may be taken anywhere that they can be secured, and by anyone, and voted in behalf of any candidate.

Fifth—All prizes have a cash value, and are transferable.

THE SWISS TRIP.

Switzerland is situated in the very center of Europe. The Helvetic Mountains, the most important range of the Alps, clad in perpetual snow and ice, cover almost its entire surface. "Switzerland has become the common meeting-place of all those whose hearts beat with emotion when contemplating the superb spectacles there offered by nature, and something seems to be wanting until we have looked upon the Alps at least once in our life."

Zurich is the center of attraction to all travelers. It is the metropolis of northeastern Switzerland, and is an aggressive, modern city, inhabited and largely controlled by thrifty Germans. It is the Protestant stronghold of the Alps, and because of the high class of its schools and the renown of its many scholars and thinkers, it is commonly called the Athens of Switzerland. Perhaps no city in the world has a more picturesque setting for a convention city than Zurich, for, with its wealth of learned men, its unsurpassed mountain, water and landscape views, its massive auditorium and majestic churches, together with the fact that the greatest men and missionaries of the world who are actively connected with the Sunday school movement will be in attendance on the World's Sunday School Convention, give it a charm that cannot be described. Who would not see Zurich, if they could?

Lucern, reflecting all the glories of primitive Switzerland, lies in the glories of old age, surrounded by the historic turreted walls, with an old-fashioned lighthouse standing on the bank of the blue and swift waters of the Reuss, together with its lake and mountain scenery, makes it a place well worth many days of close acquaintance.

Interlaken is situated on a strip of land lying between two lakes called Thuner See and Breinber See. These two lakes were formerly one, but a huge glacier, moving in majestic splendor, cut the lake in two and left a deposit of earth sufficiently large to hold one of Switzerland's most picturesque cities. From Interlaken many huge glaciers are yet visible. Perhaps no town in Europe is situated within walking distance of as many wonders as is this place.

Geneva is commonly known as the Republic of Exiles. It is the most common meeting place for the nations of the world. Geneva was made famous by Calvin, and was once called the Rome of Protestantism, but was later known for having produced the most perfect watches and clocks.

Paris need not be described. The world knows more about Paris than any writer could put in a few lines. And as for Brussels, the city of fashion, we are all conversant.

THE TRIP.

Leaving New York City June 21, 1913; Azores Islands, June 28; Madeira, July 1; Gibraltar, July 2; Naples, July 4; Genoa, July 5; Italian Lakes, July 6; St. Gothard's Pass, July 7; stay at Zurich from July 8 to 15, inclusive. Return by way of Lucerne, July 16; Interlaken, July 17; Grindelwald, July 18; Montreaux, July 19; Geneva, July 20; Paris, July 21; Brussels, July 22; Antwerp, July 23, and arrive at New York City August 3.

THE LAKE CHAUTAUQUA TRIPS.

The two ladies securing the second and third highest number of votes will be given a free trip to Lake Chautauqua, via Niagara Falls, with stop-over privilege, and return via New York City. We furnish the ticket and your expenses for one week at Lake Chautauqua. If you desire to do so, your ticket permits you to stop at Birmingham, Chattanooga (Lookout Mountain), Cincinnati, Cleveland, Buffalo, Niagara Falls, and Albany, N. Y., from which place you will have the option of a day boat-trip on the Hudson River to New York City, where you may stay until the limit of your ninety-day ticket.

Lake Chautauqua is an ideal center from which to take excursions to Lake Erie, Panama Rocks and Niagara Falls. Bathing, boating, fishing and out-door sports may be engaged in to the heart's content. There are so many inducements offered summer tourists at the Chautauqua Assembly that we have not the space to enumerate the inducements offered. Write to the Chautauqua Association for a descriptive folder.

PLEASE NOTE.

The first prize will be given to the woman (married or single) who receives the largest number of votes in our Contest, and who is a member of the M. E. Church, South, residing within the bounds of either the Louisiana, Mississippi or North Mississippi Conference.

A second prize will be given to the lady who receives the highest number of votes over all contestants within the bounds of the Conference in which she resides, barring the Conference to which the first prize goes. There will be two second prizes, so that, including the first prize, there will be one grand prize for the winner in each Conference. Write us at once, and we will give you information which will assist you in securing subscribers.

Every contestant who secures as many as twenty-five subscriptions will receive a special prize.

Judges will be appointed—one from each Conference—to award the Prizes.

HOW TO SECURE VOTES.

A regular subscription is worth 150 votes. This applies to all subscriptions, whether of those in arrears, renewals, or subscriptions paid in advance. One hundred and fifty votes will be given for every \$1.50 paid on subscriptions. In cases of ministers and widows of preachers, we will allow only 100 votes, because the rate of subscription to this class of subscribers is \$1.

Any subscriber paying \$1.50 on his subscription has the right to designate the candidate for whom he wishes to vote.

Anyone can take subscriptions and cast their votes for whomsoever he or she desires, on condition that they fill out the blank contained in any issue of the Advocate entitled "Voting Ticket," and accompanying each subscription with cash to the amount of \$1.50. (No club rates counted in this contest.)

Subscriptions may be taken for one, two, three or four years in advance, and may be secured anywhere.

HOW TO ENTER THE CONTEST.

Fill out the "Nominating Ticket" to be found below (this blank will be run in every issue of the Advocate while the contest is on) and mail it to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. If you are not a subscriber to the Advocate, or the paper is not now coming to the home of your parents, accompany said blank by either your own new subscription, or a year's renewal, and your name will be entered and you will be granted 150 votes to start with. If you do not care to subscribe for the Advocate, you may fill out said blank, and your name will be entered, but without the 150 votes. Any subscriber will have the right to make a nomination on payment of subscription.

Candidates are urged to begin at once, by writing letters to their friends soliciting them to get busy and help them. Don't forget that while you are working for these grand prizes you are doing untold good by circulating your Church paper.

Fill out this blank at once, enclose your own subscription or renewal, and you will receive from this office full instructions as to how to proceed and win a valuable prize, possibly the first.

CONTEST CLOSES OCTOBER 31, 1912.

NOMINATING TICKET.

I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

VOTING TICKET.

I herewith inclose \$1.50 to renew my subscription to the New Orleans Christian Advocate. Please credit votes of which I am entitled to entered as a candidate in your Contest.

Name

Address